HISTORY OF
THE GRAECO-LATIN FABLE

VOLUME THREE

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HISTORY OF THE GRAECO-LATIN FABLE

VOLUME THREE

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INVENTORY AND DOCUMENTATION OF THE GRAECO-LATIN FABLE

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INTRODUCTION

1. *Content of Appendices I, II and III*

As I announced in Vol. II, this last volume of the work has three Appendices containing all the ancient fabulistic and Medieval Greek and Latin material, plus some Romanic and references to the ancient Oriental material. It therefore constitutes a *corpus* of the ancient and Medieval fable whose purpose is, on one hand, to enable the statements made in Vols. I and II to be verified and elaborated upon, and on the other, to provide material for those who wish to continue this study, or, for whatever reason, simply to familiarize themselves with the entirety of the existing data. A supplement has been added to these Appendices in the English edition, as Appendix IV.

Although it will not be difficult for those already familiar with Vols. I and II to manage this volume, I prefer to offer some explanations of its structure. In any case, I must emphasize that it is essentially a complement to the other two volumes, and only in the light of them can the method, ideas and results that are presented here be fully appreciated.

Appendix I refers to the fables contained in Hausrath's collection; that is to say, those that appear in what we refer to as the Anonymous Fables (from 1 to 307) in their various collections: we must point out once and for all that the indication H. means that a fable is in the Anonymous Fables, although we may be referring to the version of the fable in Ph., B., etc.; AnF., on the other hand, refers to the specific version of a fable in the Anonymous Fables, and is followed by an indication of the sub-collection (I, Ia, Ib, II, IIIα, IIIβ, IIIγ, IIIδ, indications of mss.) as specified in Vols. I and II.

The not-H. fables (Appendix II) are those Greek fables not in the AnF.s as collected by Hausrath, but which do appear, speaking in general terms, in the same collections and sources as the H. fables (except, naturally, in those of AnF.). Of course, Hausrath publishes a few ancient and Byzantine fables that are absent from AnF.: they are not-H. for our purposes. Appendix III gathers together the Medieval fables (M.) in a restricted sense, namely the Greek and,

particularly, Latin fables that appear in authors and collections that do not provide material for Appendixes I and II.

Thus, only to a certain extent does a chronological boundary exist between the different Appendixes: all three include Medieval versions of ancient fables, only on some occasions are there new fables, which were non-existent or not known in Antiquity, in II and III. The division is, rather, of a practical nature. It so happens, in this way, that there is a certain degree of overlapping. In both the H. and the not-H. fables (Appendices I and II) the correspondence in M., when there is one, is given in the heading, when the same fable exists in versions that have not been significantly altered in the collections or sources of M. Conversely, in the heading of the M. fables (Appendix III), the correspondence with the fable of H. or not-H. is given, when there is one. In this case, the subject is not summarized in this Appendix III: it will be found in the reference in I or II.

Another problem concerns the selection of the fabulistic material and the classification of the fables in terms of units or themes. This problem does not occur for Appendix I, where we restrict ourselves to following Hausrath's numbering, which we already know to contain "duplicated" fables, two different versions of what was originally only one. For II and III we organize in alphabetical order (in general terms) fabulistic material that nevertheless leaves itself open to doubts on some occasions. These doubts are due to the lack of clarity regarding the concept of the fable ever since the distant past, and to the profusion of derived or contaminated fables, which it is sometimes a little subjective to classify under a main fable or introduce with a new number.

We gather together all the fables of the collections that we have at our disposal, even when the character of a fable of some of them is open to doubt. If we make one exception within this approach, it is in the case of the *Apologi* of Eudes of Cherrington, whose fabulistic material as such is limited. As regards the ancient and Medieval fables of the direct tradition, the material that we select is parallel to that of the collections, and includes anecdotes, myths, stories of "Natural History". It is clear that here the boundaries have not been easy to trace, but we have preferred to err on the side of excess; to give, mainly for the Archaic and Classical Ages, the literary environment in which the fable in the strictest sense lived. Likewise in the Middle Ages.

I can say as of now that the division into themes is subjective:

there are sometimes quite widely separated variants under the same number; under two (or more) numbers there are fables that can be considered as independent, but still also as variants of the same one. We obviate this problem—which is unavoidable—as far as possible by means of two recourses. The important variants are described in the summaries of the subjects and are taken into account in the structural schemes and *stemmata*. And the fables related to each other (derived one from the other or from two by contamination and those that are parallel derivatives of a third) are linked by a system of references and, when necessary, by explicit indications.

For the fables from the collections, the text and data of the editions that we have already mentioned are used (subcollections, mss.): it is to these that the abbreviations that we give refer. Unless expressly indicated otherwise, we follow Hausrath for the Anonymous Fables (AnF.), Aphthonius (Aphth.), Pseudo-Dositheus (Ps.-Dos.) and "Syntipas" (Synt.); Chambry for the Paraphrases and Dodecasyllables (Par. and Dod.); Perry for Phaedrus and Babrius (Ph. and B.); Gaide for Avianus (Av.); Crusius for the Assendelft Tablets (T.Assend.) and the dactylic fables (*Dact.*); Müller (in Crusius) for Ignatius the Deacon (*Tetr.*); Thiele for Romulus (Rom.); Sister Lefèvre for the Syriac collections; Hervieux for the Medieval Latin collections (with certain exceptions, fables that are absent from his work and cited by P. = Perry, *Aesopica*).

Other citings, particularly those of the indirect tradition, are made directly from the ancient authors, with the text and abbreviations of the Diccionario Griego-Español (*DGE*), Vols. III (1991), IV (1994), V (1997) and VI (2002). Those that do not appear in the list of abbreviations that follows can be found there. When an author does not appear in the *DGE*, we give the source explicitly (or else the abbreviation is in the attached list).

Perhaps we should emphasize two points. One that in Appendix III we introduce fables from the Latin, Greek and Medieval Romance Ages: here the "cut-off point" is sometimes subjective, as sometimes there is a set of fables coming under given a theme, only some of which belong together with other numbers. The other point is that we present romance fables that continue the ancient tradition (although they may also show innovations), particularly by Juan Ruiz (J. Ruiz), Marie de France (M. Fran.) and the *Roman de Renart* (*RR*) already cited, as well as Hebrew fables by Rabbi Berechiah and fables from several Latin collections. There is not doubt that there could be more fables, witnesses or derivatives of the Medieval and ancient

traditions, even of the lost fables, in this domain, even in the 14th and 15th centuries.

The Oriental (Mesopotamian and Indian) tradition is not dealt with directly, but in the form of references in the fables of Appendices I, II and III. Even so, we think that by combining these references with the citation in Vols. I and II, we offer sufficient material. Latin translations (such as that by John of Capua) or the romances of the *Panchatantra* are not taken directly into consideration; nor are the *Sendebar* and other translated Oriental literature.

Peter Alphunsus, whose original text, of a mixed character, is Latin, is considered. As of course are the Greek and Latin fables (and even romances) of Oriental origin.

2. *Documentation and Summary of the Fables*

The dossier of each fable in each of the three Appendices opens with its title in Greek or Latin (depending on the edition initially cited in the documentation, but sometimes established freely when one is not given), the English translation and, possibly, the correspondence with fables in other Appendices.

Then the documentation of the fable is given, the abbreviations of which have been mentioned in the previous section; these abbreviations are specified in more detail in the list that follows. They are, however, familiar to the reader of the previous volumes. Each entry is given between two commas; in the case of AnF., it may consist of various collections or subcollections separated by the sign +. There may also be a sign = in brackets, when the same text is transmitted by various collections or subcollections: e.g., AnF. III (= Par.) or B. (= T.Assend.), with, of course, an indication of the number of these corresponding fables. These different entries—between commas, as I say—are organized into separates groups using semicolons. First goes the group of AnF. (only in Appendix I, clearly); then, that of the ancient collections; then, that of the Byzantine and Medieval collections; finally, that of the exemplum-fables. Within each group, the chronological order is followed.

Now for some further clarifications on Appendix III. Here the fables that, as was said above, are already referred to in Appendices I or II—and for which we restrict ourselves to giving the Medieval documentation—open their documentation with Av. or Rom., depend-

ing on the case (sometimes with some other author already cited in these Appendices); there then follows the remaining documentation. After Rom. go the collections derived from Rom., then the fables of the Medieval Latin epic and Petrus Alphunsus, then the Romanic and Hebrew material; next comes Eudes of Cherrington and his school, and finally the fables of the indirect tradition. After Av. go his imitators. And in the fables that have the two traditions, that of Rom. and that of Av., the two series follow each other in this order. As always, each group is separated by a semi-colon; generally speaking, the chronological order is followed within it (Hervieux' order is sometimes preferred).

When (as is sometimes the case with AnF.) each entry, or the elements that compose it, is made up of partial units, other data are occasionally added within it. In square brackets, when this is of interest, we give the mss. representing the different recensions or subrecensions of AnF., the real mss. of fables commonly attributed simply to B. (Mb, G, also from A), the mss. of the different recensions of Par. and Dod., recensions or mss. of Rom. (g, v, Ad., Wiss.). Otherwise, all the documentation of the mss. is not given, except when it is necessary, as in the following cases: when AnF. only appears in one or very few mss. in a certain recension or subrecension (or is absent from one branch, as is the case of the indication [not λ]; when B. appears in the mss. cited as well as in A; when Dod. is divided into two or more branches. I give the complete documentation of Par. and Rom., which is necessary if an understanding of the situation is to be gained. For the attribution of the mss. to branches and subbranches of AnF., account is taken not only of H., but also of P. (and my Vol. II); but the mss. M and F are not attributed to a specific branch.

Each version has the number of verses or lines at the end in brackets (not in the case of Appendix III, where, however, indications are given of the length). Also provided in brackets are other indications: the character of the documentation: e.g., if it is an epimythium, an allusion, a maxim, if the reference is only doubtful (indicated with ?); if a fable of Ad. belongs to the *Phaedrus solutus*; etc.

In the case of the Appendix I, when a fable produces two versions with two numbers in H., I give all the documentation under a single number, if it proves useful for the explanation; if not, I make cross-references.

The documentation is followed by the summary of the fable, except

in the cases already mentioned, in which its presence in Appendix I or II means its repetition in III is not necessary. This summary includes data on important variants within the tradition of a given fable; the study is in this respect less complete in Appendix III. We believe this section will be of particular importance for scholars of literature, folklore, the tale, the anecdote and the romance tradition. As it will for those interested in the history of ideas and social history from Antiquity to the Middle Ages.

3. *Study of the Fables*

Below is a study of each of the fables, a study which—as is natural—is dependent on that of Vols. I and II, but which attempts to repeat no more than is absolutely necessary, using a system of cross references for this. It adds the detail of elements that are only sketched or not even mentioned there, because it is clear that in this volumes we can only proceed by way of examples, given the enormous amount of material available. This study is more detailed in Appendices I and II than in III, as has already been said: in the Medieval Latin fables (which constitute the bulk of this part) there is no room for consideration of the metrical remnants or the *stemmatic* structure in the ancient tradition. The relationship with that of individual fables is obviously given, but there is no doubt that the study of the internal relationships between, for example, the versions depending on Av. or of Rom. remains pending.

Initially, data are offered on the relationship of each fable with others and its possible derivation from them, as well as on the possible derivations from the fable itself. There is also information on its situation within chronological, ideological and formal groups of fables.

Then the fable's structural scheme is given (if it has not been given in Vols. I and II, to which reference is made). After some general indications—when these are necessary—this scheme is offered following the principles followed throughout the work. The units into which the fable is analyzed (the situation, the *agon* or the different *agones*, the conclusion; possibly, also the promythium and the epimythium) are separated using dashes. Within each unit, the characters facing each other are separated by/(but not in the situation, where ABsit. is normally indicated): an explanation is given as to whether

the intervention of each character consists of an action (act.), direct speech (dir.) or indirect speech (ind.) or combinations of these elements. A is the winner (of an action or dialectic), B the defeated party, C the "survenant" or witness coming from outside. Although there may be various As or Bs (A1, A2 . . ., B1, B2 . . .) and, when the position is not agonal, we designate the various characters by B1, B2. . . . Sometimes a number of explanations are given. The variants of the scheme in the different versions are also indicated and some characteristics of these are added.

There follow, when appropriate, indications on the original metre of the fable or the intermediate models. Here too the Appendices are supplementary: they frequently restrict themselves to referring to the information given in the previous volumes. Or they refer to these to offer a basis in greater detail for what is explained here. When necessary, a longer, more detailed exposition is given, using all the material available and offering the maximum number of reconstructions of the original verses that can be achieved today. Thus we arrive at the almost complete reconstruction of the metrical originals of some important fables. Frequently supplements or corrections are introduced to what has been stated in Vols. II and III.

On the basis of the metre and the study of the different versions in general (of that already performed in the work or taken from another supplementary one), insofar as this is possible, the *stemmata* explaining the evolution of each fable are established, either starting from one or various primary models; these are traced back, when this is credible, to Demetrius Phalereus or beyond. In these *stemmata*, the acronyms X, Y, Z, W indicate the partially reconstructed models (primary or secondary) or those whose existence is surmised; the indications v. 1, v. 2 . . . show the different metrical models to which they correspond (verse 1, verse 2 . . .). If v. is simply stated, this means that it is not clear whether the verse of the various models is different or is the same, conserved in fragmentary form in subsequent prosifications.

Thus Xv. 1 and Yv. 2 indicate two primary models, each one with a different verse. Yet Xv. 1 and Xv. 2 indicate two models, one primary and the other secondary respectively, with the second offering a derived or remodelled verse based on that of the first. Conversely, there may be two secondary models with complementary verse, derived from a prior model: we will have Yv. 1, Zv. 1. And when Y, Z . . . are given as derivations of Xv., we are simply

dealing with semiprosified derivations from the same verse, which can be seen. When the abbreviations of some collection or author are given between oblique strokes (//), this means that its version derives from the one that precedes it.

The last section includes the references. On one hand, to the pages of Vols. I and II where the different fables are studied. On the other, to the Oriental tradition that is proposed or has been proposed as being connected with certain fables (without making a distinction as to whether we are dealing with sources, derivations or simple thematic parallels, a problem sometimes studied in Vols. I and II). There are also references in Appendices I and II to the fables of III (M.) that are possibly derived (not to the numbers that give the Medieval documentation of the same fable, indicated in the heading, as has been stated). In this Appendix III, internal references are given within this Appendix and others to I and II.

The study of the new fables given in the English edition in Appendix IV has no references to verse, but attempts to place them within the fabulistic tradition as derived or new.

4. *Conclusion*

With this we close this work, whose publication began with the first Volume in 1979, but which is in fact the culmination of an enterprise that began with our doctoral thesis, read in 1946 and published in 1948 with the title of *Estudios sobre el léxico de las fábulas esópicas*. Broken off for a number of years, it has never been completely abandoned and has received stimuli from our studies on ancient lyric poetry, theatre and thought and on the relationships between the cultures of Greece and India, as well as on themes of Medieval and Renaissance literature.

It is very clear that there are many points pending study in the long history of the fable from Sumeria and Egypt up to the point where we leave it—the 15th century of our era—and regarding its tradition and later influences. It is in some way to assist this study that we in fact publish this last volume, which for the first time gathers together, relatively complete, the materials and conclusions on the thousand or so fables of the Graeco-Latin tradition.

We believe, in any event, that starting from now some general outlines exist, traced with reasonable certainty, on the evolution of

the fable over this very long period: its organization into successive collections, the relations between these, the influence the fable has received from the different cultures and its criticism of the different types of society. There is a series of constants within a seemingly humble, but historically important genre, which we have attempted to highlight. And we believe that we have also offered some insights into the role of this genre both in the popular exposition of religions and philosophies (marginal religions from India, Socratism, Cynicism, Moralism of the Imperial Age, Christianity) and in their criticism. There remains the subject of their influence on posterity: many things can undoubtledly be added to what has been stated here and there in the book regarding the Archpriest, the picaresque novel, Boccaccio, Chaucer, Marie de France, Jacques de Vitry, *Lucanor*, etc. whose fables of ancient origin we collect.

The fable is an abandoned genre in the Histories of Greek and Roman Literature: some statements are made on particular authors, but without an overall view. And yet it is an important genre. Not only for ancient Graeco-Latin culture and its descendants in the Middle Ages: also in order to establish the connection between these cultures and those of the Ancient Orient, on one hand, and with modern ones, starting from the 15th century, on the other. In few fields can the continuity of the culture and interaction between the different cultures be seen better, despite the various isolations and provisional discontinuities; what they have in common and what the differences are between them.

If we have contributed to the clarification of this idea, offering detailed and concrete data, we believe that the work we have carried out—on material that is sometimes overwhelming, but always interesting—may be able to offer some conclusions of general significance. This in addition to the information made available to folklorists and historians of literature and culture generally, by presenting together in an organized form materials that are usually found isolated and unconnected. This isolation has indeed been responsible for the slow development of these studies in fields such as Indian or Medieval Studies and even in the History of Greek and Latin literatures.

Thanks

I have thanked Dr Martínez-Fresneda for her assistance in the previous volumes of this work. Here I must do so again, and in a very

special way, since this volume depends on my files, written in close collaboration with her. It has been a long and laborious task, which now culminates with the publication of this book.

I must also thank María Angeles Moreda, who has performed the by no means easy task of typing the three volumes.

INTRODUCTION TO THE ENGLISH EDITION

In this volume, the documentation on the Graeco-Latin fable of the original edition has been augmented in two ways: through the addition of new fables (accompanied by summaries and documentation) and through supplementary references and new studies, variants, allusions, etc.

The new fables are given in a supplementary list (Appendix IV) at the end of the volume, a list drawn up by Professor Adrados (abbreviated S. Adr.) and Professor van Dijk (abbreviated S. v. D.) However, any new references to the already documented fables are given at the end of each fable within the Appendices I–III: first there is a "R. Adr." section, written by Prof. Adrados, then an "R. v. D.") section by Prof. van Dijk.

In both cases there is a marked increase in the material and the bibliography used: there are more than 350 new fables. Material from entire medieval Latin and romance collections (the *Dialogus creaturarum*, the *Minor Fabularius*, the fables from the Archpriest Juan Ruiz, the *Conde Lucanor*, etc) has been incorporated in this volume, as well as material contained in Hebrew texts (*Haggadah*, *Rabi Berecchiah*) and Arabic texts (Lokman, *Thousand and One Nights*), based on studies made by both scholars after the publication of the spanish edition, or through direct research. Notwithstanding, it has been avoided introducing the Eastern material unless it appearse also in Graeco-Latin texts or derives from the ancient fable, although there have been included fables and anecdotes which attest to the diffusion of ancient wisdom in the Judaic and Graeco-Christian environment of Late Antiquity and even in the Arabic and Medieval periods. Some new material from a new work by Prof. Adrados (*Modelos*, Castilian Wisdom Literature material) has also been added.

For more details, see the publications cited in the bibliographic list of modern authors contained in this volume. The list follows a list of abbreviations of ancient and medieval works. The list of modern authors contains many abbreviated pubblications by various authors (besides Adrados and van Dijk) which we consider to be particularly useful. Other works are cited *in extenso* in the fables to which they refer.

At the end, we provide a list of the most frequently used abbreviations in this volume, followed by indices that, unlike that of the Spanish edition, only refers to vol. III (as vols. I and II have their own indices).

I must extend my gratitude to Prof. van Dijk for his collaboration in the revision of this book and the addition of new materials and in drawing up the list of abbreviations. He has also written up the indices, which will guide the reader within the intrincacies of the fabulistic tradition and make the whole book more useful.

I express also my gratitude to Dr. J. Rodríguez Somolinos for his help in solving many difficult problems of detail (cross-references to vols. I–II, changes of numbers in vol. III, revision of the indices, etc.).

Finally, I should like to draw the reader's attention to two new books of mine which are in close relation with this one: *De Esopo al Lazarillo* (Huelva, University, 2003) and *Modelos griegos de la sabiduría castellana y europea* (Madrid, Real Academia Española, 2001).

ABBREVIATIONS

1. *Ancient and Medieval Authors and Works*

The abbreviations are mostly taken from the *DGE*. As are the abbreviations of the works of the authors who appear in the list that follows and those of the editors of these and various others. For the abbreviations of the mss. and those used in the schemes, cf. the Introduction above; cf. also the *sigla* in the respective editions.

A.	Aeschylus.
A.	*Agamemnon.*
Supp.	*Supplices.*
Th.	*Septem contra Thebas.*
Abst.	Abstemius (ed. Neveletus 1610).
Abu FG *Ad.*	Abu'l-Farag b. al-Gauzi, *k. al-Adkija* (ed. Cairo 1304).
Ach. Tat.	Achilles Tatius.
Ad.	Ademarus (ed. Bertini – Gatti).
A.D.	Apollonius Dyscolus.
Coni.	*De coniunctionibus.*
Pron.	*De pronominibus.*
Synt.	*De syntaxi.*
Ael.	Aelian.
NA	*De natura animalium.*
VH	*Varia historia.*
Aesop.	Aesop.
Prov.	*Proverbia.*
Sent.	*Sententiae.*
Agath.	Agathias.
Al. Neq.	Alexander Neckam.
Nov. Aes.	*Novus Aesopus* (ed. Garbugino).
Nov. Av.	*Novus Avianus* (ed. Klein).
NR	*De naturis rerum.*
Alc.	Alcaeus.
Alcid.	Alcidamas.
Alciphr.	Alciphron.
Alcm.	Alcman.
Alc. Mess.	Alcaeus Messenius.
Alcuin.	Alcuinus.
Alterc. Hadr. Epict.	*Altercatio Hadriani Augusti et Epicteti philosophi* (ed. Suchier, W.).
Amm. Marc.	Ammianus Marcellinus.
Anacr.	Anacreon.

Anaximen.	Anaximenes.
AnF.	Anonymous Fables.
Anon. Av. fab.	*Anonymi Avianicae fabulae.*
Anon. Prog.	*Anonyma Progymmasmata.*
Antiav.	*Antiavianus* (ed. Tamanza).
Antiphan.	Antiphanes Macedo / Megalopolitanus.
Antiphil.	Antiphilus.
Antip. Sid.	Antipater of Sidon.
Antip. Thess.	Antipater of Thessalonica
Antist.	Antistius.
Antisth.	Antisthenes.
AP	*Anthologia Palatina.*
Aphth.	Aphthonius.
APl	*Anthologia Planudea.*
Apol. Av.	*Apologi Aviani.*
Apollonid.	Apollonides.
Apollon. *Lex.*	Apollonius, *Lexicon Homericum.*
Apol. Vers.	*Apologhi Verseggiati.*
Apostol.	Apostolius.
App. *BC*	Appianus, *Bella civilia.*
App. Prov.	*Appendix Proverbiorum.*
Apu.	Apuleius.
Apol.	*Apologia.*
Flor.	*Florida.*
Met.	*Metamorphoses.*
Soc.	*De deo Socratis.*
AR	Apollonius Rhodius.
Ar.	Aristophanes.
Ach.	*Acharnenses.*
Av.	*Aves.*
Eq.	*Equites.*
Lys.	*Lysistrata*
Nu.	*Nubes.*
Plu.	*Plutus.*
Ra.	*Ranae.*
Th.	*Thesmophoriazusae.*
V.	*Vespae.*
Arat.	Aratus.
Ar. Byz. *Epit.*	Aristophanes Byzantinus, *Historiae animalium epitome.*
Arch. Antioch.	Archias of Antioch.
Archil. *Epod.*	Archilochus, *Epod.*
Arch. Mytil.	Archias of Mytilene.
Areth.	Arethas.
Arist.	Aristotle.
EE	*Ethica Eudemia.*
HA	*Historia animalium.*
Mete.	*Meteorologica.*

PA	*De partibus animalium.*
Pol.	*Politica.*
Pr.	*Problemata.*
Rh.	*Rhetorica.*
Aristaen. *Ep.*	Aristaenetus, *Epistulae.*
Aristid. *Or.*	Aristides, *Orationes.*
Aristobul.	Aristobulus.
Aristonym.	Aristonymus.
Ars.	Arsenius.
Artem.	Artemidorus Daldianus.
Ast. *Nov. Av.*	Astensis poetae *Novus Avianus* (ed. Zurli, in: id. – Bisanti).
Ath.	Athenaeus.
Atticus	Atticus.
Aug. *c. mend.*	Augustinus, *contra mendacium.*
Aus. *Epigr.*	Ausonius, *Epigrammata.*
Av.	Avianus.
Avionn.	*Avionnet* (ed. Bastin II, pp. 349–384).
Av. metr. mor.	*Aviani metricae moralisationes.*
Av. ryth. mor.	*Aviani rythmicae moralisationes.*
B.	Babrius.
Bald. *RV*	Balduinus Iuvenis (ed. Huygens, R.B.C., *Reynardus Vulpes. De Latijnse Reinaert-vertaling van Balduinus Iuvenis. Critisch uitgegeven en vertaald*, Zwolle: Tjeenk-Willink 1968).
Barb.	Hermolaus Barbarus (ed. Cocco).
Basil. *Ep.*	Basilius, *Epistulae.*
Batr.	*Batrachomyomachia.*
Bayeux	Bayeux Tapestry.
Berech. *MS*	Berechiah ha-Nakdan, *Mishlé Shu'alim* (ed. Schwarzbaum).
BO	*Bocados de Oro* (ed. Crombach, M., Bonn 1971).
Bocc. *Geneal.*	Boccaccio, *Genealogia deorum gentilium* (ed. Reedy, J., *Boccaccio In Defence of Poetry. Genealogiae deorum gentilium liber XIV. Edited from University of Chicago MS. 100*, Toronto 1978).
Boeth. *Cons.*	Boethius, *De consolatione philosophiae.*
Bon. *Ed.*	Ulrich Boner, *Der Edelstein* (ed. facs. Stuttgart: Müller/Schindler 1972).
BP	*El libro de los Buenos proverbios* (ed. Sturm, H., Lexington 1971).
Branc.	Codex Brancaccianus (ed. Sbordone, F., "Recensioni rettoriche delle favole esopiane", *Rivista Indo-Greco-Italica* 16, 1932, pp. 141–148).
Cal.	*Calila e Dimna*, ed. Keller-White, Madrid, 1967.
Call.	Callimachus.
Aet.	*Aetia.*
Iamb.	*Iambi.*
Callistr. *Descr.*	Callistratus, *Descriptiones.*

Carm. Conv.	*Carmina Convivalia.*
Carph.	Carphyllides.
Cassiod.-Epiph. *HE*	Cassiodorus-Epiphanius, *Historia ecclesiastica.*
Cat.	Catullus.
Ceb.	Cebes.
Cedren. *Hist. Comp.*	Cedrenus, *Historia compendiaria.*
Cerc.	Cercidas.
Choerob.	Choeroboscus.
epimer. in Ps.	*epimerismi in Psalmos.*
in Theod.	*in Theodosii canones.*
Chrys.	Iohannes Chrysostomus.
Chrysipp. Stoic.	Chrysippus Stoicus.
Cic.	Marcus Tullius Cicero.
Att.	*Epistulae ad Atticum.*
Div.	*De divinatione.*
Off.	*De officiis.*
Orat.	*Orator.*
Phil.	*Philippicae.*
Resp.	*Respublica.*
Tusc.	*Tusculanae.*
Clem. Al.	Clement of Alexandria.
Paed.	*Paedagogus.*
Strom.	*Stromateis.*
Cocondr. *Trop.*	Cocondrius, *Περὶ τρόπων* (ed. *Rhet.* III, pp. 230 ff.).
Cod. Sang.	Codex of San Gall 889.
Conr. Halb. *TM*	Conradus de Halberstadt, *Tripartitus moralium*, in: M.-S., pp. 157 ff.
Conr. Hirs.	Conradus Hirsaugensis (ed. Huygens, R.B.C., *Conrad de Hirsau. Dialogus super Auctores*, Berchem-Bruxelles: Latomus 1955).
s. Av.	*super Avianum.*
s. Hes.	*super Hesopum.*
Const. Porph.	Constantinus Porphyrogenitus.
Adm. imp.	
Corinn.	Corinna.
Coripp.	Corippus.
Cratin.	Cratinus.
Cyrill. *Spec. sap.*	Cyrillus, *Speculum sapientiae.*
D.	Demosthenes.
Dact.	dactylic fables (ed. Cr.).
Dam. *HH*	ad-Damiri, *Haiat al-haiauan* (ed. Cairo 1309).
D.C.	Dio Cassius.
D. Chr.	Dio Chrysostomus.
DCM	*The Dialoges of Creatures Moralysed* (ed. Kratzmann, G. – Gee, E., Leiden 1988).

DdC	Mansion, C., *Dialogue des créatures*, 1482 (ed. Ruelle, P., Bruxelles 1985).
Demad.	Demades.
Demetr. *Eloc.*	Demetrius, *De elocutione.*
Democr.	Democritus.
Dem. Phal.	Demetrius Phalereus.
D.H.	Dionysius of Halicarnassus.
Dem.	*de Demosthene.*
Dial. creat.	Maynus de Mayneriis, *Dialogus creaturarum* (ed. Grässe, pp. 125 ff.).
Dieg.	*Dieges(e)is* (ed. Pfeiffer).
Dinol.	Dinolochus.
Diog.	Diogenes the Cynic.
Diogen.	Diogenianus.
Diosc.	Dioscorides epigrammaticus.
Diph.	Diphilus.
Disc. cler.	*Disciplina clericalis.*
D.L.	Diogenes Laertius.
Dod.	*Politici* Dodecasyllables (ed. Ch.).
Doxop.	Doxopatres.
D.S.	Diodorus of Sicily.
Dsc.	Dioscorides medicus.
D.T.	Dionysius Thrax.
E.	Euripides.
Alc.	*Alcestis.*
Andr.	*Andromacha.*
Hec.	*Hecuba.*
Hipp.	*Hippolytus.*
IT	*Iphigenia Taurica.*
Med.	*Medea.*
Ph.	*Phoenissae.*
Ecb. capt.	*Ecbasis cuiusdam captivi per tropologiam.*
Egb. Lütt. *FR*	Egbert von Lüttich, *Fecunda ratis* (ed. Voigt, E., Halle 1889).
EM	*Etymologium Magnum.*
Enn.	Ennius.
Engelm. *Carm.*	Engelmodus Suessionis episcopus, *Carmina*, ed. Traube.
Epic.	Epicurus.
Epigr. Bob.	*Epigrammata Bobiensia* (ed. Speyer, W., Leipzig: Teubner 1963).
Epiph. Ancor.	Epiphanius Ancorita.
Epiph. Const. *Haer.*	Epiphanius Constantiensis, *Panarion seu adversus LXXX haereses.*
Erasm.	Desiderius Erasmus.
Adag.	*Adagia.*

Cop.	*De copia.*
Mor. enc.	*Moriae encomium.*
Erot. *Lex.*	Erotianus, *Lexicon.*
Esop.	*Esopet* (ed. Stuiveling, G., I–II, Amsterdam 1965).
Et. Gen.	*Etymologium Genuinum.*
Et. Gud.	*Etymologium Gudianum.*
Et. Sym.	*Etymologium Symeonis.*
Etien. *TMP*	Etienne de Bourbon, *Tractatus de diversis materiis predicabilibus*, ed. Berlioz.
Eubul.	Eubulus.
Euen.	Evenus.
Eu. Io.	*Euangelium secundum Iohannem.*
Eu. Luc.	*Euangelium secundum Lucam.*
Eu. Marc.	*Euangelium secundum Marcum.*
Eu. Matt.	*Euangelium secundum Matthaeum.*
Eun. *Hist.*	Eunapius, *Fragmenta historica.*
Eus. *PE*	Eusebius, *Praeparatio Evangelica.*
Eust.	Eustathius.
Eth.	*Ethica.*
Il.	*ad Homeri Iliadem.*
Od.	*ad Homeri Odysseam.*
Op.	*Opuscula.*
Eutecn.	Eutecnius.
Eu. Thom.	*Euangelium Thomae.*
fab. extrav.	*fabulae extravagantes* (ed. Steinhöwel).
Flor. *Epit.*	Florus, *Epitome.*
Fr. Amel.	Franco de Amelia (ed. Finch, C.E., "Aesopica in Codex Pal. Lat. 1378", *TAPhA* 108, 1978, pp. 55–67).
Fred. *Chron.*	Fredegar, *Chronicon.*
Froum.	Froumundus.
Fulg.	Fulgentius.
Gal.	Galen.
Adv. Jul.	*Adversus Julianum.*
Aff. Dign.	*De affectuum et peccatorum dignotione.*
in Hipp. Prorrh.	
Meth. med.	
Mor.	*De moribus.*
Plac. Hipp.	*De placitis Hippocratis et Platonis.*
Protr.	*Protrepticus.*
Simp. med. temp.	
Gell.	Aulus Gellius.
Georg. *Gnomol.*	Iohannes Georgides, *Gnomologium* (ed. *Anecd. Gr.* I).
Georg. Pach. *Prog.*	Georgius Pachymeres, *Progymnasmata* (ed. Walz, I, pp. 551 f.).

Gest. Rom.	*Gesta Romanorum* (ed. Oesterley).
Gnomol. Vat.	*Gnomologium Vaticanum.*
Godof. VS	Godofredus de Vino Salvo.
Greg. Cor.	Gregory of Corinth.
Dial.	*De dialectis.*
Prog.	*Progymnasmata.*
Greg. Cypr.	Gregory of Cyprus.
Greg. Tur. *HF*	Gregorius Turonensis, *Historia Francorum.*
Gr. Naz.	Gregory of Nazianzus.
Adv. Iul.	*Adversus Iulianus.*
Carm.	*Carmina.*
Ep.	*Epistulae.*
Gr. Nyss.	Gregory of Nyssa.
Ep.	*Epistulae.*
Ad Eust.	
Gualt. Angl.	Gualterius Anglicus (Walter the Englishman).
App.	Appendix to Gualterius Anglicus.
Gualt. *fab.*	Gualterianae fabulae ex elegiacis versibus.
Guar.	Guarinus Veronensis (ed. Galli, pp. 34–62).
Hdn.	Herodianus
Fig.	*de figuris.*
Phil.	*Philetaerus.*
Hdt.	Herodotus.
Henr.	Robert Henryson, *Fables* (ed. Fox, D., Oxford: Clarendon Press 1987, pp. 3–110).
Herenn. Ph.	Herennius Philo (ed. Palmieri).
Hermesian.	Hermesianax.
Hermog.	Hermogenes.
Id.	*De ideis.*
Prog.	*Progymnasmata.*
Herod.	Herodas.
Hes.	Hesiod.
Op.	*Opera et dies.*
Th.	*Theogonia.*
Hier. *Ep.*	Hieronymus, *Epistulae.*
Hierocl. *Facet.*	Hierocles, *Facetiae.*
Hieronym. Hist.	Hieronymus Cardianus.
Him. *Or.*	Himerius, *Orationes.*
Hippol. *Haer.*	Hippolytus, *Refutatio omnium haeresium.*
Hld.	Heliodorus.
Hom.	Homer.
Il.	*Iliad.*
Od.	*Odyssey.*
Hor.	Quintus Horatius Flaccus.
AP	*Ars poetica.*

C.	*Carmina.*
Ep.	*Epistulae.*
Sat.	*Satirae.*
Horap.	Horapollo.
Hsch.	Hesychius.
H.Tr. *Renn.*	Hugo von Trimberg, *Der Renner* (ed. Ehrismann, G., I–IV, Tübingen 1908).
I. *AI*	Josephus, *Antiquitates Iudaicae.*
Iambl.	Iamblichus.
in Phdr.	*in Platonis Phaedrum.*
Protr.	*Protrepticus.*
Ibs. *KM*	al-Ibsihi, *k. al-Mustratraf* (ed. Cairo 1321).
Ibyc.	Ibycus.
Io. Cant.	Iohannes Cantacuzenus.
Io. Cap.	Iohannes Capuensis (ed. Hervieux).
Io. Dam. *BJ*	Iohannes Damascenus, *Barlaam et Josaphat* (ed. De la Cruz, Madrid 2001; Woodward, G.R. – Mattingly, H., London/New York 1914).
Io. Sard.	Iohannes Sardianus (ed. Rabe, H., *Ioannis Sardiani Commentarium in Aphthonii progymnasmata*, Leipzig: Teubner 1928).
Io. Sar. *Pol. enth.*	Iohannes Saresberiensis, *Entheticus in Polycraticum.*
Io. Sic.	
Iren. Lugd. *Haer.*	Irenaeus Lugdunensis, *adversus Haereses.*
I. Sch.	John of Sheppey.
Isid. *Etym.*	Isidore of Seville, *Etymologiae.*
Isoc.	Isocrates.
Isop. I	*Isopet I* (ed. Bastin II, pp. 199–348).
Isop. II	*Isopet II de Paris* (ed. Bastin I, pp. 31–112).
Isop. III	*Isopet III de Paris* (ed. Bastin II, pp. 385–420).
Isop. Char.	*Isopet de Chartres* (ed. Bastin I, pp. 113–182).
Isop. Laur.	*Isopo Laurenziano* (ed. Brush, M.P., the *Isopo Laurenziano*, diss. Baltimore 1898, Columbus, OH: Lawrence Press 1899).
Isop. Lyon	*Isopet de Lyon* (ed. Bastin II, pp. 83–198).
Iul.	Julian.
Ep.	*Epistulae.*
Mis.	*Misopogon.*
Or.	*Orationes.*
Iul. Arian. *in Jb.*	
Iust.	Justinus.
Jaq. *IA*	Jaqut, *Irshad al-Arib* (ed. Margoliouth).
J. Ruiz	Juan Ruiz, Archpriest of Hita, *Libro de Buen Amor.*
J.V. *Mir. Hist.*	Jehan de Vignay, *Mireoir Historial* (ed. Snavely, G.E., in: *Studies Elliott*, I, pp. 347–373).

Lact. *Inst.*	Lactantius, *Divinae institutiones.*
Laur.	*Laurenziano II.*
LE	*Libro de los Exenplos por A.B.C.* (ed. Keller, J.E., CSIC 1961).
Leon	Leonidas of Tarentum.
Lex. Vind.	*Lexicon Vindobonense.*
LG	*Libro de los Gatos* (ed. Darbord, B., Paris: Klincksieck 1984).
Lib.	Libanius.
Decl.	*Declamationes.*
Ep.	*Epistulae.*
Or.	*Orationes.*
Liv.	Titus Livius.
Longin.	Longinus.
Luc.	Lucian.
Apol.	*Apologia.*
Bacch.	*Bacchus.*
Bis Acc.	*Bis accusatus.*
Cyn.	*Cynicus.*
DIud.	*Dearum iudicium.*
Ep. Sat.	*Epistulae saturnales.*
Fug.	*Fugitivi.*
Gall.	*Gallus.*
Herm.	*Hermotimus.*
Hist. cons.	*Quomodo historia conscribenda sit.*
Icar.	*Icaromenippus.*
Ind.	*Adversus indoctum.*
Macr.	*Macrobii.*
Musc. enc.	*Muscae encomium.*
Nigr.	*Nigrinus.*
Philops.	*Philopseudes.*
Pisc.	*Piscator.*
Pseudol.	*Pseudologista.*
Tim.	*Timon.*
VH	*Verae Historiae.*
Lucanor	D. Juan Manuel, *El Conde Lucanor.*
Lucil.	C. Lucilius.
Lucill.	Lucillius/Luci(ll)us.
LXX	*Septuaginta.*
Id.	*Iudicum.*
Re.	*Regnorum.*
Lydg. *Aes.*	John Lydgate, *Aesop.*
Macar.	Macarius.
Macr. *Sat.*	Macrobius, *Saturnalia.*
Maid. *MA*	al-Maidani, *Magma al-Amtal.*
Mantiss. prov.	*Mantissa proverbiorum.*
Marc. Arg.	Marcus Argentarius.

Mart.	Martial.
Mart. Cap.	Martianus Capella.
Max. Conf.	Maximus the Confessor.
Max. Tyr.	Maximus of Tyre.
Melanch. *Util. fab.*	Melanchthon, *De utilitate fabularum* (ed. Bretschneider, C.G., *Corpus Reformatorum*, XI: *Philippus Melanchthon. Opera quae supersunt omnia*, Halle/Saale: Schwetschke 1843).
Men.	Menander.
Dysc.	*Dyscolus.*
Mis.	*Misumenus.*
Mesom.	Mesomedes.
M. Fran.	Marie de France (ed. Bruckner, Ch., Louvain: Peeters 1991).
Mich. Chon. *Ep.*	Michael Choniates, *Epistulae.*
Min. fab.	*Minor Fabularius* (ed. Mordeglia, C., *FLMU* VIII, 2000).
Min. Fel.	Minutius Felix.
Moschop.	Moschopulus (ed. Gaisford).
MP	*Mensa philosophica* (ed. facs. Rauner – Wachinger).
Muf.	al-Mufaddal (ed. Storey).
Nat. Com. *Myth.*	Natalis Comes, *Mythologiae sive explicationum fabularum libri X* (ed. Venezia 1581, 2nd ed.).
Nic.	Nicander of Colophon.
Al.	*Alexipharmaca.*
Th.	*Theriaca.*
Nic. Basil. *Prog.*	Nicephorus Basilacas, *Progymnasmata* (ed. Pignani, A., *Niceforo Basilace. Progimnasmi e monodie*, Napoli: Bibliopolis 1983).
Nic. Boz.	Nicolas Bozon.
Nic. Call. Xanth. *Prog.*	Nicephorus Callistus Xanthopulus (ed. Glettner, J., "Die Progymnasmata des Nikephoros Kallistos Xanthopoulos", *ByzZ* 33, 1933, pp. 7–8).
Nic. Chon.	Nicetas Choniates (ed. Van Dieten).
Hist.	
Or.	*Orationes.*
Nic. Chrys. *Prog.*	Nicephorus Chrysoberges, *Progymnasmata* (ed. Widmann).
Nic. Chumn. *Ep.*	Nicephorus Chumnus, *Epistulae* (ed. *Anecd. Gr.*).
Nic. Dam.	Nicolaus of Damascus.
Nic. Greg. *Hist. Byz.*	Nicephorus Gregoras, *Historia Byzantina.*
Nicol. *Prog.*	Nicolaus, *Progymnasmata.*
Nicostr.	Nicostratus.
Nilus *Ep.*	Nilus Ancyranus, *Epistulae.*
Non. *Comp. Doctr.*	Nonius Marcellus.
Nonn. *Par. Eu. Io.*	Nonnus, *Paraphrasis Euangelii Iohannis.*

Nov. Av.	Novus Avianus.
Nov. Av. Par. flor.	*Novi Aviani Parisini flores.*
Nov. Phis.	*Novus Phisiologus* (ed. Orbán, A.P., Leiden/New York/ København/Köln: Brill 1989).
Nürn. Äsop	*Nürnberger Prosa-Äsop* (ed. Grubmüller, K., Tübingen: Niemeyer 1994).
Od. Cer.	Eudes of Cherrington (fables, including those of *Disp. cod.* 88).
Add.	added fables.
Disp.	fables scattered throughout some mss.
Par.	parables.
Ogn.	Ognibene da Lonigo.
Olymp.	Olympiodorus.
in Alc.	*in Platonis Alcibiadem.*
in Grg.	*in Platonis Gorgiam.*
Opp.	Oppian.
C.	*Cynegetica.*
H.	*Halieutica.*
Opusc. fab.	*Opusculum fabularum*, ed. M.-S.
Or. *Cels.*	Origenes, *contra Celsum.*
Ov.	Ovid.
Ep.	*Epistulae* (*Heroides*).
Fast.	*Fasti.*
Met.	*Metamorphoses.*
Pal. I(I)	*Palatino I(I).*
P. Alph.	Petrus Alphunsus.
Panyas.	Panyasis.
Panch.	*Panchatantra.*
Par.	Bodleian Paraphrase (ed. Ch.).
Paul.-Petr. *Carm.*	Paulus Petricordiae, *Carmina*, ed. Petschenig.
Paul. Sil.	Paulus Silentiarius.
PC	*Parabelen van Cyrillus* (ed. Lelij, C.M., I–II, thesis Amsterdam 1930).
PColon.	Cologne Papyrus.
Petron.	Petronius Arbiter, *Satyrica.*
PGrenf.	Grenfell Papyrus.
Ph.	Phaedrus.
PHaun.	*Papyri Haunienses.*
PHeid.	*Heidelberger Papyrussammlung.*
Pherecr.	Pherecrates.
Philostr.	Philostratus.
Ep.	*Epistulae.*
Im.	*Imagines.*
VA	*Vita Apollonii.*
VS	*Vitae Sophistarum.*

Phld. *Rh.*	Philodemus, *Volumina rhetorica.*
Phlp.	Iohannes Philoponus.
Aet.	*De aeternitate mundi.*
in Ph.	*in Aristotelis Physica.*
Phot.	Photius.
Bibl.	*Bibliotheca.*
Ep.	*Epistulae.*
Lex.	*Lexicon.*
Ph. sol.	*Phaedrus solutus* (ed. Zander, C., *Phaedrus Solutus vel Phaedri fabulae novae XXX*, Lund: Gleerup 1921).
Phys.	*Physiologus.*
Pi. *O.*	Pindar, *Olympiaca.*
Pl.	Plato.
Alc.	*Alcibiades.*
Cra.	*Cratylus.*
Ly.	*Lysis.*
Phd.	*Phaedo.*
Phdr.	*Phaedrus.*
Prm.	*Parmenides.*
Prt.	*Protagoras.*
R.	*Republica.*
Smp.	*Symposium.*
Tht.	*Theaetetus.*
Planudes, *Vit. Aesop.*	Planudes, *Vita Aesopi*, ed. Eberhard, Lipsia 1872.
Plaut.	Plautus.
Aul.	*Aulularia.*
Ps.	*Pseudolus.*
Trin.	*Trinummus.*
Pl. Com.	Plato comicus.
Plin. *HN*	Pliny, *Historia naturalis.*
Plu.	Plutarch.
Ages.	*Agesilaus.*
Alex.	*Alexander.*
Arat.	*Aratus.*
Crass.	*Crassus.*
Dem.	*Demosthenes.*
Lys.	*Lysander.*
Mor.	*Moralia.*
Phoc.	*Phocio.*
Sol.	*Solo.*
Them.	*Themistocles.*
PLugd. Bat.	*Papyrologica Lugduno-Batava.*
PMich.	Michigan Papyrus.
Pogg. *Fac.*	Poggio, *Facetiae.*
Poll.	Pollux.
Pol. *Lam.*	Angelus Politianus, *Lamia.*
Pomp. Porph.	Pomponius Porphyrio.

in Ep.	*in Horatii epistulas.*
in Sat.	*in Horatii Satiras.*
Pomp. Trog.	Pompeius Trogus.
Poridat	*Poridat de las Poridades* (ed. Kasten, Ll.A., Madrid 1957).
Porph. *Abst.*	Porphyrius, *de abstinentia.*
Posidipp.	Posidippus.
POxy.	Oxyrhynchus Papyrus.
Priscian. *Praeex.*	Priscian, *Praeexercitamina.*
Procl.	Proclus.
in Op.	*in Hesiodi Opera et Dies.*
in Prm.	*in Platonis Parmenidem.*
in R.	*in Platonis Rempublicam.*
Procop. *Pers.*	Procopius Caesariensis, *de bello Persico.*
Procop. Gaz. *Ep.*	Procopius Gazaeus, *Epistulae.*
Prodic.	Prodicus.
Prompt. Par.	*Promptuarium Parisinum.*
PRyl.	Rylands Papyrus.
Ps.-Ammon. *Diff.*	Pseudo-Ammonius, *de adfinium vocabulorum differentia.*
Ps.-Arist. *Mir.*	Pseudo-Aristoteles, *Mirabilia.*
Ps.-Dos.	Ps.-Dositheus.
Psel.	Psellus.
Orat.	*Orationes.*
Theol.	*Theologia.*
Pseudacr.	Pseudacro.
in Ep.	*in Horatii Epistulas.*
in Sat.	*in Horatii Satiras.*
Ps.-Luc.	Pseudo-Lucianus.
Am.	*Amores.*
Asin.	*Asinus.*
Ps.-Plu.	Pseudo-Plutarchus.
Fluv.	*De fluviis.*
Nob.	*Pro nobilitate.*
Ps.-Zonar. *Lex.*	Pseudo-Zonaras, *Lexicon.*
PUDS	*Per Uno da Siena.*
PVindob.	*Papyri Vindobonenses.*
PYale	Yale Papyrus.
Qot.	Ibn Qotaiba.
Quint. *Inst.*	Quintilian, *Institutio oratoria.*
RF	*Reinhart Fuchs.*
RH	*Reinaerts Historie.*
Ricc.	*Riccardiano* (ed. Ghivizzani, G., *Il volgarizzamento delle favole di Galfredo dette di Esopo*, Bologna: Romagnoli 1866).
Rig.	*Rigoli.*
Rinuc.	Rinucius Aretinus, *Fabulae Aesopicae* (ed. Pillolla).
Rom.	Romulus.

cunc.	in all (complete derivation).
nonn.	in some (partial derivation).
Rom. Bern.	Romulus of Berne.
141	*Cod.* 141.
Rom. Mon.	Romulus of Munich.
Rom. Nil.	Romulus of Nilant.
metr.	derived metrical fables.
ryth.	derived rhythmic fables.
Rom. Vind.	
RR	*Roman de Renart.*
Rufin. *Apol. c. Hier.*	Rufinus, *Apologia contra Hieronymum.*
S. Sophocles.	
Aj.	*Ajax.*
Ant.	*Antigone.*
OC	*Oedipus Coloneus.*
OT	*Oedipus Tyrannus.*
Ph.	*Philoctetes.*
Sar. *Maq.*	as-Sarisi, comm. of Hariri, *Maqamen* (ed. Bulaq 1284).
S.E.	Sextus Empiricus.
M.	*Adversus mathematicos.*
P.	*Pyrrhonianae institutiones.*
Sedulius Scott.	Sedulius Scottus, ed. Traube.
Semon.	Semonides.
Sen.	Lucius Annaeus Seneca.
Apocol.	*Apocolocyntosis.*
Ben.	*De beneficiis.*
Ir.	*De ira.*
Ot.	*De otio.*
Send.	*Sendebar.*
Serv. *Georg*	Servius, *Commentarii in Georgica.*
Simon.	Simonides.
Simp. *Ph.*	Simplicius, *in Aristotelis Physica.*
Sol.	Solon.
Sopat. Rh.	Sopater Rhetor.
Spec. Sap.	Cyrillus, *Speculum sapientiae* (ed. Grässe, pp. 1 ff.).[1]
Spec. Stult.	*Speculum stultorum.*
SR	*Summa recreatorum* (ed. Rauner).
Stat. *Silv.*	P. Papinius Statius, *Silvae.*
Stesich.	Stesichorus.
Stob.	Stobaeus.
Strat.	Strato.
Stratt.	Strattis.
Stricker	Der Stricker (ed. Moelleken).

[1] Translations into Dutch and German: *De Parabelen van Cyrillus* (ed. Lelij).

Sud.	Suda.
Suet.	Suetonius.
Dom.	*Domitianus.*
Tib.	*Tiberius.*
Sy.	combination of Syr. and Synt.
Syn. *Ep.*	Synesius, *Epistulae.*
Synt.	fables of "Syntipas" (ed. H.).
Syr.	Syriac fables.
T.Assend.	Assendelft Tablets.
Tantr.	*Tantrākhyāyika.*
Tat. *Orat.*	Tatianus, *Oratio ad Graecos.*
TC	*Twispraec der creaturen* (unedited).
Teodor	*La Historia de la donzella Teodor* (ed. Mettmann, W., Wiesbaden 1962).
Ter. *Eu.*	Publius Terentius Afer, *Eunuchus.*
Tert.	Tertullianus.
An.	
Adv. Val.	*Adversus Valentinianos.*
Nat.	
Tetr.	Ignatius Diaconus, *Tetrasticha* (ed. v.D., *Fabelkwatrijnen*).
Th.	Thucydides.
Thdt.	Theodoretus.
Affect.	*Graecarum affectionum curatio.*
HE	*Historia ecclesiastica.*
Them.	Themistius.
Or.	*Orationes.*
in Ph.	*in Aristotelis Physica.*
Themist.	Themistocles.
Theo	Theon.
Theobald. *Phys.*	Theobaldus, *Physiologus* (ed. Eden, P.T., Leiden/Köln: Brill 1972).
Theod. *Carm.*	Theodulfus, *Carmina.*
Theod. Orl.	
Theod. Prodr.	Theodorus Prodromus.
Theod. Stud. *Ep.*	Theodorus Studites, *Epistulae.*
Theod. Metoch. *Misc.*	Theodorus Metochites, *Miscellanea.*
Theoph. Sim. *Ep.*	Theophylactus Simocatas, *Epistulae.*
Thgn.	Theognis.
Tim. *Lex.*	Timaeus, *Lexicon platonicum.*
Timocr.	Timocreon.
Tricl.	Demetrius Triclinius.
in A.	*in Aeschyli Agamemnonem.*
in Ach.	*in Aristophanis Acharnenses.*
in Av.	*in Aristophanis Aves.*
in Lys.	*in Aristophanis Lysistratam.*
in Pac.	*in Aristophanis Pacem.*
in V.	*in Aristophanis Vespas.*

Tup.	Del Tuppo.
Tz.	Iohannes Tzetzes.
in Ach.	*in Aristophanis Acharnenses.*
Chil. (H.)	*Chiliades* (*Historiae*).
Ep.	*Epistulae.*
in Lys.	*in Aristophanis Lysistratam.*
in Op.	*in Hesiodi Opera et Dies.*
in Pac.	*in Aristophanis Pacem.*
in Plu.	*in Aristophanis Plutum.*
in V.	*in Aristophanis Vespas.*
Ulp.	Ulpianus.
UP	Ulrich von Pottenstein (ed. Bodemann, U., *Die Cyrillusfabeln und ihre deutsche Übersetzung durch Ulrich von Pottenstein*, München 1988).
Vall.	Laurentius Vallensis (ed. Ruelle, P., *Les "Apologues" de Guillaume Tardif et les "Facetiae morales" de Laurent Valla*, Genève/Paris: Slatkine 1986).
Val. Max.	Valerius Maximus.
Varr.	M. Terentius Varro.
Ag.	
LL.	*de lingua latina.*
Sat. Men.	*Saturae Menippeae.*
Verg. *G.*	Publius Vergilius Maro, *Georgica.*
Vinc. Bell.	Vincent of Beauvais.
Spec. mor.	*Speculum morale.*
Vind. *Nov. Av.*	
Vir. Ill.	*De viris illustribus.*
Vit. Aesop.	*Vita Aesopi.*
Vit. Max. Conf.	*Vita Maximi Confessoris.*
Wiss.	ms. Wissenburgensis.
X.	Xenophon.
Mem.	*Memorabilia.*
Smp.	*Symposium.*
Xenoph.	Xenophanes.
Ysengr.	*Ysengrimus.*
Zach. Mit. *Opif.*	Zacharias Mitylenensis, *de mundi opificio.*
Zen.	Zenobius.
Zeno Eleat.	Zeno Eleaticus.
Zonar. *Epit. Hist.*	
Zuc.	Accio Zuccho (ed. Brush, M.P., "Esopo Zuccarino", in: *Studies Elliott*, I, pp. 375–450).

2. *Modern Authors and Works*

a. by Prof. Adrados (Adr.)

Águila	"El tema del águila en el *Agamenón* de Esquilo", *Emerita* 32, 1964, pp. 267–282.
Aportaciones	"Aportaciones al estudio de las fuentes de las fábulas del Arcipreste", *Philologica Hispaniensia in honorem Manuel Alvar*, III, 1986, pp. 459–473 (also in *Esop. Laz.* VI 2).
Augustana	"La fecha de la Augustana y la tradición fabulística antigua y bizantina (*Prometheus* 18, 1992, pp. 139–149).
BP	*Libro de los Buenos Proverbios*, ed. H. Sturm, Lexington, 1971.
Cuento erótico	*El cuento erótico griego, latino e indio. Estudio y Antología*, Madrid: Orto 1994.
Dísticos	"De la fábula griega a la fábula latina en dísticos elegiacos", en Catanzaro, G. – Santucci, F., *La favolistica latina in distici elegiaci. Atti del Convegno internazionale Assisi, 26–28 ottobre 1990*, Assisi 1991, pp. 27–43 (also in *Esop. Laz.* V 8).
Doc. Supl.	"Documentación suplementaria de la fábula greco-latina", *Euphrosyne* 18, 1990, pp. 213–226 (also in *Esop. Laz.* III 1).
Earliest influences	"The earliest influences of Indian Fable on medieval Latin fable", *CM* 35, 1984, pp. 243–263 (also in *Esop. Laz.* V 5 [in Spanish]).
Elementos cínicos	"Elementos cínicos en las 'Vidas' de Esopo y Secundo y en el 'Diálogo' de Alejandro y los gimnosofistas", in: *Homenaje al Eleuterio Elorduy, con ocasión de su 80 aniversario*, ed. Vallas, R., Bilbao: Universidad de Deusto 1978, pp. 309–328 (also in *Esop. Laz.* IV 1).
Escarabajo	"Sobre el origen de la fábula del águila y el escarabajo (H. 3)", *CFC* 21, 1988, pp. 261–266.
Esop. Laz.	*De Esopo al Lazarillo*, Huelva: Universidad 2003.
Fab. Balc.	"Fábula y cuento popular de tradición antigua en los Balcanes", *EC* 100, 1991, pp. 63–80 (also in *Esop. Laz.* VI 5).
Fab. Biz.	"La fábula en Bizancio, entre Grecia, el Oriente y el Occidente", in: *SIFC* 11, 1993, pp. 196–204 (also in *Esop. Laz.* V 3).
Fedro	"Fedro y sus fuentes", en *Bivium. Homenaje a Manuel Cecilio Díaz*, Madrid 1983, pp. 251–274.
Filosofía Cínica	*Filosofía Cínica en las fábulas esópicas.* Buenos Aires, Centro de Estudios Filosóficos, 1986.
Géneros	"Géneros helenísticos en el «Banquete de los Siete Sabios» de Plutarco", en *Estudios sobre Plutarco. Actas del IV Congreso Español sobre Plutarco*, Madrid 1996, pp. 125–142.

Golondrina I	"La fábula de la golondrina de Grecia a la India y la Edad Media", *Emerita* 48, 1980, pp. 185–208.
II	"Más sobre la fábula de la golondrina", *Emerita* 50, 1982, pp. 75–80.
Horacio	"La fábula en Horacio y su poesía", *Myrtia* 9, 1994, pp. 131–151.
Ibico	"Ibico 69 y el influjo del *Gilgamés* en Grecia", *Aula Orientalis* 5, 1987, pp. 5–9 (also in *Esop. Laz.* II 3).
Jambische Fragmente:	"Neue jambische Fragmente aus archaischer und klassischer Zeit. Stesichorus, Semonides (?), Auctor incertus", *Philologus* 126, 1982, pp. 157–189 (also in *Esop. Laz.* VII 5 [in Spanish]).
La fable	(ed.), *La fable*, Vandoeuvres-Genève: Fondation Hardt 1984.
León	"El tema del león en el Agamenón de Esquilo (717–49)", *Emerita* 33, 1965, pp. 1–5.
Líricos griegos	*Líricos griegos. Elegíacos y Yambógrafos arcaicos*, 3rd ed., I-II, CSIC 1990.
Lit. Sap.	"Literatura sapiencial antigua en la Haggadah y Pedro Alfonso", *ICS* 18, 1993, pp. 229–236 (also in *Esop. Laz.* V 6).
Más fragmentos	"Más fragmentos nuevos de poesía griega antigua", in: *Studi Barigazzi* 1984, pp. 1–10 (also in *Esop. Laz.* VII 6).
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Nueva reconstrucción:	"Nueva reconstrucción de los Epodos de Arquíloco", *Emerita* 23, 1955, pp. 1–78.
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Papiro Rylands	"El Papiro Rylands 493 y la tradición fabulística antigua", *Emerita* 20, 1952, pp. 337–388.
Política cínica	"Política cínica en las fábulas esópicas", in: *Studi Della Corte*, pp. 413–426.
Pulpo	"El poema del pulpo y los orígenes de la colección teognídea", *Emerita* 26, 1958, pp. 1–10.
Ranas	"Las ranas pidiendo rey, origen y evolución de una fábula política", *Emerita* 52, 1984, pp. 25–32.
Ratón	"*PMed.* 70.01re. y *PVindob.* inv. G 19813 + 29814 ('El ratón y la comadreja', una epopeya paródica)", *Museum Criticum* 32-35, 1997–2000, 201–206 (also in *Esop. Laz.* VII 10).

Serpiente "Versiones medievales del tema de la serpiente desagradecida", in: *Excerpta philologica Antonio Holgado sacra*, I.2, 1991, pp. 639–646 (also in *Esop. Laz.* V 1).

Siria "Siria, cruce de caminos de la narrativa bizantina y la oriental", *Aula Orientalis* 1, 1983, pp. 17–29 (also in *Esop. Laz.* V 4).

Tradición fabulística "La tradición fabulística griega y sus modelos métricos", I: *Emerita* 37, 1969, pp. 235–315; II: ib. 38, 1970, pp. 1–52.

Torrente "El tema del torrente en la literatura griega arcaica y clásica", (*Emerita* 33, 1965, pp. 7–14).

Vida de Esopo "La «Vida de Esopo» y los orígenes de la novela antigua" (in english in *QUCC*, N. S. 1, 1979, pp. 73–112.

Zorra "La zorra y el cuervo en la Edad Media latina", in: *Humanitas. In honorem A. Fontán*, Madrid: Gredos 1992, pp. 383–390 (also in *Esop. Laz.* V 2).

b. by Prof. Van Dijk (v.D.)

Addenda "*Addenda ad Aesopica.* Unnoticed and Neglected Themes and Variations of Greek and Latin Fables", *Bestia* 6, 1994, pp. 95–117.

Ainoi *Αἶνοι, Λόγοι, Μῦθοι. Fables in Archaic, Classical, and Hellenistic Greek Literature. With a Study of the Theory and Terminology of the Genre*, Diss. Nijmegen (KUN), Leiden/Köln/New York: Brill 1997.

Archaic "There Were Fables Before Aesop. Fables in Archaic, Classical, and Hellenistic Greek Literature", *Reinardus* 11, 1998, pp. 205–214.

Babrius "Babrius", in: *Encyclopedia of Greece and the Hellenic Tradition*, ed. G. Speake, London/Chicago: Dearborn 2000, I 209–210.

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Lion	"The Lion and the He-Goat. A New Fable in Procopius", *Hermes* 122, 1994, pp. 376–379.
Plutarco	"Esopo, Plutarco, Platón y Aristóteles. La función de la fábula y el arte de la alusión", in: Pérez Jiménez, A. – García López, J. – Aguilar, R.M. (eds.), *Plutarco, Platón y Aristóteles. Actas del V Congreso Internacional de la I.P.S., Madrid – Cuenca, 4–7 de mayo de 1999*, Madrid: Ediciones Clásicas 1999, pp. 141–156.
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Suplemento	"Suplemento al Inventario de la fábula greco-latina: Épocas arcaica, clásica y helenística", *Emerita* 66, 1998, pp. 15–22.
Terminology	"Theory and Terminology of the Greek Fable", *Reinardus* 6, 1993, pp. 171–183.
Tetrastichs	"(Pseudo-)Ignatius' Tetrastichs: Byzantine Fables *d'une élégance laconique*", *Reinardus* 9, 1996, pp. 161–178.
Theorie	"De theorie van de fabel in de Griekse Oudheid", in: Idema-Sch.-Schr., pp. 22–36.

c. Of other authors and works

A&A	*Antike und Abendland*. Berlin-New York, de Gruyter.
AAHG	*Anzeiger für die Altertumswissenschaft*. Innsbruck, Wagner.
AAntHung	*Acta Antiqua Academiae Scientiarum Hungaricae*. Budapest, Akadémiai Kiadó
Aa Th	Aarne, A. – Thompson, S., *The Types of the Folktale. A Classification and Bibliography, Second Revision*, Helsinki 1964.
Actas del V Congreso	*Actas del V Congreso Español de Estudios Clásicos*. Madrid, S.E.E.C., 1978.
AJPh	*American Journal of Philology*. Baltimore (MD), John Hopkins.
Alster	*Studies in Sumerian Proverbs*, Copenhagen 1975.
Anecd. Gr.	Boissonade, J.F. (ed.), *Anecdota graeca*, I–IV, 1829–1832.
Anecd. Oxon.	Cramer, J.A. (ed.), *Anecdota Graeca e codicibus manuscriptis bibliothecarum Oxoniensium*, I–III, Oxford 1835–1837 (repr. Amsterdam: Hakkert 1963).
AOf	*Archiv für Orientalforschung*. Wien, Institut für Orientalistik.
AOrientHung	*Acta Orientalia Academiae Scientiarum Hungaricae*. Budapest, Akadémiai Kiadó.

A&R	*Atene e Roma.* Firenze, Le Monnier.
Aspects	Rombauts, E. – A. Welkenhuysen (eds.), *Aspects of the Medieval Animal Fable*, Leuven – 's-Gravenhage 1975.
AU	*Der altsprachlicher Unterricht.* Stuttgart, Klett.
Bádenas	Bádenas, P. – López Facal, J., *Fábulas de Esopo, Vida de Esopo, Fábulas de Esopo.* Madrid, Gredos, 1978.
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Bisanti	"Commento", in Zurli – Bisanti, pp. 167–236.
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Brunner-Traut	E. Brunner-Traut, *Altägyptische Tiergeschichte und Fabel*, Darmstadt 1977.
ByzZ	*Byzantinische Zeitschrift.* München, Beck.
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Ch.	Chambry, E., *Aesopi fabulae*, I–II, Paris: Les Belles Lettres 1925–1926.
Charbonneau	Charbonneau, M, *Fables de Lokman.* Paris 1925.
CFC	*Cuadernos de Filología Clásica.* Madrid, Universidad Complutense.
CIL	*Corpus inscriptionum Latinarum.*
CJ	*Classical Journal.* Achland (Va), Randolpf Macon College.
CLS	*Comparative Literature Studies.* University Park, Pennesylvania State University.
CM	*Clio Medica.* Amsterdam, Rodopi.
Cocco	Cocco, C., *Ermolao Barbaro il vecchio. Aesopi fabulae, FLMU* VI, 1994.
Com. Lat.	*Commedie latine del XII e XIII secolo*, I–IV, ed. Bertini, F., Genoa 1976–1983.
CPG	Von Leutsch – Schneidewin (eds.), *Corpus Paroemiographorum Graecorum* [Olms 1958].
CQ	*Classical Quarterly.* Oxford, University Press.
CR	*Classical Review.* Oxford, University Press.

Cr.	Crusius, O., *Babrii Fabulae Aesopicae*, Leipzig: Teubner 1897.
CSIC	Consejo Superior de Investigaciones Científicas (Madrid).
Curletto	Curletto, S., "Il lupo e la gru da Esopo a la Fontaine", in: Bertini, pp. 11–24.
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DGE	*Diccionario Griego-Español*, CSIC.
Diels – Kranz	Diels, H. – Kranz, W., *Die Fragmente der Vorsokratiker*, I–III, Berlin: Weidmann 1951–1952 (repr. Dublin 1966–1967).
EdM	*Enzyklopädie des Märchens*, Berlin/New York: De Gruyter.
EFG	*Erlangen Forschungen. A. Geisteswissenschaften.*
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Gerhard:	Gerhard, O., *Phoinix von Kolophon. Texte und Untersuchungen*, Leipzig/Berlin 1909.
GIF	*Giornale italiano di filologia.* Roma, Herder.
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Gow – Page	A.S.F. Gow – D.L. Page, *Hellenistic Epigramms*, Cambridge 1965.
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HPhQ	
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LEC	*Les Etudes Classiques.*
Luzzatto	Luzzatto, M.J., "Due note al testo di Babrio (*Fab.* 95, 12; 115, 12)", *Maia* 27, 1975, pp. 49–51.

Luzzatto – La Penna ead. – La Penna, A. (eds.), *Babrii Mythiambi Aesopei*, Leipzig: Teubner 1986.

Manitius: Manitius, M., *Geschichte der lateinischen Literatur des Mittelalters*, I-III, München: Beck 1911–1931.

Manns Manns, F., "Une source de l'Aggadh juive: la littérature grecque", in: *Studii Biblici Franciscani* 29, 1979, pp. 111–144.

Mañas Mañas Núñez, M., *Fedro/Aviano. Fábulas*, Madrid 1998.

Martín Martín García, F. and Róspide López, A., *Fábulas esópicas*, Madrid 1989.

MD *Materiali e discussioni per l'analisi dei testi classici*. Pisa, Istitui Editoriali e Poligrafici.

MH *Museum Helveticum*. Basel, Schwabe.

Milanese Milanese, G., "Note critiche e testuali ad alcune favole di Ademaro", in: Bertini, pp. 57–69.

Minor *Minor Fabularius*, a cura di Caterina Mordeglia, *FLMU* 8. Genova 2000.

MLatJb *Mediävistic und Humanismusforschung*. Stuttgart, Hiersemann.

MLN *Modern Language Notes*. Baltimore (MD).

Morocho Morocho Gayo, G., *Selección de fábulas griegas*, Salamanca 1984.

MPG Migne, J.-P., *Patrologiae cursus completus (series Graeca)*, 1–161, Paris: Migne 1857–1866.

M.-S. Meckelnborg, Chr. – Schneider, B., *Opusculum fabularum. Die Fabelsammlung der Berliner Handschrift Theol. lat. fol. 142*, Leiden/Boston/Köln: Brill 1999.

Miscelánea léxica *Τῆς φιλίης τάδε δῶρα. Miscelánea léxica en memoria de Conchita Serrano*, CSIC 1999.

Moretti Moretti, G., "L'uomo e il leone: un motivo favolistico nel viaggio intertestuale", in: Bertini, pp. 71–83.

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Nøjgaard: Nøjgaard, M., *La Fable Antique*, I–II, København: Nyt Nordisk Forlag/Arnold Busck 1964–1967.

Oberg Oberg, E., *Phaedruskommentar*. Stuttgart, Steiner, 2000.

Oesterley Oesterley, H. (ed.), *Gesta Romanorum*, Berlin 1872; repr. Hildesheim: Olms 1963.

OLD *Oxford Latin Dictionary*, Oxford: Clarendon Press.

Papademetriou Papademetriou, J.-Th., *Αἰσώπεια καὶ Αἰσωπικά*, Ἀθήνα 1987.

Papademetriu id., *Aesop as an Archetypal Hero*, Athens 1997.

Papathomopoulos Papathomopoulos, M., *Αἰσώπεια καὶ Αἰσωπικά* 1990.

PCG Kassel, R. – Austin, C., *Poetae comici Graeci*, Berlin/New York: De Gruyter.

PCPhS	*Proceedings of the Cambridge Philological Society*. Cambridge, University Press.
P.	Perry, B.E., (ed.), *Aesopica*, I, Urbana, IL 1952 (repr.: New York: Arno Press 1980).
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	Two Fables id., "Two Fables Recovered", *ByzZ* 54, 1961, pp. 4–14.
	Perry, B.E., *Phaedrus and Babrius*, London 1965.
Pillolla	Pillolla, M.P. (ed.), *Rinucius Aretinus Fabulae Aesopicae*, *FLMU* IV, 1993.
Plessow	Plessow, M., *Geschichte der Fabeldichtung in England bis zu John Gay (1726)*, Berlin: Meyer & Müller 1906 (repr. New York/Berkeley: Johnson Reprint Corporation 1967).
PMG	Page, D. (ed.), *Poetae melici Graeci*, Oxford: University Press 1962.
PMLA	*Proceedings of the Modern Languages Association.*
PSI	*Pubblicazioni della Società Italiana per la ricerca dei papiri greci e latini in Egitto*, I-XIV, Firenze 1912–1957.
QUCC	*Quaderni Urbinati di Cultura Classica.* Pisa, Istituti Editoriali e Poligrafici.
RA	*Revue d'Assyriologie.* Paris.
Ranke	*Enzyklopädie des Märchens*, ed. K. Ranke, Berlin-New York, 1977–99.
RE	Pauly – Wissowa, *Real-Encyclopädie der classischen Altertumswissenschaft.*
REA	*Revue des Études Anciennes.* Talence, Université de Bordeaux III.
REG	*Revue des Études Grecques.* Paris, Les Belles Lettres.
RFIC	*Rivista di Filologia e di Instruzione Classica.* Torino, Loescher.
RhM	*Rheinisches Museum.* Frankfurt/Main, Sauerläuder.
Roques	Roques, M., "Apologues et anecdotes dans la tapisserie de Bayeux", *Romania* 65, 1939, pp. 376–381.
Ross	Ross, E., *De Fabels van Lokman*, s' Gravenhague 1965.
RPh	*Revue de Philologie.* Paris, Klincksieck.
RPhilos	*Revue philosophique.* Paris, Presses Universitaires.
Salomon	Salomon, "Beiräge zur Fabelliteratur nach zwei Karschuni-Handschriften", *Zeitschrift für Assyriologie* 22, 1909, pp. 237–283; 27, 1912, pp. 342–357.
Schaller	Schaller, D., "Lateinische Tierdichtung in frühkarolingischer Zeit", in: Schwab, pp. 91–127.
Schibli	Schibli, H.S., "Fragments of a Weasel and Mouse War", *ZPE* 53, 1983, pp. 1–25 (with *Tafel* I–IV).
Schippers	Schippers, A., *Middelnederlandse fabels. Studie van het genre, beschrijving van collecties, catalogus van afzonderlijke fabels*, thesis Nijmegen 1995.
Schwab	Schwab, U., *Das Tier in der Dichtung*, Heidelberg 1970.

Schwarzbaum	Schwarzbaum, H., the *Mishlé Shu'alim (Fox Fables) of Rabbi Berechiah Ha-Nakdan. A Study in Comparative Folklore and Fable Lore*, Kiron: Institute for Jewish and Arab Folklore Research 1979. id., "The impact of the medieval Beast Epics upon the *Mishlé Schu'alim* of Rabbi Berechiach Ha-Nakdan", in *Aspects*, pp. 229–239.
SHAW	*Sitzungsberichte der Heidelberger Akademie der Wissenschaften.*
SIFC	*Studi italiani di Filologia Classica.* Firenze, Le Monnier.
Spengel	Spengel, L., *Rhetores graeci*, II–III, Leipzig: Teubner 1854–1856 (repr. Frankfurt: Minerva 1966).
Streker	Streker, K., *Poetae Latini Aevi Carolini*, vol. IV, dossiers 2 and 3, Berlin 1896 (2nd ed. Berlin 1964).
Studi Barigazzi	*Miscellanea di studi in onore di Adelmo Barigazzi, Sileno* 10–11, 1984–1985.
Studi Della Corte	Boldrini, S., *et al.* (eds.), *Filologia e forme letterarie. Studi offerti a Francesco della Corte*, I, Urbino 1987.
Studies Elliott	*Studies in Honor of A. Marshall Elliott*, Baltimore: Johns Hopkins Press; Paris: Champion; Leipzig: Harrassowitz, *s.a.*
SVF	Von Arnim, H. (ed.), *Stoicorum Veterum Fragmenta*, I–IV, Leipzig 1903–1924.
Tamanza	Tamanza, S. (ed.), *L'Anti-Aviano*, in: *FLMU* 7, 1998, pp. 137–193.
TAPhA	*Transactions and Proceedings of the American Philological Association.* Atlanta, Scholars Press.
TGF	*Tragicorum Graecorum Fragmenta*, Göttingen: Vandenhoeck & Ruprecht.
Thiele	Thiele, G., *Der lateinische Aesop des Romulus und die Prosafassungen des Phaedrus*, Heidelberg: Winter 1910 (repr. Hildesheim/Zürich/New York: Olms 1985).
TMI	Thompson, S., *Motif Index of Folk-Literature. A Classification of Narrative Elements in Folktales, Ballads, Myths, Fables, Mediaeval Romances, Exempla, Fabliaux, Jest-Books and Local Legends*, I–VI, Copenhagen: Rosenkilde and Bagger, 1955–1958 (Rev. and. enl. ed.).
Tu	Tubach, F.C., *Index exemplorum. A Handbook of Medieval Religious Tales*, Helsinki: Suomalainen Tiedeakatemia 1969.
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Vit.Brov. – Mombello	Vitale-Brovarone, A. – Mombello, G. (eds.), *Atti del V Colloquio della International Beast Epic, Fable and Fabliau Society, Torino-St. Vincent, 5–9 settembre 1983*, Alessandria 1987.

Voigt	Voigt, E., *Ysengrimus*, Halle/Saale: Waisenhaus 1884 (repr. Hildesheim/New York: Olms 1974).
Wackers	Wackers, P.W.M., "The use of fables in *Reinaerts Historie*", in: Goossens, J. – Sodmann, T. (eds.), *Third International Beast Epic, Fable and Fabliau Colloquium, Münster 1979: Proceedings*, Köln/Wien: Böhlau 1981, pp. 461–483.
Vaio	Vaio, J., *The Mythiambi of Babrius*. Olms, 2001.
Walz	Walz, C., *Rhetores graeci*, I–IX, Stuttgart/Tübingen: Cotta 1832–1836 (repr. Osnabrück: Zeller 1968).
Walzer, *Diatribe*	Walzer, R., "A Diatribe of Galen", *Harvard Theological Review* 47, 1954, pp. 243–254.
West	West, M.L., *Iambi et elegi graeci*, I–II, Oxford: Clarendon Press 1971–1972.
Widmann	Widmann, F., "Die Progymnasmata des Nikephoros Chrysoberges", *Byzantinisch-neugriechische Jahrbücher* 12, 1935–1936, pp. 12–41, 241–299.
WJA	*Würzburger Jahrbücher für die Altertumswissenschaft*. Paderborn, Schöning.
WS	*Wiener Studien*. Wien, Oesterreichishe Akademie der Wissenschaften.
Wünsche	Wünsche, A., *Die Pflanzenfabel in der Weltliteratur*, Leipzig/Wien: Akademischer Verlag für Kunst und Wissenschaft 1905 (repr. Leipzig: Zentralantiquariat der Deutschen Demokratischen Republik 1974).
YCS	*Yale Classical Studies*. Cambridge, University Press.
Zafiropoulos	Ch. A. Zafiropoulos, *Ethics in Aesop's fables. The Augustana Collection*. Leiden, Brill, 2001.
Zarza	Schlesinger, E.C., *La zarza ardiente*, Buenos Aires 1950.
ZPE	*Zeitschrift für Papyrologie und Epigraphik*. Bonn, Habelt.
ZRGG	*Zeitschrift für Religion und Geistesgeschichte*. Leiden, Brill.
Zurli – Bisanti	Zurli, L. (ed.), *Astensis poetae Novus Avianus. Traduzione e commento di* Bisanti, A., *FLMU* 5, 1994.

3. *Other Abbreviations*

A	winner (*le plus fort*); see intr.
A(ll.)	allusion.
act.	action.
AD	*Anno Domini.*
ad loc.	*ad locum.*
AK	Akkadian.
AL	Albanian.
anecd.	anecdote.
AnF.	Anonymous Fable.
anon.	anonymus.
ap.	*apud.*

app. crit.	*apparatus criticus, apparatu critico.*
AR	Arabic.
art. cit.	article cited.
AS	Assyrian.
auct. inc.	auctor incertus.
B	defeated party (*le plus faible*); see intr.
BC	before Christ.
C	*survenant*; see intr.
c.	*contra.*
Carm.	*carmen, carmina.*
cf.	confer.
c. gen.	*cum genitivo.*
CI	Circassian.
cod(d).	codex (codices).
col.	column.
comp.	comparison.
concl.	conclusion.
dir.	direct (speech).
diss.	dissertation.
DU	Dutch.
ead.	eadem.
ed(s).	edition, editor(s), edited by.
e.g.	*exempli gratia.*
EG	Egyptian.
elim.	elimination.
EN	English.
epil.	epilogue.
epim.	epimythium.
et al.	*et alii.*
eund.	eundem.
F(ab(s).)	fable(s).
f(f).	and following.
fol.	folio.
FR	French.
fr.	fragment.
G	Genre theory or terminology.
GE	German.
GR	Greek.
HE	Hebrew.
Hyp.	*Hypothesis.*
ib(id).	ibidem.
id.	idem.
ind.	indirect speech.
intr.	introduction.
inv.	inversion.
IT	Italian.
k.	*kitab.*

LAT	Latin.
l(l).c(c).	*loco citato* (*locis citatis*).
M.	Medieval fable.
ms(s).	manuscript(s).
nat. hist.	natural history.
n(n).	note(s).
no.	number.
n.s.	*nova series.*
orig.	origin(al).
p(p).	page(s).
Praef.	*Praefatio.*
prol.	prologue.
prom.	promythium.
prov.	proverb.
q.v.	*quod vide.*
R.	supplementary Reference.
r.	*recto.*
rec(c).	*recensio(nes).*
red.	reduced.
repr.	reprint(ed).
s.	*saeculo.*
S.	new (supplementary) fable (Appendix IV).
Σ	scholiast, scholium.
sc.	*scilicet.*
sit.	situation.
SP	Spanish.
st.	style.
summ.	summary.
s.v.	*sub voce.*
T	testimony.
v(v).	verse(s), *verso.*
viz.	*videlicet.*
v(v).l(l).	*varia(e) lectio(nes).*
Vol(s).	Volume(s).
v.v.	*vice versa.*
W	fourth partially reconstructed model (primary or secondary); see intr.
X	first partially reconstructed model (primary or secondary); see intr.
Y	second partially reconstructed model (primary or secondary); see intr.
Z	third partially reconstructed model (primary or secondary); see intr.

APPENDIX I

FABLES TRANSMITTED BY THE ANONYMOUS COLLECTIONS (H. FABLES)

H. 1

(= M. 33; 3 Ch., 1 P.; *TMI* K2295, L315.3)

Ἀετὸς καὶ ἀλώπηξ

"The Eagle and the Fox"

AnF. I + Ia + Ib (23), AnF. II + III (24), AnF. IIIα, β, γ (21); Ph. I 28 (12); Synt. 24 (9), Syr. XXV (7), 27 (6), 78 (7), Par. 3 [Bab] (9), Rom. [gvWiss.Ad. from Ph.] 16 (20); Archil. *Epod.* I [imits. in Cat. 40, Hor. *Ep.* 1.19.23, *C.* 6.12 ff., etc.], Ar. *Av.* 651–653 (all.).

Summary from Archil.: the eagle breaks up his friendship with the fox, devouring his young. When the animal pleads, the eagle flies to a high peak and boasts. But the fox prays to Zeus and the eagle is punished: he grabs meat from an altar and with it a burning piece of wood, which sets his nest alight, and his chicks die. From Dem. Phal. (reconstructed) and later versions: the themes of Zeus, the "high peak" and the boasting of the eagle are lost. Later there are alterations in An.F. and Ph. Cf. Vol. I, pp. 418 ff.

A double agonal scheme, with initial A/Bsit. and final Bact.; Dem. Phal. simplifies it (cf. Vol. I, pp. 30 ff., 418 ff.). An archaic Greek fable of Oriental origin (cf. Vol. I, pp. 288, 305 ff., 322 ff.). The theme of the punishing of the wicked (and sacrilege) and the characterization of the snake as an unfortunate victim are atypical (but cf. the restoration of a more standard form by Ph. and the return to the theme of divine punishment in Synt., Syr.).

It is a fable that became very widespread through quotations by Archil. and derivations by Dem. Phal. Cf. Vol. I, pp. 710 ff. (an Egyptian fable) and also not-H. 46 (Ph. 114), not-H. 299 (Ph. *App.* 32).

Stemma. Archil.: Dem. Phal.: Xv.: F.An., Par., Sy., Ph./Rom.

Traces of the Hellenistic metre (different from that of Archil., cf. I, p. 417) in AnF. and Par. After combining their beginnings (AnF. I ἀετὸς καὶ ἀλώπηξ φιλίαν πρὸς ἀλλήλους σπεισάμενοι, Par. φιλίαν ἐσπείσατο πρὸς ἀετὸν ἀλώπηξ) we obtain φιλίαν ἀλώπηξ ἀετός τ' ἐσπείσαντο. Cf. also AnF. I] οἰκεῖν διέγνωσαν, τροφῆς καταπτάς [, ἐχθρῷ κατηρᾶτο [,] οὐκ εἰς μακρὰν/δίκην ὑποσχεῖν [; and Par.] ἀλώπεκος [τοῖς] νεοσσοῖς/θοίνην ἔδωκεν [.

Cf. Vol. I, pp. 30, 49, 169, 199, 288, 305 ff., 322, 459, 468, 521, 534, 559, 564, 577, 605, 712; Vol. II, pp. 38, 61, 129, 134, 137, 152, 154, 299, 308, 319, 320, 330, 373, 405, 472, 644; M. 26, 137, 361, 431, 506; *Etana*, Vol. I, pp. 305 ff., 333, *Tantr.* 4, p. 22 H. = *Panch.* 17, pp. 74 ff., R., *Tantr.* 116, p. 53 H. = *Panch.* I 29, pp. 188 ff.; Egyptian fable, cf. Vol. I, pp. 710 ff.

R. Adr.

For Mesopotamian precedents, add the following reference to the bibliography already given: Baldi, A. "Tracce del mito di Etana in Archiloco ed Esopo", *Aevum* 35, 1961, pp. 381–384; for another Mesopotamian prototype, see Gragg: the study of a series of summaries, with an A and B text. In text A, the tortoise attacks the heron, who complains to Enki, who then lets the heron lay her eggs beside him. The tortoise insults the heron, and the heron asks Enki to pass judgement, which Enki does not do. Text B is less clear, and here the tortoise confronts Enki. I think there is a close resemblance with H. 1 and even H. 3. On Mesopotamian precedents cf. also West, M.L., "Archilochus' Fox and Eagle: More Echoes in later Poetry", *ZPE* 45, 1982, pp. 30–32, as well as v.D., *Ainoi*, pp. 138 (Archil. 4F1a–h) and 210 (Ar. 17A3); *Thousand and One Nights* in Adr., *Doc. Supl.*, p. 218; and a version in Adr., *Nuevos testimonios* . . ., pp. 3–4 (*PMich.* XVIII 675 (*s.* III AD)). For Ph. I 28, cf. Mañas, p. 102.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi*, as Theon G20c and Archil. 4T3–4, 8, 10, 12–14, 16–17c, 20–21, 24–29, 31–33ab, 35–36, 38, 40, 42–43, 45, 47; cf. *Léxicos*, pp. 467–469): Theon, *Prog.* 3 (II 73 Spengel) (all.); Luc. Tarrh. fr. 1 Linnenkugel; Herenn. Ph. fr. 32 Palmieri; Ps.-Diogenian. *Praef.* (p. 178 Von Leutsch-Schneidewin); A.D. *Coni.* 224.2–3 Schneider; Attic. fr. 2 Des Places; Clem. Al. *Strom.* 5.14.127; Philostr. *Im.* 1.3; Eus. *PE* 13.13.54, 15.4.4–5; Iul. *Or.* 7, 207bc; Stob. 1.3.34; Σ *in* Ar. *Ach.* 279; Σ *in* Ar. *Av.* 651b; Σ *in* Il. 19.407; Σ *in* Od. 14.508; Choerob. *epimer. in Ps.* (III 114 Gaisford); *Et. Gen.* α 187 Lasserre-Livadaras; Io. Sard. *in* Aphth. (p. 8 Rabe); Doxop. *Comm. in* Aphth. (II 166 Walz); *Et. Gud. s.v.* αἶνος (pp. 48–49 De Stefani); Eust. *Il.* Λ 430; id. *Od.* ξ 508; *EM* α 462 Lasserre-Livadaras; *Et. Sym.* α 256 Lasserre-Livadaras; Tricl. *in Ach.* 279; Ps.-Ammon. *Diff.* 18 (p. 5 Nickau); Apostol. *Praef.* 5; Σ *in* Il. (*Cod. Reg.* 3058) *s.v.* αἶνος (III 371 Cramer).

All Greek passages are allusions to Archilochus. They contain no variations.

Some authors refer to the fable, often by quoting its *incipit*, to exemplify an αἶνος (Luc. Tarrh.; Herenn. Ph.; Ps.-Diogenian.; Σ *in* Od.; Choerob.; *Et. Gud.*; Eust.; Ps.-Ammon.; Apostol.; Σ *in* Il.) or a pre-aesopic fabulist (Theon; Hermog.; Philostr.; Io. Sard.; Doxop.; cf. Iul., Σ *in Av.*, Il.).

Other authors refer to the fable to illustrate some linguistic aspect (A.D.; Σ *in Ach.*; Tricl. ibid.; *Et. Gen.*; *EM*; *Et. Sym.*) or to comment on some fragment (Attic.; Clem. Al.; Eus.; cf. Stob.).

For D. Chr. 55.10, Hermog. *Prog.* 1, Prisc. *Praeex.* 1, see under H. 83.

Cf. Caputi, R., "La volpe e l'aquila in Fedro e in Gualtiero Anglico", in: *FLMU* 7, 1998, pp. 17–28; Zafiropoulos, pp. 86–89. For Archil., cf. Jedrkiewicz, pp. 312–314; v.D., *Archaic*, pp. 208–210.

H. 2

(5 Ch., 2 P.; *TMI* J2413.3)

Ἀετὸς καὶ κολοιὸς καὶ ποιμήν

"The Eagle, the Rook and the Shepherd"

AnF. I + Ib (12), AnF. II + III (13); Aphth. 19 (6), B. 137 = T.Assend. 2 (6, fr.); Branc. 2 (5), Synt. 9 (9), Syr. IX, 11 (6), Par. 5 [Ba] (7), *Tetr.* I 55 (4).

The rook, who wants to imitate the eagle, becomes entangled in the ram's wool and is captured by the shepherd, who gives him to his children (he kills him, Sy.). Sarcastic closing statement by the shepherd (by a boy, *Tetr.*; lament of the rook, B., Par.; the ending is eliminated in the reduced version).

A/Bsit.-Bact./Cact.-Cdir. (with the variations indicated). An agonal fable, perhaps Classical (cf. Vol. II, p. 331), with conclusion of action and "closing statement" by a "survenant" (or of lament by B). It is the theme of nature, which takes it revenge, and of ἄνοια or the folly of challenging it.

There are one primary and two secondary metrical models: Xv. 1: AnF., *Tetr.*; Xv. 2: T.Assend., Par.; Xv. 3 (summ.): Aphth. (Branc.), Sy. There are metrical remnants in AnF.: Ἀετὸς καταπτάς [,] πέτρας ἄρν' ἥρπασε, καὶ δὴ καθεὶς ἑαυτόν [,] ἐπὶ κριὸν ἠνέχθη,]

έπτε ρύσσετο/ἕως ὁ ποιμὴν [, ὡς ἑσπέρα κατέλαβε [,] ὡς [μὲν] ἐγὼ σαφῶς οἶδα/κολοιός, ὡς δ' αὐτός [.

Some remnants can be obtained by combination with *Tetr.* (AnF. κολοιὸς δὲ τοῦτον θεασάμενος + *Tetr.* ἰδὼν κολοιός = τοῦτον δ' ἰδὼν κολοιός). A remodelled version in T.Assend. and Par. must have derived from this model; cf. ὄνυξιν ἄρας [,] καὶ δὴ καταπτάς; in Par. the model is sometimes conserved better, cf. δίκαια πάσχω [(and perhaps] ἄρν' ἤγαγε). There is a third summarized metrical model, partly related with that of v. 1 (cf. κολοιὸς δέ τις ἑωρακώς, prose), partly with that of v. 2 (καὶ καταπτάς, id.). It offers complementary verse:] κριῶν λαβεῖν ἐπειρᾶτο, or perhaps the beginning can be restored as ἀρνειὸν ἥρπασ' ἀετὸς καὶ ἐντεῦθεν/ἐτρέφετο [.

Cf. Vol. I, pp. 34, 78, 132, 177, 199, 231, 323, 363, 369, 435, 493, 521, 613; Vol. II, pp. 55, 191, 193, 243, 299, 319, 331, 333, 397, 405, 407, 423, 496, 498, 676; M. 58, 292; Egyptian fable (?), Vol. I, p. 363.

R. Adr.
Cf. *Thousand and One Nights* in Adr., *Doc. Supl.*, p. 218.

R. v.D.
Supplementary documentation: Dati 10 (12); Rinuc. 2.

Two Latin translations of AnF. Rinucius' version (5a Ch.) is in prose, Dati's in elegiac distichs. Both have an epimythium. In the former the *réplique finale* is by the jackdaw, in the latter by the shepherd. Terminology: *fabula* (Rinuc.). The function of Rinucius' version is illustrative (*significat*).

Cf. Zafiropoulos, pp. 73–74. For Rinuc., cf. Pillolla, p. 141.

H. 3

(4 Ch., 3 P.; *TMI* L315.7)
Ἀετὸς καὶ κάνθαρος
"The Eagle and the Beetle"

AnF. I + Ia + Ib (21), AnF. II + III (21), AnF. IIIα + IIIγ [J] (29); *Vit. Aesop.* 135–139 (26); Semon. fr. 12, Ar. *V.* 1448 (all.), *Pax* 123–130 (all.), Luc. *Icar.* 10 (all.), Zen. (prov.) 1.20.

The hare, pursued by the eagle, begs for help from the beetle, but the eagle does not respect the hare's pleas, and devours him. There

follows the vengeance of the beetle: when the eagle takes refuge at the breast of Zeus, the beetle tosses his ball there and Zeus shakes his cloak, breaking the eagle's eggs.

An archaic fable that Dem. Phal. inherited from Semon. It has a complex structure, with four characters and various acts (cf. Vol. I, p. 522). It is agonal, with the theme that there is no such thing as a small enemy, along with that of the triumphant ingenuity of the weak, plus religious satire (and the punishment of those who do not respect pleading). It contains an Egyptian element, cf. Adr., *Escarabajo.*

There are frequent late allusions and the fables of the beetle, characteristic of the Cynic, probably derive from here (cf. Vol. I, p. 605).

There is one primary metrical model and another secondary one: Semon.: Dem. Phal.: Xv. 1: AnF. III, *Vit. Aesop.*; Xv. 2 (summ.): AnF. I, II.

For the metre of v. 1, cf. I, pp. 111, 599. There are traces of v. 2 in AnF. I and II: ἀετὸς λαγωόν [, κάνθαρον ἰδὼν [τοῦτον] ἱκέτευεν [, κἀκεῖνος ὑπεριδὼν [,] λαγωὸν κατεθοινήσατο,] ἔλαθεν ἀπορρίψας.

Cf. Vol. I, pp. 78, 199 231, 399, 522, 556, 570, 582, 605; Vol. II, pp. 77, 299, 319 f., 342, 366, 443, 446, 456, 457.

R. Adr.

Cf. Von Möllendorff, P., "Die Fabel von Adler und Mistkäfer im Aesoproman", *RhM* 137, 1994, pp. 141–161). Cf. also Borthwick, E.K., "Beetle, bell, goldfich and weasel in Aristophanes", *CR* 82 (*n.s.* 18), 1968, pp. 134–139; v.D., *Ainoi*, pp. 149 (Semon. 5F2), 194 (Ar. 17F5) and 216 (Ar. 17A5); and, for a Mesopotamian precedent, Gragg.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi*, as Semon. 5T1–6 and Ar. 17A5, 17T9ab,19–20, 27, 34–35, 38–39ab, 44ab, 50–51, 53, 55, 57, 59, 64ab; see also *Suplemento*, p. 17; *Archaic*, pp. 210–214): Ar. *Lys.* 695; Eust. *Il.* Ω 317–319; Hdn. *Περὶ ὀρθογραφίας*, p. 516 Lentz (all.); Ath. 7.54, 299C (all.); Σ *in* Il. 18.407b (all.); *Et. Gen. s.v.* ζῷον [AB; p. 141 Miller] (all.); *EM s.v.* ζωΐδιον (all.); Ps.-Zonar. *Lex. s.v.* Ζῷον (all.); Σ *in* Ar. *Pac. l.c.*, Tz. ibid., Tricl. ibid.; Σ *in* Ar. *Lys. l.c.*, Tz. ibid., Tricl. ibid.; Σ *in* Ar. *V. l.c.*, Tz. ibid., Tricl. ibid.; Erasm. *Adag.* 3.7.1 (pp. 869, 883) (all.); id. *Cop.* 2 (pp. 254–255 Knott) (all.); Dati 11; Rinuc. 3.

Cf. Diogenian. 1.65 V (prov.), eund. 2.44 (prov.); Greg. Cypr. 1.55 M (prov.), eund. 1.57 (prov.); Macar. 1.36 (prov.); Apostol. 1.50 (= Ars. 1.69) (prov.); *Mantiss. prov.* 1.2 (prov.).

Three full versions (Eustathius and the scholia on Aristophanes' *Peace*) and two allusions (Σ ibid.) have some noteworthy variations. Most conspicuously, the hare does not figure in these versions. The eagle and the beetle are enemies from the very beginning because the latter haunts the former's nests; the eagle revengefully destroys the beetle's nests (Eust.), eggs (Σ *Pac.* 129), or young (Σ *Pac.* 130, 134; Tricl. (in whose version it is not clear who of the two begun the hostilities)), which arouses the beetle's fury (cf. the enmity between the eagle and the fox in H. 1). The scholiast's version has an epimythium (πρὸς ἀδίκους). The other scholia comment on various aspects of Aristophanes' references to the fable.

Some authors (Hdn.; Σ *in* Il.; *Et. Gen.*; *EM*; Ps.-Zonar.) quote the fragment from Semonides, to illustrate some linguistic phenomenon.

Erasmus (*Cop.*) twice alludes to the fable, to illustrate the application and elaboration of fables, respectively. Elsewhere (*Adag.*), Erasmus gives a full version with a fundamentally different interpretation, which severely criticizes the abject beetle's pertenacity.

Dati and Rinucius give Latin translations of AnF., in elegiac distichs and in prose (4 Ch.), respectively. Both versions have an epimythium.

Terminology: λόγος (Σ *in Pac.*; Tricl. *in Pac.* 130), μῦθος (Eust.); *apologus* (Erasm. *Adag.*), *fabula* (Erasm. *Adag.*; Rinuc.). The fable is ascribed to Aesop by both Erasmus and Triclinius. Typical fable word: *forte* (Dati).

Function: didactic (παιδεύων Eust.), moral (*admonet* Erasm. *Adag.*), illustrative (*significat* Rinuc.).

Various paroemiographical collections include the proverb ("I [or: "he"] will midwife you as the beetle did the eagle"; Eustathius may be right in stating that this proverb—already known from Zenobius—derives from the fable; the allusion in Aristophanes' *Lysistrata* is the link between the fable and the proverb.

Cf. Dähnhardt, IV, p. 276; Zafiropoulos, pp. 130–132. For the *Vit. Aesop.*, cf. v.D., *Life*, pp. 146–147; for Rinuc., cf. Pillolla, p. 143.

H. 4

(8 Ch., 4 P.; *TMI* J321.1)
Ἀηδὼν καὶ ἱέραξ
"The Nightingale and the Hawk"

AnF. I + Ia + Ib (10), AnF. II + IIIγδ (10), AnF. IIIα, β, γ (11); Hes. *Op.* 202–212.

The nightingale, who is being hunted by the hawk, attempts to persuade him to let him go and look for larger prey. He refuses.

An agonal fable with modification of Hesiod's theme: the weak attempts in vain to deceive the strong (cf. Vol. I, pp. 181, 522); he is devoured. Scheme: A/Bsit.-Bind./Adir. (Hes.: A/Bsit.-Adir.). Cf. derivatives: H. 18, 124, 160.

Stemma. Hes.: Dem. Phal.: Xv.: AnF.

For the metre, cf. Vol. I, p. 77. Also] τῶν ὀρνέων τρέπεσθαι [and perhaps ἱέραξ δ' ἰδὼν (rest. on ἱ. δ' αὐτὴν θεασάμενος before the] ὡς ἠπόρει τροφῆς).

Cf. Vol. I, pp. 35, 77, 169, 181, 443, 522, 559, 615; Vol. II, pp. 299, 319 f., 334, 337, 342, 348, 350, 452, 557, 676, 681; M. 137, 352; Tantr. III 7, p. 122 H. = *Panch.* III, pp. 334–341 R.

R. Adr.

Cf. *Thousand and One Nights* in *Doc. Supl.*, p. 218. Various interpretations in Bonnafé, A., "Le rossignol et la justice en pleurs (Hésiode, *Travaux* 202–212)", *BAGB* 1983, pp. 260–64; Dalfen, J., "Die ὕβρις der Nachtigal. Zu der Fabel bei Hesiod (*Erga* 202–218) und zur griechischen Fabel im allgemeinen", *WS* 107/108, 1994/1995, pp. 157–177; Daly, L.W., "Hesiods Fable", *TAPhA* 92, 1961, pp. 45–51; Ford, G.B., "An interpretation of the Fable of the Hawk and the Nightingale in Hesiod's Works and Days", *Orpheus* 12, 1965, pp. 3–9; Hubbard, TH.K., "Hesiod's Fable of the Hawk and the Nightingale reconsidered", *GRBS* 36, 1995, pp. 161–171; Isebaert, L., "Le rossignol et l'épervier (Hésiode, *Travaux* 202–213)", *LEC* 56, 1988, pp. 369–377; Leclerc, M.-Chr., "L'épervier et le rossignol d'Hésiode. Une fable à double sens", *REG* 105, 1992, pp. 37–45; Livrea, E., "L'αἶνος esiodeo", *GIF n.s.* 1.2 (22), 1970, pp. 1–20; Lonsdale, S.H., "Hesiod's Hawk and Nightingale (Op. 202–212). Fable or Omen?",

Hermes 117, 1989, pp. 403–412; Puelma, M., "Sänger und König: Zum Verständnis von Hesiods Tierfabel", *MH* 29, 1972, pp. 86–109; Schmidt, J.-U., "Hesiods Ainos vom Habicht und Nachtigall", *WD* 27, 1983, pp. 55–76.[1]

Also v.D., *Ainoi*, pp. 127 (Hes. 2F1) and 358 (Aristarch. 59A1).

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi*, as Hes. 2T1–45; cf. *Léxicos*, pp. 467–469): Aristarch. *in* Hes. *Op.* 210–211, fr. 7 Waeschke; Quint. *Inst.* 5.11.19; Theon, *Prog.* 3 (II 74 Spengel) (all.); Luc. Tarrh. fr. 1 Linnenkugel; Plu. *Mor.* 158; Herenn. Ph. fr. 32 Palmieri; Hdn. *Περὶ τῶν εἰς μι* (p. 828 Lentz); Clem. Al. *Strom.* 3–5 (42, 2); Hermog. *Prog.* 1; Philostr. *Im.* 1.3; Iul. *Or.* 7, 207b; Eun. *Hist.* 87; Macr. *Sat.* 5.16.6; Nicol. *Prog.* 4.3; Stob. 3.4.3; Σ *in* E. *Hec.* 678; Σ (Procl. ?) *in Op.* 202–212; Σ *in* Il. 19.407; *Hyp.* Isoc. 1; Prisc. *Praeex.* 1; Men. Prot. *Exc. de sent.* fr. 35a Müller; Choerob. *in* Theod. (pp. 27, 326, 328, 332 Hilgard); *Et. Gen.* α 215, 926 Lasserre-Livadaras; *Epimer. in* Hom. (p. 238 Cramer); Io. Sard. *in* Aphth. (p. 8 Rabe); *Sud.* αι 230 Adler; Doxop. *Comm. in* Aphth. (II 143–144, 149, 166 Walz);[2] Σ *in* Aphth. 1.11 (II 570 Walz); Eust. *Il.* Α 80; ib. 113; ib. Λ 430; ib. Σ 505; ib. Ψ 795; id. *Od.* α 398; ib. μ 85; ib. ξ 508; Tz. *in Op.* 200–211; anon. gramm. (*Anecd. Oxon.*, pp. 171, 201, 209); *Et. Gud. s.v.* αἶνος (p. 48 De Stefani); Greg. Cor. *Dial.* 66 (p. 475 Schaefer); *EM* α 513 Lasserre-Livadaras; ib. 1463; ib. *s.v.* ἱέραξ; *Et. Sym.* α 285 Lasserre-Livadaras; Ps.-Zonar. *Lex. s.v.* αἶνος; Moschop. *in* Hes. *Op.* 200–210; *gloss. Cod. Gal. ad Op.* 208; ib. 210; Ps.-Ammon. *Diff.* 18 (p. 6 Nickau); Apostol. *Praef.* 5; Σ *in* Il. (*Cod. Reg.* 3058), *s.v.* αἶνος (III 371 Cramer); Abst. *Praef.* (p. 534 Neveletus); Erasm. *Cop.* 2 (p. 254 Knott; Melanch. *Util. fab.* (col. 119 Bretschneider); Dati 12 (10); Ogn. 2; Rinuc. 4.

All of these references—but for Rinucius and Dati—are allusions to Hesiod's version without any variations.

Most refer (often by quoting (from) the first line: Luc. Tarrh., Herenn. Ph., Ps.-Ammon., Apostol., Σ *in* Il.) to the fable to exem-

[1] Reprinted with *Addenda* in: *Labor et lima. Kleine Schriften und Nachträge* (ed. Fasel, I.), Basel: Schwabe 1995, pp. 25–50.

[2] It may be noted that by τῷ τῆς ἀηδόνος [*sc.* μύθῳ] Doxopatres elsewhere (II 147 Walz (32T2 VD)) does not refer to Hesiod's fable of the Nightingale but to the Procne myth in Thucydides (2.29.2).

plify an αἶνος (Hermog., *Hyp.*, Prisc., *Et. Gen.* 215, *Sud.*, Σ *in* Aphth., Eust. 430, 795, 508; *Et. Gud.*, *EM* 513, *Et. Sym.*, Ps.-Zonar.) or a pre-Aesopic fabulist (Quint., Plu., Philostr., Iul., Io. Sard., Doxop. 166, Erasm.; cf. Abst., Melanch.).

Other authors refer to Hesiod's fable to exemplify (Hdn.; Σ *in* E., Σ *in* Il.; Choerob.; *Epim.*; Eust. 80, 113, 505, 398, 85; anon. gramm.; Greg. Cor.; *EM s.v.* ἱέραξ; *gloss.*) or comment on (Σ (Procl.?); Tz.; Moschop. *ad loc.*) linguistic peculiarities.

Yet other authors (Aristarch.; Macr.; Nicol.; Stob.; Men. Prot.; *Et. Gen.* 926; *EM* 1463) refer to the hawk's gnomic *réplique finale.*

Clement refers to the previous dispute between the nightingale and the hawk (which distinguishes Hesiod's version from the Aesopic fable).

In Eunapius, a person called Ἱέραξ ("Hawk") is compared to Hesiod's *nightingale*, which may be taken to affirm that Hesiod's fable, too, warns that in the end the wronger will be wronged.

Erasmus clearly refers to Quintilian, but refers to fable*s* (note the plural!) written by Hesiod.

Hesiod's fable is referred to by all possible terms: αἶνος *passim*, μῦθος (Hermog.), λόγος (Plu.), *fabella* (Quint.), *fabula* (Abst., Rinuc.), and *apologus* (Erasm., Melanch.).

Dati's and Rinucius' collections contain full-fledged Latin versions of the Aesopic fable. Dati's version is in elegiac distichs, Rinucius' in prose; both have an epimythium. Dati's version has one slight variation: the nightingale is said to sing "sweet" (*dulce*) instead of "as normally" (κατὰ τὸ συνηθές/εἰωθός). It shows no influence of Hesiod's fable (unlike Dati's version of H. 1, which seems to be influenced by Archilochus; see M. 33). The function of Rinucius' version is illustrative (*significat*).

Cf. De Cock, A., "De vogelaar en de nachtegaal", *Studien en essays over oude volksvertelsels*, Antwerpen 1904; Zafiropoulos, pp. 13–14 (on Hes.), 58–59. For Hes., see also: McKay, K.J., "The Melody of Hesiod", *SO* 36, 1960, 17–20; id., "Hesiod, Op. 209–211", *Hermes* 90, 1962, 249–251; Jedrkiewicz, pp. 306–312. For Rinuc., cf. Pillolla, p. 145.

H. 5

(10 Ch., 5 P.; *TMI* X1233.3.1)

Χρεωφειλέτης

"The Debtor"

AnF. I + Ia + Ib [V] (12).

The debtor promises to give the creditor the proceeds of the sale of a sow instead of the money: he tells the buyer that she gives birth to females during the Mysteries and males during the Panathenaea. The creditor adds that it will give birth to kids during the Dionysia.

An anecdote containing a joke directed at a credulous man (also religious satire). Undoubtedly a recent, Cynic fable. Irregular scheme, cf. I, p. 522.

Stemma. Xv.: AnF.

Traces of verse: ὡς δ' οὐκ ἔπειθε [,] εἰ τοκὰς ἡ ὗς εἴη,] μὴ μόνον αὐτὴν τίκτειν,] τοῖς δὲ Παναθηναίοις/ἄρσενα,] Διονυσίοις ἐρίφους τέξεται.

Cf. Vol. I, pp. 108, 173, 493, 494, 522; Vol. II, pp. 16, 299, 319.

R. v.D.
Cf. Zafiropoulos, pp. 112–113.

H. 6

(17 Ch., 6 P.; *TMI* J345.1)

Αἶγες ἄγριαι καὶ αἰπόλος

"The Mountain Goats and the Goatherd"

AnF. I + Ib [U] (19); B. 45 (14); Par. 17,1 [Bab Mg] (9) and 2 [Bd] (9), Dod. 17 (15), *Tetr.* II 14 (4).

Some mountain goats enter the goatherd's cave with his own; he feeds them better than his own, so they will stay with him. Yet when he sets them all loose to pasture, the mountain goats do not return; and to his accusation of ingratitude, they reply that his behaviour does not inspire their trust (Par., Dod.: his own goats die, the others escape, the goatherd complains; B.: the same, but without the lament, the goatherd is mocked).

An *agon* of wits between the goatherd and the mountain goats, with dialogue and closing statement by the latter (or the variants indicated). The theme of those who accuse another of their own defect (ingratitude) and of nature, which is constant. Perhaps Classical (cf. Vol. I, p. 522, Vol. II, p. 343).

By calling the two groups of goats A1 and A2, we have A1A2Bsit.-A1act./Bind.-A1dir. (in AnF.: on the other line, sit. is followed by A1A2act./Bdir., with this closing lament eliminated in B., *Tetr.*). The scheme is a regular.

There seem to be two independent metrical models: Dem. Phal. (?): Xv. 1: AnF.; Xv. 2: Par., Dod., B., *Tetr.* (these two, perhaps from an intermediate version).

Limited metrical remnants in AnF.:] εἰσήλασε,/τῇ δ' ὑστεραίᾳ [,] νομὴν ἐξήγαγεν,] ἔφασαν ἐπιστραφεῖσαι/[ἀλλὰ] δι' αὐτὸ τοῦτο μᾶλλον [.

There is more in the other line, partly combined with its variations in subject matter (cf. Vol. II, p. 95), partly not (Par. 2,] αἰπόλος ἐν χειμῶνι, Par. 2, B., εὑρὼν δ' ἐκεῖ [Par. 1, ὧν εἶχεν αὐτὸς [καὶ] μείζους).

Cf. Vol. I, pp.78, 108, 173, 493, 494, 522, 555; Vol. II, pp. 16, 95, 198, 299, 321, 343, 472, 478, 511 f.

R. v.D.
Cf. Zafiropoulos, p. 124.

H. 7

(14 Ch., 7 P.; *TMI* K2061.7, DG 193)
Αἴλουρος καὶ ὄρνεις
"The Cat and the Hens"

AnF. I + Ib (7), AnF. IIIγ + IIIδ [W]; B. 121 + T.Assend. 14 (4); Branc. 1 (4), Syr. XLV (15), 45 (6), Par. 14 [Bab, Mdhim] (4), Dod. 14 (11), *Tetr.* I 16 (4), II 24 (4); Plu. *Mor.* 490C (all.).

The cat, disguised as a doctor, arrives at the hens' yard. He asks them how they are and they reply that they will be well if he goes away ("if you go away, I won't die", Dod., *Tetr.* 2, B., Par., AnF. IIIγ).

An agonal fable of dialogue in a single act, perhaps Classical (cf. Vol. I, p. 522, for the scheme). It is the theme from Archilochus of the disguise that does not deceive the intelligent weak, who ridicule it. There are precedents in India on the treacherous cat, cf. Vol. I, p. 331; Vol. II, p. 574, etc.

From here Ph. *App.* 19 (not-H. 201), not-H. 7 and, converging with an Indian theme, not-H. 61.

On the *stemma*, cf. Vol. II, pp. 52, 503, 508, 574. To sum up: Dem. Phal. (?): Xv.: Yv.1: AnF. I, Syr., *Tetr.* 2 Branc.; Z v.2: Dod., *Tetr.* 1, B. (summ.)/Par., IIIγ/, Plu.

That is to say, two secondary models come from a primary metrical model. Cf. the essential aspects of metre in Vol. II, p. 77. Some cases can be added: such as in I αἴλουρος ἀκούσας [, ὄρνεις νοσοῦσι [,] τὰ τῆς ἐπιστήμης; Dod. κατακλιθεὶς ἠρρώστει.

Cf. Vol. I, pp. 78, 108, 173, 216, 229, 493, 522, 555, 565, 577, 582, 609, 613; Vol. II, pp. 52, 154, 197, 219, 233, 299, 321, 343, 369, 405, 410, 443, 446, 470, 471, 503, 508, 511, 574 f., 588, 681; M. 41, M. 53; *Tantr.* III 4, pp. 114 ff. H. = *Panch.* III 3, pp. 315 ff.

R. Adr.

Cf. Lokman 33 (line Syr.). Cf. a possible Circassian derivative in Adr., *Fab. Balc.*, p. 68.

R. v.D.

Supplementary documentation: Rinuc. 82.

DU: *Esop.* 22.

Rinucius gives a Latin prose translation of AnF. (14 Ch.). His version has a variation in that the cat is replaced with a fox. The fable has an epimythium. Terminology: *fabula*. Function: illustrative (*significat*).

Cf. Zafiropoulos, p. 161. For the *Esop.*, cf. Schippers 119; for Rinuc., cf. Pillolla, p. 301.

H. 8

(19 Ch., 8 P.)

Αἴσωπος ἐν ναυπηγίῳ

"Aesop in the Shipyard"

AnF. I + Ib [V 5]; Arist. *Mete.* 356b 11-15 (all.).

Aesop replied to the shipyard workers who were making fun of him with a cosmogony: Chaos and water were formed and then, following Zeus' order, the earth gradually sucked up the sea, until it made mountains and plains arise; "if it sucks up some more", he added, "your job will be useless".

A fable in reported speech, narrated by Aesop: it is aetiological, closely related to an allusion by Aristotle, but re-used to serve as an ironic closing statement for an agonal anecdote with Aesop set against the shipyard workers. Classical scheme, cf. Vol. I, p. 423.

Stemma. Dem. Phal.: AnF. It does not come from Arist., but from a related text.

For the metre, cf. Vol. I, p. 77.

Cf. Vol. I, pp. 28, 40, 77, 387, 402, 423, 432, 444, 552, 557, 560, 563, 570; Vol. II, pp. 35, 299, 319 f., 327, 342, 485.

R. Adr.
Cf. Martínez Vázquez, R., "Una cosmogonía acuática en una fábula de Esopo", *Habis* 15, 1984, pp. 35–40, and v.D., *Ainoi*, p. 350 (Arist. 57F1).

R. v.D.
Cf. Zafiropoulos, pp. 165–166.

H. 9

(40 Ch., 9 P.; *TMI* K652)
Ἀλώπηξ καὶ τράγος
"The Fox and the He-Goat"

AnF. I + Ib (23), AnF. II + IIIδ (19), AnF. IIIα, β, γ (17), Ph. IV 9 (12); Synt. 10 (9), Syr. X (5), 12 (5), Par. 40 [Bab] (8), Dod. 40 (12), *Tetr.* II 15 (4), 31a (4), 31b (4).

The fox falls into a well and the he-goat appears and asks if the water is good. When the fox says it is, the he-goat climbs down into the well and quenches his thirst. The fox tells the he-goat that both can get out if he rests his horns on the wall and the fox climbs up on him. This he does and the fox gets out, abandoning the he-goat. He complains and the fox accuses him of being foolish (this in Xv. 1,

with Ph. losing the closing statement; in v. 2 the fox does not fall into the well, but contemplates the misfortune of the he-goat from above).

A complex agonal fable, undoubtedly archaic, cf. its scheme in Vol. I, p. 495, also p. 523: the theme is that of the ingenuity (bordering on wickedness) of the fox, who triumphs through the greed and insensitivity of the he-goat. The formulation of these themes has Cynic features (there is mention of ἐπιθυμία and a lack of φρένες). A satirical "closing statement" is added to the fox's action; all this is close to H. 128, perhaps its model.

There is a single Hellenistic model (Xv. 1), from which there comes a secondary, summarized one, with remodelled verse: Dem. Ph.: Xv. 1: AnF., Ph. (summ.), *Tetr.* II 15; Xv. 2 (summ.): Sy., Par., Dod., *Tetr.* II 31 ab.

See the metre of v. 1 in Vol. I, pp. 77 and 107; here too that of v. 2 (ancient and remodelled) is taken up. Note that *Tetr.* II 15 preserves the beginning better than AnF. (also, partially, in v. 2: in Par.); that Sy. goes with the secondary line (Vol. II, p. 630) and that there is prose prior to Par. and Dod. Cf. also Adr., *Tradición fabulística* II, p. 19.

More verse can be reconstructed than that of the passages cited. For example, sometimes AnF. I and sometimes II arrive at the Hellenistic verse:

AnF. I] τράγος δὲ δίψει [
] λέγουσ' ὡς χρηστὸν εἴη [
AnF. III ἀλλ' εἰ τοσαύτας εἶπε, φρένας ἐκέκτησο
οὐκ ἂν [πρότερον] κατέβης πρὶν ἢ τὴν ἄνοδον ἐσκέψω
remodelled by Par. into οὐκ ἂν κατέβης, εἰ μὴ τὴν ἄνοδον ἐσκέψω.

Cf. Vol. I, pp. 77, 87, 108, 113, 133, 153, 170, 216, 369, 437, 468, 495, 516, 523, 534, 548, 557, 560, 563, 570, 575, 584, 594; Vol. II, pp. 39, 44, 131, 138, 289, 299, 308, 319, 331, 405, 412, 449, 476, 511, 669, 671, 673; M. 413, 500.

R. Adr.

Supplementary documentation: cf. Lokman 9 (line Sy.).

For Ph. IV 9, cf. Mañas, p. 128.

R. v.D.

Supplementary documentation: Georg. *Gnomol.*, *Anecd. Gr.* I, p. 31 (all.); Guar. 1; Barb. 1; Ogn. 3; Vall. 1; Dati 2; Rinuc. 5.

Georgides includes in his *Gnomologium* an epimythium from a lost version by Babrius (Βαβρίου, fr. 15 Luzzatto-La Penna; cf. Par.).

The other supplementary references mentioned above are Latin translations of AnF. Dati's version is in elegiac distichs, the other ones are in prose. All have an epimythium. In Dati (like in "line 1") the fox falls into the well; in the other versions, however, the fox and the he-goat voluntarily—if urged by thirst—descend into the well together (40e Ch.).

Terminology: *fabula* (Guar., Barb., Vall., Rinuc.). The function of the fable is illustrative (*demonstrat* Barb., *significat* Rinuc.; cf. *innuit* Vall.)/didactic (*praeceptum* Guar.).

Cf. Zafiropoulos, pp. 163–164. For Barb., cf. Cocco, pp. 92–95. For Guar., Barb., and Vall., cf. Galli, pp. 206–214, 258. For Rinuc., cf. Pillolla, p. 147. For Ph., cf. Chauvin, "Phèdre IV 9.2", *RPh* 20, 1896, pp. 188–190.

H. 10

(42 Ch., 10 P.; *TMI* J1075.2)
Ἀλώπηξ καὶ λέων
"The Fox and the Lion"

AnF. I + Ia + Ib (8), AnF. II + IIIδ (8), AnF. IIIα, β, γ + II [L], (7); Branc. 5 (7).

A fox who had never seen a lion before gradually lost his fear, until he spoke to him.

The Cynic theme of habit, cf. AnF. 210, 220. Anomalous scheme, of situation but with two characters (cf. Vol. I, p. 523).

It derives from AnF. 147. It has no derivatives unless we consider AnF. 210, 220.

Stemma. XV.: AnF. I, II, III + Branc.

In AnF. II we find a choliamb ἐκ δευτέρου δ' αὐτῷ περιτυχοῦσ' ἐφοβήθη that is slightly altered in the other versions. I believe that in all an initial ἀλώπηξ μηδέποτε θεασαμένη is a prosification of ἰδοῦσ' ἀλώπηξ μηδέποτε [and that with this and what follows (accepting ἐπεὶ instead of ἐπειδὴ and eliminating a gloss) the result is the initial

choliamb ἰδοῦσ' ἀλώπηξ μηδέποτε λέοντ', ἐπεὶ/. . . ὑπήντησε. In turn, ἐκ τρίτου δὲ θεασαμένη must cover ἰδοῦσα δ' ἐκ τρίτου [. Etc.

Cf. Vol. I, pp. 170, 435, 472, 515, 523; Vol. II, pp. 38, 40, 299, 319, 334, 338, 348, 400, 449, 673; M. 413, 440.

R. v.D.
Supplementary documentation: Guar. 2; Barb. 2; Ogn. 4; Vall. 2; Dati 1; Rinuc. 6.

AR: cf. Maid. *MA*, I, 284, 22 f. (lion and ass).

Latin translations of AnF. Dati's version is in elegiac distichs, the other ones (42bc Ch.) are in prose. All have an epimythium.

Terminology: *fabula* (Guar., Barb., Vall., Rinuc.). Typical fable words: *forte* (Dati, Rinuc.), *quendam* (Vall.). The function of the fable is didactic (*praeceptum* Guar., *docet* Barb.)/illustrative (*significat* Rinuc.; cf. *innuit* Vall.).

Cf. Zafiropoulos, p. 63. For Barb., cf. Cocco, pp. 96–97. For Guar., Barb., and Vall., cf. Galli, pp. 246, 258–259. For Rinuc., cf. Pillolla, p. 149. For the Arabic fable cf. Brockelmann, pp. 122–123.

H. 11

(24 Ch., 11 P.; *TMI* J1909.1)

Ἁλιεύς

"The Fisherman"

AnF. I + Ib (11), AnF. II + IIIδ (11), AnF. IIIα, γ (11), Aphth. 33 (5), B. [A, G] 9 (13); Syr. 35 (8); Hdt. I 141(7), Ael. *NA* 1.39 (all.).

A fisherman expected the fish to come to the surface to the sound of the flute he was playing. When he was unsuccessful, he caught them with his net and tossed them on the beach. When he saw them jumping, he told them: "you did not dance when I played, yet you do now that I have stopped playing".

A Classical, agonal fable, by Herodotus, with a regular scheme: A/Bsit.Act./Bact.-Adir. The closing statement has been changed, and now discusses the Cynic theme of καιρός or appropriateness (eliminated by Aphth.).

It does not seem to produce derivatives, except, perhaps, for H. 18.

Stemma. Hdt., Dem. Phal.: Xv. 1: AnF., B., Syr.; Xv. 2: Aphth. (summ.).

In the primary model we re-encounter elements of Hdt. sometimes preserved by AnF. (ἀμφίβληστρον, Hdt. παλλομένους = AnF. I σπαίροντας), sometimes by Syr., sometimes by B. (the closing statement).

The verse of v. 1 is mainly reconstructed by AnF. I, to whose text those of the other AnF. and B are more or less closely related. See:

AnF.] εἰς τὴν θάλασσαν
] καὶ στὰς ἐπὶ προβλῆτος (I eliminate τινος)
] πρὸς ἡδυφωνίαν ἐξάλλεσθαι (elimination of glosses, cf. B. πρὸς . . . ἡ. ἥξειν)
] κάκιστα ζῷα
ὑμεῖς, ὅτε μὲν ηὔλουν ⟨ἐγὼ⟩, οὐκ ὠρχεῖσθε
νῦν δ' ὅτε πέπαυμαι, τοῦτο πράττετε [(III ποιεῖτε)

Sometimes B. may preserve the ancient version, as in ἰδὼν σπαίροντας (AnF. I ὡς ἐθεάσατο σπαίροντας, III ὡς εἶδε πηδῶντας).

Cf. Vol. I, pp. 388, 401, 487, 523; Vol. II, pp. 193, 243, 299, 320, 330, 334, 350, 405, 408.

R. Adr.

Supplementary documentation: Enn. *ap.* Cic. *Resp.* 1.30; also a derivative in the *Haggadah*, cf. Adr., *Doc. Supl.*, p. 224.

Cf. Hirsch, S.W., "Cyrus's Parable of the Fish: Sea-Power in the early Relations of Greece and Persia", *CJ* 81, 1985, pp. 222–229. Cf. v.D., *Ainoi*, p. 270 (Hdt. 31F1). Cf. also, for a paraphrase by Babrius, Adr., *Nuevos testimonios*. . ., pp. 9–10 (*POxy.* XI 1404 (*s.* III AD)). Cf. also *Doc. Supl.* p. 224 for a derivative in the *Haggadah.*

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi*, as Theon G20b and Hdt. 31T1; cf. *Characters*, pp. 240, 242; *Léxicos*, p. 470): Theon, *Prog.* 2 (all.); Dati 13; Rinuc. 21.

Cf. *Eu. Luc.* 7.32 (prov.); *Eu. Matt.* 11.17 (prov.); Ael. *NA* 17.18; Philostr. *VA* 1.23; Enn. *Sat.* fr. 65 Vahlen *ap.* Varr. *LL* 7.35; Zen. 1.72 (prov.); Aristaenet. *Ep.* 1.27 (prov.); Diogenian. 2.19 (prov.);

Tim. *Lex.* 166 (prov.); *Sud.* α 1399 Adler (prov.); Greg. Cypr. 1.47 L (prov.); Macar. 1.92 (prov.); Apostol. 2.31 (prov.); Tib. 1.5.67 (prov.).

Theon clearly refers to Herodotus as an example of a fable worthy of imitation by pupils in their preparatory exercises.

Dati and Rinucius give Latin translations of AnF., in elegiac distichs and in prose, respectively. Both versions have an epimythium. Rinucius' version has an illustrative function (*significat*). Terminology: *fabula* (Rinuc.). Typical fable word: *quidam* (Rinuc.).

Several passages from other authors may be compared with, but do not seem to allude to, the fable.

The proverb in the Gospels may be compared with the fable in that it uses the same musical metaphor of dancing accompanied by flute-playing.[3]

Another, frequent (Zen., Aristaenet., Diogenian., Tim., *Sud.*, Greg. Cypr., Macar., Apostol., Tib.) proverb (ἄλλως ᾄδεις) may be compared also.

Aelian's *On the nature of animals* contains yet another description of the alleged practice of catching fish (sting-rays more particularly) by means of music; this passage is more close to the fable than to the other one (*NA* 1.39), in that the fish are caught by means of flute-playing instead of by dancing and singing. However, when compared with the fable two essential differences in the elaboration of this common motif (fish caught by music) may be noted, both as to the form (the fable is a past-tense story, whereas Aelian uses present tense to describe a so-called practice) and as to the effectiveness (the music is ineffective in the fable but effective according to Aelian).

Philostratus' *Life of Apollonius* contains an allegorical dream about floundering fish and a dolphin, which may be compared with the fable also; the flute-player, however, is totally absent.

A line from Ennius (*subulo quondam marinas propter adstabat plagas*), preserved by Varro, may be connected with the fable also; it does contain the typically fabulistic *quondam*, but the further development of the story must remain unclear.

Cf. Zafiropoulos, p. 16 (on Hdt.), 61. For Hdt., cf. Jedrkiewicz, pp. 335–336. For Rinuc., cf. Pillolla, p. 179.

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[3] Cf. also B. 140.8; *fab. aes.* 99 Hausrath; Branc. 2; D. Chr. *Or.* 4, p. 163 R.

H. 12

(= M. 335; 37 Ch., 12 P.; *TMI* J242.3, DG 373)
Ἀλώπηξ καὶ πάρδαλις
"The Fox and the Leopard"

AnF. I + Ib (6), AnF. II + IIIγ, δ (7); Av. 40 (12); Par. 37 [Ba] (5), *Tetr.* II 16 (4); Diog., *Pordalis* (?), Plu. *Mor.* 500CD (all.).

The fox and the leopard had a beauty contest; the fox challenged the presumption of the latter by offering the beauty of his soul as proof.

Fable of a Cynic type (dispute) and theme, cf. Vol. I, p. 523, although the formula of the "dispute" appears explicitly only in AnF. (cf. Vol. I, p. 558). Simple structure, A/Bsit.-Bind./Adir., with χρεία or final maxim that considers the beauty of the soul to be above that of the body. It may derive from H. 20.

It is isolated in Antiquity (but cf. the *Pordalis* by Diogenes, cf. Gerhard, p. 247).

From a Hellenistic model, undoubtedly later than Dem. Phal., come three, perhaps four metrical versions: X: Xv. 1: AnF.; Yv. 2: Par.; Zv. 3 = Plu.; Wv. 4 (?) = Av., *Tetr.*

For the metre, see the locations cited.

Cf. Vol. I, pp. 78, 228, 523, 558, 611, 617; Vol. II, pp. 93 ff., 269, 299, 321, 375, 379, 407, 511, 565.

R. Adr.
Para Av. 40, cf. Mañas, p. 300.

R. v.D.
Supplementary documentation: Plu. *Mor.* 155B; Guar. 11; Barb. 11; Vall. 11.

Curiously enough, Plutarch *applies* the fable to Aesop instead of ascribing it to him, as elsewhere in his *Moralia* (500CD).

The other versions are Latin prose translations of AnF.; all have an epimythium. Terminology: *fabula* (Guar., Barb.). The fable has an illustrative (*indicat* Barb.; cf. *innuit* Vall.) function.

Cf. Zafiropoulos, p. 159. For Barb., cf. Cocco, pp. 114–115. For Guar., Barb., and Vall., cf. Galli, pp. 268–269.

H. 13

(23 Ch., 13 P.; *TMI* J866.1)
Ἁλιεῖς
"The Fishermen"

AnF. I + Ia (12), AnF. II + IIIδ (11), AnF. IIIα, β, γ (10); *Tetr.* II 9 (4); Luc. *Herm.* 65 (all.?), *Tim.* 22 (deriv.?), cf. also (Pl. *Phd.* 60b).

When dragging the net, the fishermen were happy with its weight, but it turned out to be full of sand and stones. They then complained, but an old man told them to stop, because they are bound to suffer sometime, since pleasure and pain are siblings.

It is a Cynic situation anecdote with a χρεία or final maxim, on the theme of pleasure and pain, which go together, perhaps building upon the fable by Pl. *Phd.* 60b, adding the theme of Fortune. Cf. Vol. I, p. 523. The scheme is B1/B2sit.-Cdir. Xv.: AnF./*Tetr.*, Luc./. However, see below. We find Hellenistic metre: cf. in AnF. (and sometimes in other versions) ἁλιεῖς σαγήνην εἷλκον [,] λίθων δὲ καὶ ὕλης μεστήν (text from P.), χαρᾶς γάρ, ὡς ἔοικεν [,] πάντως τι καὶ λυπηθῆναι. More verse is obtained by means of certain combinations: An inversion produces ὠρχοῦντο καὶ ἔχαιρον [, a contamination of AnF. I and III εἷς δέ τις πρεσβύτεροςὤν [. On the other hand, it is possible that, as I have proposed elsewhere (see Adr., *Tradición fabulística* I, pp. 291 ff.), traces are found in IIIδ of a verse incompatible with this: Mh λίθον δ' ἀνήγαγον μέγιστον [. We would have to reckon, then, with two primary metrical models that IIIδ supposedly contaminated.

Cf. Vol. I, pp. 78, 228, 369, 402, 523, 553, 554, 557, 614; Vol. II, pp. 299, 319, 336, 344, 366, 449, 408.

R. Adr.
Cf. *Thousand and One Nights* in Adr., *Doc. Supl.*, p. 218.

R. v.D.
Supplementary documentation: Rinuc. 25; Ogn. 12.

Rinucius gives a Latin prose translations of AnF. (23b Ch.). Typical fable word: *quidam* (*bis*). Terminology: *fabula*. The fable has an illustrative function (*significat*). Cf. Ogn.

Cf. Zafiropoulos, p. 139. For Rinuc., cf. Pillolla, p. 187.

H. 14

(39 Ch., 14 P.; *TMI* J954.2)
Ἀλώπηξ καὶ πίθηκος
"The Fox and the Monkey"

AnF. I [not λ] (10); B. 81 (6); Synt. 14 (8), Syr. 75 (7); Archil. *Epod.* VII (fr.).

The fox and the monkey were out walking and when they passed by some tombs the monkey moaned. When asked why by the fox, the monkey replied that it was because he had seen the tombs of his free ancestors; and the fox replied that he could lie as much as he liked, because none would rise up to refute him. This is all within the scheme of the "debates", absent from B. and Sy., which cut the beginning.

It is a debate fable (later shortened) that derives from *Epod.* VII by Archilochus: it has received a Cynic version focusing on the theme of the vanity of εὐγένεια or noble birth. Regular agonal scheme: A/Bsit.-Bint./Adir., with closing statement. H. 20, 65 and 264 certainly derive from here.

Xv: AnF., Synt., Syr., B. (summ.).

See in AnF. I [,] περὶ εὐγενείας ἤριζον,] ἐνταῦθ' ἀποβλέψας/ ἀνεστέναξεν [, τὰ μνήματ' εἶπεν [. Perhaps the ὡς θέλεις ψεύδου of B. is ancient (AnF. I ἀλλὰ ψεύδου ὅσα βούλει).

Cf. Vol. I, pp. 78, 363, 369, 399, 514, 516, 524, 548, 552, 558, 577, 578, 605, 611, 629; Vol. II, pp. 16, 194, 299, 301, 319, 320, 330, 332, 348, 405, 407. Egyptian fable (?), Vol. I, p. 363.

R. Adr.

Cf. Buchholz, H., "Die Fabel vom Affen und Fuchs bei Archilochos", *RhM n.s.* 28, 1883, pp. 176–179.

R. v.D.

Supplementary documentation: *Sud.* π 1579 Adler.

The *Suda* lexicon quotes the first two choliambs from B. (Βάβριος) to exemplify the meaning of πίθηκος.

Cf. Zafiropoulos, p. 155.

H. 15ab

(= M. 505; 32 Ch., 15 P.; *TMI* J871, Aa Th 59, DG 214)
Ἀλώπηξ καὶ βότρυς
"The Fox and the Grapes"
Ἀλώπηξ καὶ μῦς
"The Fox and the Mouse"

15a: AnF. I (6); Ph. IV 3 (6), B. [A, G] 19 (8); Par. 32, 1 [Bab, Mg.] (7) and 2 [Bc] (7), Dod. 32, 1 [Cef] (5) and 2 [Cabdgh] (8), *Tetr.* I 23 (4); Rom. [gWiss. + S, from Ph.] 71 (15).

15b: AnF. Ib (6); vase from the 5th century BC, cf. P., *Dem. Phal.*, p. 328, Theoc. 1.48–54 (all.?).

The fox, who cannot reach the ripe grapes, says "they are sour".

A Classical situation fable with a "closing statement" by the only character. Scheme: Bsit.-Bdir. The version of 15b introduces a "survenant", the mouse (Bsit.-Cdir./Bdir.). The fable seems ancient; a vase from the 5th century BC refers to it and continues the theme of a Sumerian fable (the dog that cannot eat the dates says: "they are bitter"). Derivatives: H. 128 and not-H 18.

Stemma. Dem. Phal.: Xv.: Y: AnF. I (summ.), Ph.; Z: Par. 1, 2, Dod. 1, 2, B.; W: Ib. There is, then, a primary metrical version, the verse of which is reconstructed with the help of the complementary one that is revealed in the two derivations coming from semiprosifications; arising from the last are secondary semiprosifications, the one that is at the basis of Par. 1 and 2, another in that of Dod. 1 and 2 and a third in that of Ib, with a new ending (cf. Vol. II, pp. 62, 478, 505, etc.).

Many more metrical remnants can be found in addition to those indicated in the locations cited, almost all in the second line. With a few additions, almost the whole original can be obtained, particularly starting from Par. 1:

βότρυάς ποτε πεπείρους ἀλώπηξ κρεμαμένους	(ποτέ in Dod.)
ἰδοῦσα, τούτους καταφαγεῖν ἐπειρᾶτο	(an inv.)
πολλὰ δὲ καμοῦσα καὶ ὅλως ψαῦσαι τοῦτον	(completed with Par. 2)
] ὄμφακές εἰσι	(all the witnesses)

Cf. Vol. I, pp. 35, 95, 108, 112, 115, 206, 232, 362, 369, 403, 468, 512, 524, 534, 594; Vol. II, pp. 15, 16, 62, 129, 135, 185, 189, 294, 296, 299, 303, 323, 324, 346, 345, 349, 365, 435, 478, 503, 505, 538, 541; Sumerian fable, *Col.* 5.90 (cf. Vol. I, p. 362); a vase from the 5th century BC in Daly, *Aesop without Morals*, New York/ London 1961.

R. Adr.

Supplementary documentation: *Min. fab.* 14: *vulpis et salsucia*; derivative in the Haggadah, cf. Adr., *Doc. Supl.*, p. 224.

The *Min. fab.* version is a derivative. A fox was carrying a sausage, but when he let his attention stray for a moment, a hawk stole the sausage. The fox consoled himself with the thought that it was only a worthless piece of sausage.

For Ph. IV 3, cf. Mañas, p. 123.

R. v.D.

Cf. Giesen, C., "Erschließung der Sprachgestalt im freien Unterrichtsgespräch am Beispiel der Fabel 'Der Fuchs und die Weintrauben', 5. Schuljahr", *Ganzheitsschule* 19, 1970, pp. 11–14; Dolby-Stahl, S.K., "Sour Grapes: Fable, Proverb, unripe Fruit", in: Burlakoff, N. – Lindahl, C. (eds.), *Folklore on Two Continents: Essays in Honour of Linda Dégh*, Bloomington, Ind.: Trickster Press 1980, pp. 160–168 (repr. in: Carnes, pp. 295–309); Köhler, I., "Fuchs und saure Trauben", *EdM* 5, 1987, col. 527–534; Zafiropoulos, pp. 68–69; Pietsch, W.J., "Der Fuchs und die Traube", *Jahresbericht des Akademischen Gymnasiums Graz* 1988/89, pp. 3–12. For Theoc., cf. Campbell, A.Y., "The Boy, the Grapes, and the Foxes", *CQ* 25, 1931, pp. 90–102; Knox, A.D., "The Fox and the Grapes", *CQ* 25, 1931, pp. 205–211.

H. 16

(12 Ch., 16 P.; *TMI* U33)
Αἴλουρος καὶ ἀλεκτρυών
"The Cat and the Cock"

AnF. I + Ia + Ib (14), AnF. II + IIIδ (15), AnF. IIIα, β, γ (15).

The cat wants to devour the cock with an acceptable pretext and when the latter destroys his arguments one by one, he concludes: "although you have an abundance of reasons, is that why I shouldn't eat you?"

Cf. Vol. I, p. 524: it is perhaps derived from H. 160 "The Wolf and the Lamb", although both fables may come from H. 4 "The Hawk and the Nightingale". It is the theme of the unsuccessful reasons of the weak; it may be ancient, but was still in circulation. It is a double *agon*, with the closing statement by the winner, cf. the scheme in loc. cit.

I must repeat the parallelism with H. 160, whose closing statement also agrees.

Stemma. Xv.: AnF.

Cf. Vol. I, pp. 451, 458 with data on remnants of the ancient verse in some mss. of AnF. Ia, III and even II. Apart from this, there is much more verse (all in I, except where indicated):

] κατηγόρει αὐτοῦ	
λέγων ὀχληρὸν αὐτὸν ἀνθρώποις εἶναι	(an elim. and an inv.)
νύκτωρ κεκραγότα [	
] τυχεῖν αὐτοὺς ἐῶντα	
] εἰς τὴν φύσιν καθέστηκας	
εἰς ὠφέλειαν τοῦτο δεσποτῶν πράττω	(an inv., elim. of the article, direct st.)
ἐὰν οὖν σὺ [–] ἀεὶ ἀφορμῶν εὐπορῇς	(I EVS; perhaps νῦν πολλῶν instead of ἀεί, cf. AnF. II, III, also H. 160)
] ἐγὼ τέως ἄδειπνος οὐ μενῶ	(II)

From a beginning (in I and II) Αἴλουρος συλλαβὼν ἀλεκτρυόνα, τοῦτον it is easy to restore a beginning

Ἀλεκτρυόνα ὡς συνέλαβεν αἴλουρος, τοῦτον

and other attempts may be made.

Cf. Vol. I, pp. 181, 524; Vol. II, pp. 299, 319, 343, 348, 449, 451, 458, 575.

R. v.D.

Supplementary documentation: Ogn. 5; Dati 13; Rinuc. 7.

Three Latin translations in elegiac distichs (Dati) and in prose (Ogn., Rinuc.; 12b Ch.). All versions have an epimythium. Terminol-

ogy: *fabula*. Function: illustrative (*significat* Rinuc.). Dati's version has a variation, replacing the cat with a *martur*.

Cf. Zafiropoulos, p. 56. For Rinuc., cf. Pillolla, p. 151.

H. 17

(41 Ch., 17 P.; *TMI* J758.1)
Ἀλώπηξ κόλουρος
"The Tailless Fox"

AnF. I + Ia + Ib (12), AnF. II + IIIγ, δ (12), AnF. IIIα, β, γ (11); Timocr. 3 (all.).

A fox that had lost his tail in a trap wanted to persuade the others to cut theirs off, saying it is useless. But one replied that if he was not missing his tail, he would not give them this advice.

A Classical fable with a regular scheme (cf. Vol. I, p. 524), of the type that sets an animal against the others of its species. The fox protagonist plays an anomalous role: his intentions and flattery fail.

Timocr.: Dem. Phal.: Xv.: AnF.

Metrical traces are preserved of the only Hellenistic model, particularly in AnF. I (from which I take the data, except where expressly indicated otherwise):

] ἐπει[δὴ] δι' αἰσχύνην	
ἀβίωτον ἡγεῖτο [	
κοινῷ πάθει τὸ ἴδιον αἶσχος συγκρύψῃ	(III; I and II ἐλάττωμα)
καὶ δὴ ἁπάσας [– ⏑ ⏑] παρῄνει αὐταῖς	
περισσὸν αὐταῖς [–] βάρος προσήρτηται	(word order of I, I eliminate τι with II and III)
] ἡμῖν τοῦτο συνεβούλευσας.	

Cf. Vol. I, pp. 144, 152, 400, 434, 524, 560, 563; Vol. II, pp. 18, 299, 319, 319, 320, 342.

R. v.D.
Supplementary documentation (included in v.D., *Ainoi*, as Timocr. 10T1, 10T5–7): Plu. *Them.* 21.7; Zen. *Cod. Mon.* 525 (I 166 Bühler); Apostol. 7.28 (Ars. 23.62); Ogn. 6; Dati 15; Rinuc. 8.

HE: cf. Berech. *MS* 32.

Zenobius' version has two variations: first, the fox loses his tail when caught by a boy instead of in a trap; secondly, she does not venture to appear in public until noticing congeners having met with the same fate.

The two other paroemiographers include Timocreon's allusion in their collections.

Plutarch quotes Timocreon's allusion with part of its quondam context.

Dati and Rinucius (cf. Ogn.) give Latin translations of AnF. in elegiac distichs and prose (41a Ch.), respectively. Both versions have an epimythium. No variations.

Terminology: *fabula* (Rinuc.). Typical fable word: [τις] (ἔν τινι χώρῳ Zen.).

Cf. Zafiropoulos, pp. 121–122. For Rinuc., cf. Pillolla, p. 153. For Berech., see Schwarzbaum, pp. 194–200.

H. 18

(= M. 358; 26 Ch., 18 P.; *TMI* 321.2, Aa Th 122F, DG 143)
Ἁλιεὺς καὶ μαινίς
"The Fisherman and the Anchovy"

AnF. I + Ib (8), AnF. II + IIIδ (9) + IIIα, β, γ (10); B. [A, G] 6 (17), Av. 20 (16).

The anchovy asks the fisherman that has caught it to let it go and catch it again when it has grown. The fisherman says he would be a fool to do this.

A Hellenistic fable derived from H. 4 (of which there is a literal echo), and from H. 298. H. 11 also influenced it. It is the theme of the "bird in the hand", already introduced in H. 4, expanding Hesiod's model. It is an agonal fable of debate, with closing statement by the winner, who does not allow himself to be deceived, with a single act.

Perhaps the fable H. 298 comes from here, with inversion of the theme, and not only from H. 4.

Xv.: AnF., B., Av. The various versions derive from the single primary model, but B. expands it (it is preserved, on the other hand, by Bdir.) and Av. contaminates B. with this model.

The most traces of metre are in AnF. II, which perfectly preserves the whole beginning:

ἁλιεὺς τὸ δίκτυον καθεὶς ἀνήνεγκε
σμαρίδα. Σμικρὰ δ' οὖσ' ἱκέτευεν [

although the word order of I (καθεὶς τὸ δίκτυον) and its μαινίδα (also in II) are also metrical. Likewise, in I, εἰς μείζον' ὠφέλειαν [. There are also the metrical echoes, already mentioned, of H. 4.

Cf. Vol. I, pp. 79, 131, 181, 524, 554, 557, 578, 615; Vol. II, pp. 191, 192, 262, 299, 319, 334, 349, 449.

R. Adr.
For Av. 20, cf. Mañas, p. 292.

R. v.D.
Cf. Zafiropoulos, p. 55.

H. 19

(31 Ch., 19 P.; *TMI* J656.1)
Ἀλώπηξ καὶ βάτος
"The Fox and the Bramble"

AnF. I + Ia + Ib (9), AnF. II + IIIδ (9), AnF. IIIα, β, γ (9); Par. 31, 1 [Bab] (13) and 2 [Bd] (10), *Tetr.* I 49 (4).

When the fox is escaping and takes refuge in the bramble, he is hurt by it. The bramble responds to his lament by saying that the folly of the fox is to blame; it is simply following its nature.

It is an agonal Hellenistic fable, with a normal structure (cf. Vol. I, p. 524) and a Cynic ideology: those that ask someone to behave against their nature are foolish and suffer the consequences. There are a large number of parallel fables, cf. Vol. I, pp. 610 ff. The anomalous aspect of this is that the fox plays the atypical role of the defeated fool, but cf. H. 15, 17, 24, etc.

Xv.: AnF., *Tetr.* This latter version does not come from AnF., since it preserves the initial metre better.

By combining the text of AnF. and that of *Tetr.*, it is easy to see that the original beginning was

Φραγμοὺς ἀλώπηξ ὡς ἀνέβη, ὀλισθαίνειν
ἔμελλε [

There are other clear fragments:

] πρὸς βοήθειαν βάτου (II)
] ᾐτιᾶτ' αὐτόν (I)
ἀλλ' ἐσφάλης τῶν ⟨σῶν⟩ φρενῶν, βουληθεῖσα
ἐμοῦ [ἐπι]λαβέσθαι, ἥτις αὐτὴν ⟨τῶν⟩ πάντων (I + II + III)
] ἐπιλαμβάνεσθαι εἴωθα

Cf. Vol. I, pp. 78, 524, 548, 557, 560, 613; Vol. II, pp. 42, 297, 299, 308, 319, 336, 343, 449, 496.

R. v.D.
Supplementary documentation: Ogn. 7; Dati 5 (8); Rinuc. 10.
Dati and Rinucius (cf. Ogn.) give Latin translations of AnF. in elegiac distichs and prose (31b Ch.), respectively. Both versions have an epimythium. Ognibene has a variation, adding dogs in hot pursuit (*canum*). The other versions do not contain any variations. Terminology: *fabula* (Ogn., Rinuc.). The fable has a didactic (*docet* Ogn.)/an illustrative (*significat* Rinuc.) function.
Cf. Zafiropoulos, pp. 97–98. For Rinuc., cf. Pillolla, p. 157.

H. 20

(35 Ch., 20 P.; *TMI* J954.3)
Ἀλώπηξ καὶ κροκόδειλος
"The Fox and the Crocodile"

AnF. I + Ia + Ib (8), AnF. II + IIIδ (7), AnF. IIIα, β, γ (8).

The crocodile boasted of his noble ancestors, gymnasiarchs, to which the fox, mentioning the marks on the other's skin, replied that you could see that he had done a lot of exercise (that is to say, he had suffered many blows, like fugitive slaves).

Fable of the "debate" type, in this case concerning the nobility of the crocodile, on which the fox pours scorn. It follows the normal scheme of these fables (cf. Vol. I, p. 524), clearly Cynic, against τῦφος. The setting is that of Hellenistic Egypt, not only on account of the crocodile, but also of the institution of the gymnasiarchy, a

cause of pride for the Greeks. The derivation is starting from *Epod.* VII by Archilochus, continued in H. 14, from where this fable certainly comes.

H. 12 probably comes from here, as perhaps do H. 249 and other fables on the theme of beauty.

Xv.: AnF.

In II something more than a complete choliamb can be found:

ὦ οὗτος, ἀλλὰ κἂν σὺ μὴ εἴπῃς
ἀπὸ [τοῦ] δέρματος φαίνῃ [

Apart from this, we must also note the formula] περὶ εὐγενείας ἤριζον and perhaps the ending] εἶ γυμνασμάτων.

Cf. Vol. I, pp. 78, 399, 517, 524, 548, 542, 557, 558, 563, 577, 611; Vol. II, pp. 18, 297, 299, 308, 319, 344, 348, 449, 460.

R. Adr.
Cf. Opelt, I., "Krokodile als Gymnasiarchen—zur Datierung äsopischer Fabeln", *RhM* 125, 1982, pp. 241–251.

R. v.D.
Supplementary documentation: Ogn. 8; Rinuc. 11.

Rinucius gives a Latin prose translation of AnF. (35b Ch.). Terminology: *fabula.* Function: illustrative (*significat*).

Cf. Zafiropoulos, pp. 167–168. For Rinuc., cf. Pillolla, p. 159.

H. 21

(22 Ch., 21 P.; *TMI* N625)
Ἁλιεῖς
"The Fishermen"

AnF. I + Ia + Ib (8), AnF. II + IIIδ (9), AnF. IIIα, β, γ (7).

The fishermen were depressed because they had caught nothing, but suddenly a large tuna jumped into the boat: they took it to town and immediately sold it. The epimythium talks of Fortune.

A Cynic anecdote with the irregular scheme Asit.-Cact. It may derive from H. 13, illustrating the theme of Fortune, within the same situation, with a contrary anecdote.

Xv.: AnF.

There are some fragments of verse:

Ἁλιεῖς ἐπ' ἄγραν [– ⏑ – ⏓] καὶ πολὺν	(I, II)
χρόνον κακοπαθήσαντες [– ⏓] ἠθύμουν	
] παρεσκευάζοντο.	(III)
Εὐθὺς δὲ θύννος [	
] ἔλαθεν εἰς τὸ σκάφος	(I)
ἐναλλόμενος [	
] ἀπημπόλησαν αὐτίκα	(I, II)

Cf. Vol. I, pp. 524, 560, 614; Vol. II, pp. 18, 299, 319, 336, 449.

R. v.D.
Supplementary documentation: Ogn. 17; Dati 6; Rinuc. 22.

Latin translations of AnF. in elegiac distichs (Dati) and prose (Ogn., Rinuc.; 22b Ch.). All versions have an epimythium. Dati adds a contemporary element: a walled city (*in moenia . . . urbis*). Typical fable word: *forte* (Dati), [*quidam*] *bis* (Rinuc.). Terminology: *fabula* (Rinuc.). Function: illustrative (*significat* Rinuc.). Explicit theme: *fortuna* (Dati).

Cf. Zafiropoulos, p. 138. For Rinuc., cf. Pillolla, p. 181.

H. 22

(= M. 262; 34 Ch., 22 P.; *TMI* K2315, Aa Th 161, DG 621)
Ἀλώπηξ καὶ δρυτόμος
"The Fox and the Woodcutter"

AnF. I + Ib (16), AnF. II + IIIδ (15), AnF. IIIγ (14), AnF. IIIα (15), Ph. *App.* 28 (14), B. [A, G] 50 (20); Rom. [gvAd. from Ph. 28] 73 (18); Ov. *Met.* 2.690–706 (deriv.), Max. Tyr. 32.1(15).

Escaping from some hunters, the fox takes refuge in the hut of a woodcutter, from whom he asks for and obtains refuge. The hunters arrive and ask the woodcutter if he has seen a fox: he says he has not, but points to the hiding place with his finger. The hunters pay no attention to this and leave; the fox then escapes. And when the woodcutter complains that he does not thank him, he responds that he would have done so if his deeds had corresponded to his words.

A complex fable on the theme of hypocrisy. Apart from sit. it has three acts, the first between the hunters and the woodcutter, the sec-

ond between the former and the fox, the third between the hunters and the fox; but there are not only *agones* and sometimes words are used, sometimes action, sometimes both; there is always a third character present. The scheme of AnF. can be found in Vol. I, p. 525 (where B1 = the fox, B2 = the hunters, C = the woodcutter); Phaedrus and Babrius present some innovations or expansions, but they substantially follow the same scheme, and only occasionally replace indirect speech with direct. On the other hand, in Phaedrus the characters are the hare and the cowherd, in Max. Tyr. the deer, the lion and the shepherd; Ovid adapts the theme to the mythical one of Hermes' cows. It may be an archaic fable or, more likely, a Hellenistic one with an innovative type. The theme of the attack on hypocrisy and the false friend, although ancient, is a Cynic one.

The fables of Phaedrus and Max. Tyr. can be considered derivatives; as can that of Ovid and not-H. 169 (Ph. II 8). There are also Medieval derivatives.

Single primary model: Xv.: AnF., Ph./Rom./, B./Par. 1,2/. For the derivation of Par., cf. Vol. II, pp. 470 ff.; Ov. and Max. Tyr. may simply come from the general theme (Vol. II, p. 369). Direct access was gained to this model by various subcollections of AnF., cf. Vol. II, p. 129; Adr., *Tradición fabulística* I, p. 302.

Apart from the choliambs cited in the passages mentioned (αὐτοὺς ἰδοῦσ' ἀπαλλαγέντας ἐξῆλθεν and εἰ τοῖς λόγοις ὅμοια τοὺς τρόπους εἶχες), note:

] οἷς ἔνευε προσσχόντων	(I)
ἐμέμφετ' αὐτὴν	(II, IIIγ)
πάντως ἐσώθης καὶ χάριν μοι οὐκ ἔχεις	

Cf. Vol. I, pp. 78, 94, 97, 109, 440, 468, 495, 525, 553, 560, 563, 619; Vol. II, pp. 129, 140, 152, 183, 189, 292, 299, 319, 333, 349, 369, 449, 470, 541; M. 466.

R. Adr.

Cf. a derived Circassian fable, cf. *Fab. Balc.*, p. 68, and v.D., *Ainoi*, p. 345. Another derivative in *Minos Fab.* 15. For Ph. *App.* 28, cf. Mañas, p. 155.

R. v.D.

Supplementary documentation (included in v.D., *Ainoi*, as Epic. 54(T1); cf. *Characters*, p. 248): Epic. *ap.* Max. Tyr. *l.c.*

Maximus Tyrius suggests that Epicurus might have applied this fable to those who feign to decline pleasure but secretly long for it. The connection of the fable to Epicurus may well be Maximus' concoction, but we may agree with the latter that the fable would indeed have fitted well into the former's hedonistic doctrine.[4]

It is noteworthy that in Rom. the hare from Ph. (*lepus*) is replaced with a wolf (*lupus*).

Cf. Zafiropoulos, p. 132.

H. 23

(21 Ch., 23 P.; *TMI* J1025)
Ἀλεκτρυόνες καὶ πέρδιξ
"The Cocks and the Partridge"

AnF. I + Ia + Ib (12), AnF. II + IIIγ, δ (13), AnF. IIIα, β, γ (11); A. *Supp.* 266 (all.?, origin?).

A partridge was cooped up with various cocks, and was attacked by them, which it attributed to being a stranger. But when it saw the cocks fighting among themselves, it said it was not shocked, since they did not even respect those of their own race.

An anomalous Hellenistic fable, certainly a fabulization of Aeschylus, directed against evil people who attack each other. For the theme of hospitableness between the members of a family, cf. H. 32, 132, 209, 262, 272, 282, Vol. I, p. 525, where the scheme is given. It is a mixture of an agonal and a situation fable, with the closing statement by the victim, in this case a witty one.

Stemma. A.: Dem. Phal.: Xv.: AnF.

Quite a lot of verse is found in AnF. I; it is completed with some from AnF. II and III. In Adr., *Tradición fabulística* I, p. 289 I reconstructed the ending through a combination of the three versions: ὁρῶ γὰρ αὐτοὺς μαχομένους ὑπ' ἀλλήλων. Apart from this:

Ἀλεκτρυόνας ἐπ' οἰκίας ⟨ἀνὴρ⟩ ἔχων (I)
τιθασσῷ πέρδικι πωλουμένῳ (mss. II, T.)

[4] Cf. Usener, H., *Epicurea*, Leipzig: Teubner 1887, fr. 398: "De summo bono et malo".

] εἰσήνεγκε (II)
ἔφη πρὸς αὐτόν· ἀλλ' ἔγωγ' οὐκ[έτι] ἄχθομαι (I)

It follows the final verse cited above.

Cf. Vol. I, pp. 78, 85, 143, 489, 525, 557, 584; Vol. II, pp. 18, 299, 302, 319, 449.

R. v.D.
Supplementary documentation: Guar. 3; Barb. 3; Ogn. 9; Vall. 3; Dati 17; Rinuc. 13.

Latin translations of AnF. Dati's version is in elegiac distichs, the other ones (21b Ch.) are in prose. All have an epimythium.

Typical fable word: *quidam* (Barb.), *(ali)quis* (Rinuc.). Terminology: *fabula* (Guar., Barb., Vall., Rinuc.). Function: moral (*admonet* Guar., Barb.)/illustrative (*significat* Rinuc.; cf. *innuit* Vall.). No variations.

For Barb., cf. Cocco, pp. 98–99. For Guar., Barb., and Vall., cf. Galli, pp. 259–260. For Rinuc., cf. Pillolla, p. 163.

H. 24

(30 Ch., 24 P.; *TMI* K1022.1, DG 216)
Ἀλώπηξ ἐξογκωθεῖσα τὴν γαστέρα
"The Fox whose Belly Swelled"

AnF. + Ib (11), AnF. II + IIIγ, δ (11); B. 86 (10); Par. 30 [Bab] (8), *Tetr.* I 27 (4); Hor. *Ep.* 1.7, 29–36; *Dact.* 22; Greg. Tur. *HF* 4.9 (M. 427); Cyrill. *Spec. Sap.* 3.11 (p. 85 Grässe).

A hungry fox found provisions that a shepherd had left in a hole in a tree. He climbed in and ate them up, but his stomach swelled and he could not get out. Another fox that happened by told him to stay there until he returned to the size he had been when he had entered.

A Cynic fable against gluttony, in which the first fox appears in an atypical role. It is a situation fable with the closing statement by a "survenant" (with the scheme of two animals of the same species, the stupid and the clever one). Cf. Vol. I, p. 526 for the scheme. In Horace the second fox is replaced by a weasel, and there is a pantry instead of a tree.

The fable not-H. 210 = M. 311 (the two mice) in Hor., B. and other authors, as well as Medieval fables, all derive from here.

Stemma. Xv.: AnF., B., Par., *Tetr.*, Hor. All the versions come from the same metrical model, with B. and AnF. preserving important metrical and lexical agreements (e.g. ἑτέρη δ' ἀλώπηξ B., ἑτέρα δὲ ἀλώπηξ AnF.), which enable the original to be reconstructed. Regarding Par., it derives from the original model without contaminating it with B.: the ancient version is sometimes found in one, sometimes in another of these versions.

The metre is restored quite well, thanks to the various witnesses of it. For example, in Vol. II, p. 479 ff. I show how the initial ancient verse ἰδοῦσ' ἀλώπηξ ἐν δρυὸς κοιλώματι is obtained in this way. The continuation is reconstructed as follows:

κρέας καὶ ἄρτον ποιμένων λελειμμένα	(I καταλελειμμένα, II)
εἰσῆλθε καὶ κατέφαγε	(I, II, Par. *Tetr.* εἰσελθοῦσα)
οὐκ ἐδύνατ' ἐξελθεῖν	(I, cf. Par. and the others)
ἑτέρα δ' ἀλώπηξ [– ⏑ –] ὡς	(I, B)
ἤκουσεν	
αὐτῆς [τὸν] στεναγμόν [– ⏑ –]	(I)
τὴν αἰτίαν μαθοῦσα [	
οὐκ ἐξελεύσῃ [	(B., Par.)
] ὁποία οὖσα εἰσῆλθες	(I, cf. Par.)

Cf. Vol. I, pp. 434, 526, 534, 553, 554, 565, 614; Vol. II, pp. 193, 297, 299, 319, 334, 363, 370, 449, 479, 496, 673, 677; M. 362, 400, 427.

R. Adr.

Cf. derivatives in the Haggadah in Adr., *Doc. Supl.*, pp. 222 and 224.
Cf. Manns, p. 120.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi*, as Aug. G63 and Isid. G75): Hier. *Ep.* 79.3 (all.); Aug. *c. mend. ad Consent.* 28 (all.); Pomp. Porph. *in Ep.* 1.7 (all.); Isid. *Etym.* 1.40 (all.); Rom. Vind. *Epil.* (all.); *Sud.* ε 1884, ρ 242 Adler; *Opusc. fab.* 1.4; Conr. Halb. *TM* III, p. 160 M.-S.; Egb. Lütt. *FR* 1.189; Etien. *TMP* 3.1; Dati 18; Rinuc. 20.

HE: Berech. *MS* 35.

All references (but for *Sud.* and Berech.) are from Latin literature.

The version alluded to by Hieronymus has a variation: the first fox is replaced with a mouse. The function of Hieronymus' allusion is didactic (*docet*).

Augustine and Porphyry clearly refer to Horace's version of this fable, in order to exemplify the genre.

The *Suda* lexicon quotes two choliambs from B.—with two slight textual variants, for which see Luzzatto – La Penna, *in app. crit.*— to exemplify the meaning of ῥωγαλέον (vv. 2–3), and ἕωλα (v. 3).

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has two foxes but quotes the *réplique finale* of Horace's *mustela*. There is a slight variation in that the fox eats cheese instead of meat (cf. H. 126). Conrad adduces the fable to exemplify *avaricia.*

Isidore and Romulus copy Augustine.

Egbert's version has a variation in that the fox has been replaced with a mouse.

Etienne de Bourbon adduces the fable preaching *de penitencia.*

Dati and Rinucius give a Latin translation of AnF. in elegiac distichs and prose (30b Ch.), respectively. Both versions have an epimythium.

Terminology: *Aesopi* (Hier.), *fabula* (Hier., Rinuc.), *fabella* (Pomp. Porph.), *exemplum* (*Opusc. fab.*). Typical fable word: *quodam* (Rinuc.). Function: didactic (*docet* Hier.)/illustrative (*significat* Rinuc.).

Cf. Dähnhardt, IV, p. 233; Holfelder, H.H., "Zu Horaz, Ep. 1, 7, 29–33 und Cyrill, Speculum Sapientiae 3, 11", *Hermes* 96, 1968, pp. 638–640; Zafiropoulos, pp. 50–51. For Hor., cf. Drexler, H., "Zur Epistel 1, 7 des Horaz", *Maia n.s.* 15, 1963, pp. 26–37. For Cyrillus, cf. Schippers 453. For Rinuc., cf. Pillolla, p. 177. For Berech., cf. Schwarzbaum, pp. 210–218.

H. 25

(28 Ch., 25 P.; *TMI* 255.3)

Ἀλκυών

"The Halcyon"

AnF. I + Ia + Ib [S] (15), AnF. IIIα, β (13).

Fearing men, the halcyon placed its nest on some coastal rocks and the sea washed its chicks away. The bird complaint that the sea had been even more hostile to it than the land.

A Cynic fable of "Natural History", cf. Vol. I, p. 526 for the scheme. It comes from the imitation of the theme of the eagle and the fox in H. 1, setting marine and land animals against each other: here, the marine animal perishes because of the sea, precisely for acting against its marine nature by nesting on land.

On Oriental derivatives, cf. Vol. I, pp. 669, 706.

Xv.: AnF.

Some complete verses remain:

] διαιτώμενον.
Ταύτην [
ἐν [σκοπέλοις] παραθαλαττίοις νεοττοποιεῖσθαι
] ὡς ἔγνω
τὸ γεγονός, εἶπε· ἀλλ' ἔγωγε δειλαία

Cf. Vol. I, pp. 78, 234, 387, 398, 440, 526, 555, 561, 564, 613, 699, 706; Vol. II, pp. 299, 319; *Tantr.* I 10, p. 40 H. = *Panch.* I 17, p. 145 R.; Egyptian fable, cf. Vol. I, p. 699.

H. 26

(27 Ch., 26 P.; *TMI* U141)

Ἁλιεύς

"The Fisherman"

AnF. I + Ia + Ib [S] (11), AnF. IIIα, β, γ (11); cf. Simon. [Semon.?] fr. 9 = Timocr. fr. 8, Ar. *Eq.* 864–867 (all.?, origin?).

A fisherman threw his net and at the same time hit the water with a stone tied to a rope. When someone told him he was muddying the water, he replied that otherwise he would die of hunger.

A situation fable in which the "survenant" introduces an agonal motif at the end; cf. Vol. I, p. 526 for the scheme. It is reminiscent of a motif from Simon. 9 (and Timocr. 8), which today I believe comes from Semonides (cf. Adr., *Jambische Fragmente*, pp. 173 ff.), combined with another from Ar. *Eq.* 864–867: it is from here that this Cynic fable came, with the theme that life comes first (cf. Vol. I, pp. 622 ff.).

Stemma. Xv.: AnF.

There are various means of gaining access to the verse: cf. the reconstructed verse in Adr., *Tradición fabulística* I, p. 311 starting from

a line distant from the main one of I, ἐμέμφετ' αὐτὸν ὡς θολοῦντα [(I now add: τὸν ποταμόν, with a simple inversion of word order). Cf. other metrical remnants:

Ἁλιεύς ⟨ποτ'⟩ ἡλίευεν ἐν ποταμῷ (an inv.)
] τὸ ῥεῦμα, προσδήσας
κάλῳ λίθον [
καὶ μὴ ἐῶντ' αὐτούς [⏑ –] ὕδωρ πίνειν

Cf. Vol. I, pp. 88, 434, 488, 526, 552, 554, 560, 617; Vol. II, pp. 18, 297, 299, 301, 319, 319, 320, 342.

R. v.D.
Supplementary documentation: *Opusc. fab.* 1.5; Conr. Halb. *TM* III, p. 161 M.-S.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a variation in that the fisherman is addressed by various inhabitants (*incole vici*). Conrad adduces the fable to exemplify *discordia*.

Terminology: *exemplum* (*Opusc.*, Conr.). Typical fable word: *quidam* (*Opusc.*, Conr.). Both versions have an epimythium.

Cf. Taylor, A., "It is Good Fishing in Troubled (Muddy) Waters", *Proverbium* 11, 1968, pp. 268–275 (repr. in: *Selected Writings on Proverbs* (ed. Mieder, W.), Helsinki: Suomalainen Tiedeakatemia 1975, pp. 172–179); Zafiropoulos, p. 93.

H. 27

(= M. 263; 43 Ch., 27 P.; *TMI* J1793, DG 633)
Ἀλώπηξ καὶ μορμολύκειον
"The Fox and the Mask"

AnF. I + Ia + Ib (5), AnF. II + IIIγ, δ (6), AnF. IIIα, β, γ (6); Ph. I 7 (4); Rom. [gvWiss., from Ph.] 44 (9); Apostol. 18.60 (epim. from II + III).

A fox who entered a sculptor's workshop (AnF. I; a comedian's house, II and III, Ph. does not give an indication) found a mask of tragedy and said "what a head, and it does not have a brain!".

A Cynic situation fable against useless beauty, cf. Vol. I, p. 526 for the scheme. The closing statement became a proverb.

Stemma. Xv.: AnF., Ph. (summ.).

In contrast to what I say above in the location cited, there are remnants of verse, particularly in AnF. II and III; probably of more than 4 (in contrast to Vol. II, p. 135):

Εἰς οἰκίαν ἐλθοῦσ' ἀλώπηξ ὑποκριτοῦ (various mss. of III, others ἀ. εἰς οἰ. ἐλ).
ἕκαστα τῶν σκευῶν ⟨δὲ⟩ διερευνωμένη
οἵα κεφαλὴ [⏑̄] καὶ ἐγκέφαλον οὐκ ἔχει

In the middle there are probably two verses, whose reconstruction can be attempted. The model common to Ph. (who summarizes) had an epimythium, preserved in approximate form in both lines.

Cf. Vol. I, pp. 131, 429, 526; Vol. II, pp. 129, 135, 299, 302, 319, 335, 366, 368, 449, 541, 544.

R. Adr.
For Ph. I 7, cf. Mañas, p. 90.

H. 28
(55 Ch., 28 P.; *TMI* K231.3)
Ἀνὴρ φέναξ
"The Liar"

AnF. I [not λ] (12), AnF. II + IIIδ (15), AnF. IIIα, β, γ (15).

A poor sick person promised the gods a hecatomb if he was healed. To test him, the gods healed him and he then sacrificed a hundred wax oxen to them. The gods decided to deceive him in turn: they sent him a dream in which he would find a thousand drachmas on the beach. But when he went there, he found some bandits, who sold him for a thousand drachmas: that is how he found them.

It is a recent anecdote on the punishment of a liar. It has a quite complicated double agonal scheme, in which the second act reverses the result of the first: cf. Vol. I, p. 526.

The fable is completely parallel to H. 34 and the beginnings are identical: they may come one from the other or both from the same author. H. 188 is also closely related.

Stemma. Xv.: AnF.

There remains plenty of metre, cf. Vol. I, pp. 80 ff. (particularly in I). On the relationship between the collections, cf. Vol. II, p. 460. The first line of Hausrath ἀνὴρ πένης νοσῶν [καὶ] κακῶς διακείμενος (here and in H. 34) is also an iambic trimetre, but I believe the restoration that I propose is preferable.

Cf. Vol. I, pp. 28, 84, 99, 385, 434, 526, 553, 554, 560, 566, 568, 570, 575, 593, 614; Vol. II, pp. 18, 299, 301, 304, 319, 344, 350, 460.

R. v.D.

Supplementary documentation: Rinuc. 23.

Latin prose translation of AnF. (55bc Ch.). Typical fable word: *quidam.* Terminology: *fabula.* Function: illustrative (*significat*).

Cf. Zafiropoulos, p. 109. For Rinuc., cf. Pillolla, p. 183.

H. 29

(56 Ch., 29 P.; *TMI* U143)

Ἀνθρακεὺς καὶ γναφεύς

"The Coal Merchant and the Fuller"

AnF. I + Ib (7), II + IIIδ (7), IIIα, β, γ (5).

The coal merchant asks the fuller to live with him. The other replies that he finds this impossible: "because what I whiten, you stain with soot".

A brief situation anecdote that fabulizes the ancient theme (in Hom. *Il.* 21.262) of the incompatibility of natures; it was a theme made fashionable by the Cynics. It is a situation fable, with the closing statement by one of the two characters that nature sets in opposition; there is no true *agon.* (Cf. Vol. I, p. 526 for the scheme).

There are a number of fables on parallel themes.

Stemma. Xv.: AnF.

I give remnants of verse in Adr., *Tradición fabulística* I, p. 247. However, there are more; the following could be proposed:

Ἐπί τινος οἰκίας κατοικῶν (II, an inv.)
ἀνθρακεύς

ἰδὼν γναφέα ἅμ' ἠξίου συνοικῆσαι	(ὡς ἐθεάσατο γν. I, II, ἅμ' II, ἠξίου συν. III)
λυσιτελέστερον διάξουσι	(I, a secl.)
Καὶ ὁ γναφεύς	
ἔφη· ἔμοιγε τοῦτο παντελῶς ἐστ' ἀδύνατον	
] αὐτὸς ἀσβόλης πληροῖς	(III)

For the relationship between mss. and collections, cf. Vol. II, p. 309.

Cf. Vol. I, pp. 489, 536, 555, 613; Vol. II, pp. 18, 299, 309, 319, 449.

R. v.D.

Supplementary documentation: *Opusc. fab.* 1.6; Conr. Halb. *TM* III, p. 161 M.-S.; *Dial. creat.* 10 (p. 149.1–6 Grässe); Dati 19 (6); Guar. 5; Barb. 5; Ogn. 11; Vall. 5; Rinuc. 19.

DU: *TC* 10. EN: *DCM* 10. FR: *DdC* 10.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a variation in that the charcoal-burner asks the fuller to live together in the house of the latter instead of in the former's. In the *Dialogus creaturarum* they actually live together. This version is adduced within the elaboration of another fable (S. 27). Conrad adduces the fable to exemplify *stulticia.*

The other versions are Latin translations of AnF., all but one (Dati's is in elegiac distichs) in prose (56c Ch.). All have an epimythium.

Terminology: *exemplum* (*Opusc. fab.*, Conr. Halb.), *fabula* (Rinuc.). Typical fable word: [*quidam*] (*Opusc.*, Conr., Rinuc.). Explicit theme: *natura.* Function: illustrative (*indicat* Guar., *significat* Rinuc.; cf. *innuit* Vall.). All versions have an epimythium.

Cf. Zafiropoulos, pp. 95–96. For Barb., cf. Cocco, pp. 102–103. For Guar., Barb., and Vall., cf. Galli, pp. 261–263. For Rinuc., cf. Pillolla, p. 175.

H. 30

(53 Ch., 30 P.; *TMI* J1034)

Ναυαγός

"The Shipwrecked Man"

AnF. I + Ia + Ib (8); E. *Hipp.* 432 N. (close prov.); Zen. 5.93 (the prov.).

A ship was wrecked in a storm, the crew escaped by swimming while an Athenian prayed to Athena. One of the crew told him: "pray to Athena and move your hands".

An anecdote that is the fabulization of an ancient proverb, closely related to one by Euripides. This is a situation fable with the typical opposition between a group and an individual member of it, which creates a situation that is to a certain extent agonal; the "survenant" who gives the closing statement is a member of the group. Cf. Vol. I, p. 526, with the scheme (where B1 = the crew, B2 = the superstitious man, C = the crew member that gives the closing statement). Although the theme is ancient—rejection of simple inactive religiosity—it was, in Hellenistic times, very characteristic of the Cynics, who eulogized πόνος and rejected superstition.

Not-H. 59 and perhaps also not-H. 225 probably derive from here. *Stemma*. Xv.: AnF.

The fable has one curious particularity: it offers remnants of metre, but the proverb that makes the closing statement is ametrical. It was undoubtedly taken from the preceding tradition and left unchanged. Metre:

Ἀνὴρ Ἀθηναῖος μεθ' ἑτέρων [	(a secl.)
καὶ δὴ σφοδροῦ χειμῶνος	(an inv.)
] λοιποὶ πάντες διενήχοντο	
] μυρί' ἐπηγγέλλετο	
ἔφη πρὸς αὐτόν [	

Cf. Vol. I, pp. 131, 206, 369, 385, 489, 512, 517, 526, 554, 555, 584, 606, 628; Vol. II, pp. 7, 207, 233, 260, 297, 299, 319, 366, 368.

R. v.D.

Supplementary documentation: *Opusc. fab.* 1.7; Conr. Halb. *TM* III, p. 161 M.-S.; *Dial. creat.* 58 (pp. 201.13–19 Grässe).

Cf. Diogenian. 8.11 (prov.); Greg. Cypr. 3.63 (prov.).

DU: *TC* 58. EN: *DCM* 58. FR: *DdC* 58; Dati 20.

The versions in the *Opusculum fabularum* and *Dialogus creaturarum* are Christianized: the Athenian is replaced with an anonymous passenger who falls into a river not from a boat into the sea, and Athena with St. George, who advises him to use both hands (*Opusc.*, hand *Dial.*) and feet, whereas we had explicitly been told before that the poor man really cannot swim (*nesciens natare*). The epimythia is about sinners (*Opusc.*, sins *Dial.*), Satan (*Opusc.* RS), and God. The function of the *Opusculum* version is explicitly didactic (*docentur*). Conrad preserves a pagan setting in having the anonymous person implore Jupiter. The version in the *Dialogus creaturarum* is immediately preceded by another fable (M. 156); both fables are adduced within the elaboration of yet another fable (S. 74).

Dati's version has a slight variation in that the number of passengers is specified (*Centenis sociis*). His version is in elegiac distichs. All four Latin versions have an epimythium (*Dial.* typically introduced by *Sic* . . .).

Terminology: *exemplum* (*Opusc.*, Conr.). Typical fable words: *quidam* (*Opusc.*, Conr., *Dial.*); *olim, tum* (Dati).

The references from Diogenianus and Gregory are two more instances of the Greek proverb on which the fable is based.

Cf. Zafiropoulos, p. 57.

H. 31

(52 Ch., 31 P.; *TMI* J2112.1)

Ἀνὴρ μεσαιπόλιος καὶ ἑταῖραι

"The Middle-Aged Man and the Hetaerae"

AnF. I [not γ] + Ib (8), Ph. II 2 (10), B. [A, G] 22 (15); Par. 52, 1 [Bab, Mg] (8) and 2 [Be] (8), Dod. 52, 1 [Pdg Ma] (1) and 2 [Cab] (17), *Tetr.* I 54; D.S. 33.7.5–7, Doxop. II 189.33 Walz (all.).

A middle-aged man had two mistresses, a young one and an old one. The latter pulled out his black hair and the former his grey hair, so he ended up bald.

A mysoginistic anecdote, with a Cynic character. It has a situational structure, but with one protagonist and two antagonists who act in opposite ways: it is, then, of the type that combines situation and *agon*. Cf. scheme, Vol. I, p. 526.

There are very probably two lines of primary verse, cf. Vol. II, p. 94: Yv. 1: AnF., Ph. D.S., *Tetr.*; Zv. 2: B., Par. 1, 2, Dod. 1, 2, Doxop. In the passages cited I indicate the differences, consisting above all of changes to the word order or the subject. Some agreement between Dod. and B. (φαλακρὸν ἀπέδωκαν Dod. 2, ἀντέδωκαν B.) may make a secondary contamination of the derivatives of line 2 by B. (which expands considerably) likely. Given the proximity of the two lines, it may also be thought that they do not derive from an original prose through two primary verses, but from a primary verse, preserved sometimes in one, sometimes in another line with remodelling.

In Vol. II, p. 94 we can see a reconstruction of part of the verse of the two lines.

Cf. Vol. I, pp. 76, 115, 385, 460, 469, 526, 534, 564, 625; Vol. II, pp. 16, 94, 98, 129, 139, 189, 299, 301, 304, 305, 321, 335, 372, 373, 387, 496.

R. Adr.

Cf. v.D., *Ainoi*, p. 283. For Ph. II 2, cf. Mañas, p. 106.

R. v.D.

Supplementary documentation: *Sud.* ε 357 Adler; ib. κ 2266; Doxop. *Comm. in* Aphth., II 159 Walz (all.); ib. p. 172; Σ *in* Aphth., II 12 Walz (all.); *Opusc. fab.* 1.9; Dati 21; Rinuc. 100.

The *Suda* lexicon quotes three verses from B. (Βάβριος ε 357), viz. 4 and 8–9, to exemplify the meaning of κῶμος and ἑκάστοτε, respectively.

Doxopatres once alludes to the fable, once gives a fuller version to exemplify Aphthonius' "rational" category (fables with exclusively rational characters). Doxopatres's full version has a variation (see v.D., *Addenda*, p. 105): the protagonist is identified as an old man (γέρων; cf. *Opusc. fab. canus*, Dati *senex*). This seems less felicitous in view of the line and point of the story.

The two allusions (by Doxopatres and the anonymous scholiast)

serve to illustrate that fables need not be entirely ficticious but may be based on reality.

Dati and Rinucius give Latin translations of AnF., the former in elegiac distichs, the latter in prose (52e Ch.).

Terminology: *exemplum* (*Opusc.*), *fabula* (Rinuc.). Typical fable word: τις (Doxop., II 172 Walz), *quidam* (*Opusc.*, Rinuc.). Function: critical (*reprehenduntur Opusc.*)/illustrative (*significat* Rinuc.). All Latin versions have an epimythium.

Cf. Zafiropoulos, p. 96. For Rinuc., cf. Pillolla, p. 337.

H. 32

(45 Ch., 32 P.)

Ἀνδροφόνος

"The Murderer"

AnF. I + Ib (9); AnF. II + IIIγ, δ (9); Par. 45 [Bab] (12); *AP* 11.348 (Antiphan.) (6), *PGrenf.* II 84 (8).

A murderer escaped from the dead man's relatives (escaped from his father, according to *AP* and *PGrenf.*) and when he came to the Nile, he met a lion (a wolf in AnF. I) and climbed up a tree. But there he met a snake, and escaping from it he fell into the river, where a crocodile ate him. In *PGrenf.* there is no Egyptian setting; there is no mention of the Nile.

An anecdote that refers in various *agones* to the punishment of the wicked by Providence: the theme is more Stoic than Cynic. Cf. Vol. I, p. 527, with the scheme (but it is not true that metre is lacking in AnF.).

There are two primary verses:

Stemma. X: Yv. 1: AnF., *AP*, Zv. 2: *PGrenf.* It is not clear, in some cases, which of the two lines reproduces the original or alters it.

We can obtain v. 1 from AnF. I and II (not from *AP*, in distichs):

ἄνθρωπος [– ⏓ – ⏑ –] ἐδιώκετο	(I, II)
λέοντ' ἰδὼν καὶ ⟨ἐκ⟩ φοβηθεὶς εἰς δένδρον	(II, an inv.)
ἀνέβη [⏑ –] κἀκεῖ [⏑ –] ἐκρύπτετο	(II, I)
εὗρε δὲ δράκοντα	(II)
ἔρριψεν ἑαυτόν [	
] κροκόδειλος κατεθοινήσατο	(I)

As can be seen, II preserves the most verse; its λέοντ' is confirmed as ancient by the other line, but λύκος was already in the model of *AP*. The εὗρε δὲ δράκοντα is also confirmed as ancient by *PGrenf.* The impression is given that the two lines come from an older metrical one, which they remodel in different ways.

The second is written in iambic trimetres, some transmitted complete, others easy to reconstruct (for example, Hausrath transcribes as prose what is in fact a complete trimetre: διὰ τῶν ὀρέων παρερχόμενος ἐδιώκετο, this last word also in line 1 and, therefore, coming from the original).

Cf. Vol. I, pp. 135, 464, 486, 517, 527, 534, 556, 565, 713; Vol. II, pp. 3, 100, 299, 321, 335, 357, 369, 449, 565, 635.

R. Adr.

Cf. *AP* IX 252 (Bianor) and a derivative in *Panchatantra*, cf. Adr., *Siria*, p. 26. Cf. also copies of the fable by several schoolboys in *Nuevos testimonios* . . ., pp. 4–8 (*PVindob.* inv. G. 16778 (*s.* VII AD), G 16152 (*s.* VI/VII AD), G 19883 (*s.* VI/VII AD), G 26127 (*s.* VII/VIII), G 41265 (*s.* VII AD), *PHeid.* inv. G. 321 (*s.* VII AD), G 565 (*s.* VII AD)).

R. v.D.

Supplementary documentation: Ps. Callisth. *rec.* Γ 3.19, E 40.2; Dati 8.

The version by Ps.-Callisthenes (discussed in v.D., *Romance*, pp. 528–529) has two variations first, the fleeing man is just described as a "somebody" (τις) instead of as a murderer or a parricide; secondly, the man jumps into a lake instead of into the river Nile. The latter variation is curious in view of the fable's setting in Egypt, but the former variation can be explained by the application of the fable, whose protagonist stands for the narrator, Candables; the same goes for the selection of the lion instead of the wolf as a more diplomatic image for Alexander the Great. Terminology: μῦθος. Typical fable words: ποτέ τις, [τις] (παρά τινα λίμνην).

Dati's version features the wolf, but has no variation. His version is in elegiac distichs and is provided with an epimythium.

Cf. Zafiropoulos, p. 137. For the papyri, cf. Kramer, J., "Sprachliche Beobachtungen an Schuldiktaten", *ZPE* 64, 1986, pp. 246–252; Diethart, J. – Kramer, J. – Sijpesteijn, P.J., "Ein neuer Zeuge der 'Vatermördergeschichte'", *Tyche* 3, 1988, pp. 33–37.

H. 33

(51 Ch., 33 P.; *TMI* J1477)
Πένταθλος κομπαστής
"The Boastful Athlete"

AnF. I [not γ] + Ib (11), AnF. II + IIIδ (9), AnF. IIIα, β, γ (10); Apostol. 8.100 (epim.).

An athlete boasted of having made such a great jump on Rhodes that no Olympic athlete could equal it. One of those present replied: "if that is true, here are Rhodes and the jump".

A situation anecdote, with a closing statement that became a proverb (or the other way round), cf. the scheme, Vol. I, p. 527. This is a Cynic attack against the boastfulness of athletes, one of their bêtes noires (cf. Vol. I, pp. 626 f.); the motif certainly comes from H. 14, but at the same time it is the fabulization of a proverb, which is given as a "closing statement" in iambic form.

There are parallel fables against athletes, mentioned in the location cited.

Stemma. Xv.: AnF.

Abundant remnants of verse:

] μεγάλως ἐκαυχᾶτο	(II, inv.)
] δυνατὸς ἂν πηδῆσαι	
ἐν τῇ 'Ρόδῳ τοιοῦτον ἥλατο πήδημα	(I)
] ἂν ἄρα ποτ' ἐπιδημήσωσι	
ἔφη πρὸς αὐτόν [– ⏑ –] ἀλλ' ὦ οὗτος,	
εἰ τοῦτ' ἀληθές ἐστί σοι τῶν μαρτύρων	(mss. οὐδὲν δεῖ σοι μαρτύρων)
δεῖ οὐδέν, αὐτοῦ γὰρ 'Ρόδος καὶ πήδημα.	

Cf. Vol. I, pp. 385, 517, 527, 563, 627; Vol. II, pp. 20, 299, 301, 319, 366, 368, 449.

R. v.D.

Supplementary documentation: *Opusc. fab.* 1.29; Guar. 6; Barb. 6; Vall. 7; Dati 22 (14).

In the *Opusculum fabularum* the fable is both simplified and elaborated: on the one hand, the geographical setting (Rhodes) is omitted and the athlete replaced with just somebody (*quidam*); on the other hand, the distance is specified: the man asserts that he has jumped thirteen cubits (*XIII cubitus terre*; cf. H. 30).

The other versions are Latin translations of AnF., all but one (Dati's is in elegiac distichs) in prose. Dati's version has a slight variation in that more information on the protagonist is given: he is rich yet ridiculous.

All versions are provided with an epimythium.

Terminology: *exemplum* (*Opusc.*), *fabula* (Barb.). Typical fable words: *quidam* (*Opusc. bis*, Barb., Vall.), *quispiam* (Guar.). Function: illustrative (*indicati* Barb.; cf. *innuit* Vall.).

Cf. Schuhl, P.-M., "'Hic Rhodus, hic salta'", *RPhilos* 157, 1967, pp. 468–469; Zafiropoulos, pp. 154–155. For Barb., cf. Cocco, pp. 104–105. For Guar., Barb., and Vall., cf. Galli, pp. 263–264.

H. 34

(46 Ch., 34 P.; *TMI* K231.3)

Ἀδύνατα ἐπαγγελλόμενος

"The Man who Promised the Impossible"

AnF. I + Ia + Ib (9), AnF. II + IIIIδ (10), AnF. IIIα, β, γ (9); A. fr. 207 N.[2] (all.?), S.E. 8.103 (all.).

A poor man became sick and offered to the gods to sacrifice a hecatomb if he were healed. His wife asked how he would pay; and he replied if only he could believe he would be cured so that the gods could claim it.

A situation anecdote, a simple variant of H. 28, cf. Vol. I, p. 527. The intention is to refer to the impotence of the gods, which is a Cynic theme.

Stemma. Xv.: AnF.

Considerable verse remains:

πένης νοσήσας καὶ κακῶς διακείμενος	(I, cf. what was stated on H. 28)
] ἰατρῶν ἀπηλπίσθη	

] θεοὺς παρεκάλει καὶ ὑπισχνεῖτο	(II)
] ὦ θεοί	
λαμπροί τε καὶ μέγιστοι [	
] προσάξω εἰς θυσίαν	
ἔφη· νομίζεις γάρ με ἐξαναστῆναι	(I, II, III)
ἵν' οἱ θεοί με ταῦτ' [⏑ –]	(I καὶ ταῦτα με οἱ
ἀπαιτῶσι	θεοί ἀπ.)

Cf. Vol. I, pp. 84, 385, 527, 553, 445, 566, 575; Vol. II, pp. 299, 304, 319, 350, 449.

R. v.D.

Supplementary documentation: *Opusc. fab.* 1.12; Conr. Halb. *TM* III, p. 163 M.-S.; Dati 24.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) is Christianized (cf. H. 30): The (pagan) gods are put into the (monotheistic) singular (*Domino Opusc.*, *Deo* Conr.), and the promised hecatomb is omitted (but not the votive offerings). Conrad adduces the fable to exemplify *votum.*

Dati's version is in elegiac distichs. It does not contain any variations.

Terminology: *exemplum* (*Opusc.*, Conr.). Typical fable word: *quidam* (*Opusc.*). All three versions have an epimythium.

Cf. Zafiropoulos, p. 135.

H. 35

(= M. 477; 60 Ch., 35 P.)

Ἄνθρωπος καὶ σάτυρος

"The Man and the Satyr"

AnF. I + Ib (14), AnF. II + IIIγ, δ (14), AnF. IIIα, γ (13); Av. 29 (22); S.E. 8.103.

A man made friends with a satyr (he was put up by him, line 2) and on a stormy, cold day, he began to warm his hands by blowing on them. After eating, he began to cool his hands with his Candle. The satyr told him that he rejected the friendship of somebody that could blow hot and cold from the same mouth.

A situational and agonal anecdote, with a complicated scheme: cf. Vol. I, p. 527. It is an attack against lies and duplicity.

Stemma. Dem. Phal.: Xv. 1: AnF.; Yv. 2: Par., Av.; Zv. 3: S.E. However, the relationship between S.E. and the other two lines is not clear, cf. Vol. II, p. 375.

Leaving aside the verse of S.E., which can be seen in the location referred to, there are some small remnants of verse in lines 1 and 2.

1:

] φιλίαν ἐσπείσατο (I, mss. σπείσασθαι)
τὴν αἰτίαν [⏑ –] δι' ἣν τοῦτο πράττει
τὸ βρῶμ' ἐφύσα τοῦτο [(II)
] πάλιν πράττεις;
] τὸ ψυχρὸν ἐξιεῖς (I)
] ἔσω εἰσήγαγεν.
Ὁ δὲ πολλὰ ῥιγῶν [
] ἐθέρμαινε.
Κἀκεῖνος αὐτῷ [
] τοῦ στόματος ἀσθμαίνῃ.

Cf. Vol. I, pp. 369, 387, 489, 527, 555, 557, 563, 582; Vol. II, pp. 95, 269, 299, 321, 375, 379, 449.

R. Adr.
For Av. 29, cf. Mañas, p. 296.

R. v.D.
Supplementary documentation: cf. Anaximen. 13B1 Diels-Kranz (observation of natural phenomenon); Arist. *Pr.* 34.7, 964a10–18 (observation of natural phenomenon); Plu. *Mor.* 947F (observation of natural phenomenon).

Anaximenes and Aristotle give a description and tentative explanation of the natural phenomenon on which the fable is based, viz. men's alleged ability to breathe both hot and cold from the mouth.

Plutarch refers both to Anaximenes and to Aristotle.

Cf. Zafiropoulos, p. 92; Merone, E., "Suflo e sufflo (a proposito di Aviano 29, 18)", *GIF* 11, 1958, pp. 45–50.

H. 36

(50 Ch., 36 P.)
'Ανὴρ κακοπράγμων
"The Unfortunate Man"

AnF. I [not γ] + Ia + Ib [U] (10), AnF. II + IIIδ (12), AnF. IIIα, β, γ (12).

An individual wanted to demonstrate the falsehood of the oracle of Delphi and, holding a little bird in his hand, he asked him if it was alive or not, with the intention of taking it out dead or alive, the opposite to what he answered. And the oracle told him that whether it lived or not depended on him.

An anecdote against those who abuse religion, perhaps Cynic. It can be described as agonal, with a simple scheme. Cf. Vol. I, p. 528. On the other hand, the victory of the god of Delphi over those who doubt him has a long tradition in tragedy and Hdt., and is also known in connection with Aesop; the anecdote may be Classical, judging by a vase cited by Crusius. Cf. parallel in H. 279.

Stemma. Xv.: AnF.

For the metre, cf. Adr., *Tradición fabulística* I, p. 285. To summarize:

] Δελφοῖς μαντεῖον	(I)
καὶ δὴ λαβὼν στρουθίον [	(I, II, III)
] ἄντικρυς ἐπηρώτα	(I)
πότερόν τι ἔμπνουν [– ⏑ – ⏑] ἢ ἄπνουν	(I)
οὗτος, πέπαυσο [	
ἔν σοι γάρ ἐστι τοῦτο πρᾶξαι [	(II)

Cf. Vol. I, pp. 403, 527, 555; Vol. II, pp. 18, 299, 301, 319, 449; a vase from Crusius, O., *Festschrift Overbeck*, Leipzig 1893, pp. 105 ff.

R. v.D.

Supplementary documentation: Guar. 7; Barb. 7; Vall. 6.

Latin prose translations of AnF. All versions have an epimythium. Terminology: *fabula* (Guar., Barb.). Typical fable word: *quidam* (Guar., Vall.), *quispiam* (Barb.). Function: illustrative (*demonstrat* Barb.; cf. *innuit* Vall.). No variations.

Cf. Zafiropoulos, pp. 161–162. For Barb., cf. Cocco, pp. 106–107. For Guar., Barb., and Vall., cf. Galli, pp. 215–220, 263.

H. 37

(54 Ch., 37 P.; *TMI* J33)
Ἀνὴρ πηρός
"The Blind Man"

AnF. I + Ib (8).

A blind man usually recognized the animals that were put in his hands. And when someone gave him a baby lynx, he said that the only clear thing was that it was not a good animal for a flock.

A situation fable, with a closing statement by the main character; without Classical antecedents. Cf. Vol. I, p. 527; the theme is that of *phusis* or the nature of evil men, easy to recognize.

Stemma. Xv.: AnF.

A few remnants of verse:

] λέγειν
ὁποῖόν [τι] ἐστι [
] ἀμφιγνοῶν εἶπε·
οὐκ οἶδα πότερον [– ⏑] ζώου γέννημα
] σαφῶς ἐπίσταμαι

Cf. Vol. I, p. 527: Vol. II, 16, 18, 299, 319.

R. v.D.

Supplementary documentation: Dati 25.

Dati's version has a variation: the lynx is replaced with a young wolf; it is compared to a dog instead of to a wolf. Dati's version is in elegiac distichs. It has an epimythium, introduced by *sic*. . . . Typical fable word: *forte*.

Cf. Zafiropoulos, p. 160.

H. 38

(64 Ch., 38 P.; *TMI* B292.4.4)
Ἀρότης καὶ λύκος
"The Ploughman and the Wolf"

AnF. I [not λ] + Ib (10).

A farmer releases his oxen from the plough. A hungry wolf finds them: he begins to lick the yoke and ends up putting his head in it, but cannot pull it. Then he pushes the plough towards the field. The farmer says if only he would give up thieving and start working.

A Cynic fable in praise of πόνος. It is a situation fable but contains an implicit *agon*, as do others. Cf. the scheme in Vol. I, p. 528. It is implicit that the nature of the wolf makes the farmer's wish impossible.

On the other hand, the theme of the wolf that pretends to be good is ancient; it is in the *Ahikar* and in a tradition that comes from India, cf. Vol. I, p. 362.

It is the common theme of the evil wolf, replacing the lion from the Hellenistic Age onwards.

Stemma. Xv.: AnF.

It derives from a fable of 8 verses, a part of which can be reconstructed:

Ἀρότης λύσας τὸ ζεῦγος ἐπὶ πότον ἀπῆγε (ἀπήγαγε E, etc.)
Λύκος δὲ λιμώττων, [καὶ] τροφὴν ⟨ἐπι⟩ζητῶν
] τῶν ταύρων ζεύγλας
] τὸν αὐχένα
] ἄροτρον ἔσυρε
εἴθε γάρ, [ὦ] κακὴ κεφαλή, [κατα]λιπὼν τὰς ἁρπαγάς
καὶ τἀδικεῖν ἐπὶ τὸ γεωπονεῖν [

Cf. Vol. I, pp. 362, 528, 634; Vol. II, pp. 16, 18, 299, 301, 319, 644; *Ahikar* 8.36.

H. 39ab

(= M. 59, 61; 9 Ch., 39 + 277 + 437(a) P.; *TMI* J652.2, J621.1, Aa Th 233C, DG 522, cf. 131)
Χελιδὼν καὶ ὄρνιθες
"The Swallow and the Birds"

39a: AnF. I [not λ] (14); *PRyl.* 4 (26), B. [A, G, Mb] 12 (28), Par. [Babc] 9 (6), Par. [Ba] 350 (6), Dod. 9 (8), Rom. [gvAd.] 24 (15), Rom. [gv] 77 (17).

39b: AnF. I [CFo = Ia?] + Ia + Ib [U] (16); *PMich.* 457 + *PYale* inv. 1158 v. (15), D. Chr. 12.7–9 (11), 72.14–15 (22).

I give the subjects of the different lines, see below:

1. When the mistletoe was born, the swallow advised the birds to ask men to welcome them in their houses. As they laughed, he himself asked and since then he has lived in men's houses without being bothered (all this in AnF. 39a; or the mistletoe did not stick to his wings, Par. 350; in Par. 9 and B. 12 it is contaminated with the theme of Procne).

2. The same beginning, but now it is the owl that gives the advice that is not heeded. When the birds are hunted, they regret it and surround him. He accuses them (*PRyl.*; in D.C. 72.14–15 a remnant is left of the theme of the bird that lives in men's dwellings).

3. The bird continues to be the swallow, but now the advice is to destroy the seed of the flax plant, from which nets are made; the ending is the same (in *PMich.* 457 + *PYale* inv. 1158v. and in R. 24, by Phaedrus; AnF. 39b innovates: the birds eat the flax seed, grow fat and are caught).

4. In Rom. 77 there is a dozy bird-catcher who sets a trap. The birds believe he is a kind man, but a wiser one disabuses them and advises them to escape.

An aetiological fable that explains why the swallow is respected in people's houses: it is line 1 that preserves this ancient model, which has to do with myths of origins and with the theme of the swallow-god (cf. Adr., "La canción rodia de la golondrina y la cerámica de Tera", *Emerita* 42, 1974, pp. 47–78). The other variants 2 and 3, which, moreover, are Hellenistic, judging by the metre, introduce other themes: that of the prophetic owl (which is ancient), that of why birds surround it and that of flax and nets. As regards 4, it may also be Hellenistic, if it is really related to the model of a fable in the [*Tantrakhyayika*] (cf. Vol. II, pp. 110 ff.).

Main scheme:

1: A/Bsit.-Bind./Adir.-Cact. (AnF. 39a).
2: A/Bsit.-Cact./Bind. + act.-Adir. (*PRyl.*).
3: A/Bsit.-Adir./Bind. + Aact./Bact. (Ph.).
4: Bact. + dir.-Adir.

The ancient scheme is that of 1, a simple agonal scheme closing with an action by the swallow; 2 and 3 complicate this in various ways; 4 is a situation fable.

Various of the versions mentioned must be considered independent derivative fables, like H. 206 (contamined) and H. 255. There is, later, a derivative in not-H. 69b, as well as various Medieval derivatives and the Indian one mentioned (cf. Adr., *Golondrina* I, pp. 205 ff.).

For the *stemma* I refer the reader to Vol. II, pp. 110 ff., as well as to Adr., *Golondrina* I and II, where more details are given.

There are four primary Hellenistic models (although we cannot ascertain anything about the verse of the fourth), of which that of AnF. 39 is the oldest, undoubtedly derived from Dem. Phal. (and conclusively from the Classical Age); there is also an abundant ramification, sometimes in verse, sometimes in prose.

The remnants of verse can be found in the passage of Vol. II cited above and in the articles mentioned.

Cf. Vol. I, pp. 54, 55, 84, 205, 223, 231, 477, 628, 554, 559, 589 f., 592, 594, 631; Vol. II, pp. 15, 16, 83, 88 ff., 110 ff., 128, 191, 204, 283, 284, 285, 288, 299, 301, 303, 321, 322, 339, 343, 345, 349, 357, 373, 475, 527, 527, 528, 529, 554, 567; M. 69, 78; *Tantr.* III 11, pp. 138–139 H. = *Panch.* I, 21, pp. 157–158 R.

R. Adr.

Cf. *Lucanor* 6 and 13 (derived from Rom. 24 and 77, respectively).

R. v.D.

Supplementary documentation: Marc. Arg. 22 Gow-Page, *AP* 9.87 (all.).

Marcus Argentarius' epigram is a poetical elaboration of the (anonymous) advice given to the birds to stay far from the oak with its dangerous mistletoe. The epigram is in elegiac distichs.

Cf. Dähnhardt, IV, pp. 274–275; Zafiropoulos, pp. 53–54.

H. 40

(65 Ch., 40 P.; *TMI* J2133.8)
Ἀστρολόγος
"The Astrologer"

AnF. I [not γ] + Ia (10); *Tetr.* I 52 (4); Pl. *Tht.* 174a (orig. anecdote) (5), from here Ps.-Callisth. I 14 (11), D.L. 1.34 (16); cf. Enn. 244 V. (= Cic. *Resp.* I 30), Cic. *Div.* 2.13.30, Antip. Sid. *AP* VII 172.7, Min. Fel. *Oct.* 12.7, Aristid. *Or.* 48, II, p. 472 D., Gr. Naz. *Laud. Basil. Magn.* 48, Tat. *c. Graec.* 26, *Stud. Vmd.* XI, p. 15.

An astronomer, contemplating the stars, fell into a well. Hearing his wailings, someone that happened by rebuked him for contemplating the sky and neglecting the things of the earth. In D.L. it is the story of Thales and an old woman, as in Plato's model (*Tht.*) of Thales and a Thracian slave; in Ps.-Callisth. that of Nectanebus and Alexander, who pushed him into a ravine.

An anecdote derived from that of Pl. *Tht.*, in which a Thracian slave mocks Thales, who has fallen in a well, cf. Vol. I, p. 528; D.L. continues to be closely related. But the change of interpretation is radical: Pl. exemplified the separation of the philosopher from terrestrial life; the fable develops the Cynic theme of the uselessness of Science (cf. Vol. I, p. 625). The structure is situational, with a closing statement by the "survenant", who ridicules the misfortune of those who suffer for their foolishness (Vol. I, p. 528). It was already like this in Pl., a narration in reported speech.

Stemma. Pl.: Dem. Phal.: Xv. 1: AnF., *Tetr.*, Ps.-Callisth.; Yv. 2: D.L.

We must suppose that only the author of v. 1 introduced the astronomer and the walker, since, as I have said, D.L. preserves the ancient elements. Ps-Call. must have come from the first line, judging by the closing statement, in spite of the fact that he applies the anecdote to Alexander's life; *Tetr.* is a summary of v. 1 or of AnF.

The verse of D.L. can be seen in Vol. II, pp. 110, 375; that of AnF. (with various ways of gaining access to it, cf. Vol. II, pp. 292, 312), in Vol. I, p. 80.

Cf. also Vol. I, pp. 35, 80, 87, 282, 402, 528, 534, 555, 557, 568, 569, 574, 579, 645; Vol. II, pp. 16, 100, 292, 299, 301, 312, 313, 321, 342, 365, 366, 375, 379, 388.

R. Adr.

Cf. various passages derived from Ennius in Adr., *Doc. Supl.*, p. 214. On the verse, cf. *Más fragmentos*, p. 8.

R. v.D.

Supplementary documentation (included in v.D., *Ainoi*, p. 671): cf. Iambl. *Protr.* 14 (anecd.); Aristid. *Or.* 36.85 (p. 290 Keil) (anecd.); Tert. *An.* 6.8 (anecd.), *Nat.* 2.4.18–19 (anecd.); Hippol. *Haer.* 1.4 (anecd.); Olymp. *in Grg.* 26.16 (anecd.); *Gnomol. Vat.* 319 Sternbach (anecd.); Pol. *Lam.*, p. 210 Del Lungo (anecd.).

These are all versions of the anecdote about Thales, which was fabulized into H. 40. Plato's anecdote is quoted by Iamblichus and alluded to by Olympiodorus.

Three versions display variations: in the *Gnomologium Vaticanum* the servant helps Thales to climb out of the well by means of a ladder; in Aristides, Thales falls into the sea instead of into a well; in Tertullian (*Nat.* 2.4.18), the Thracian slave girl laughing at Thales is replaced with a male Egyptian.

Cf. Blumenberg, H., "Der Sturz des Protophilosophen zur Komik der reinen Theorie—Anhand einer Rezeptionsgeschichte der Thales-Anekdote", in: Preisendanz, W. – Warning, R. (eds.), *Das Komische*, München: Fink 1976, pp. 11–64.

H. 41

(36 Ch., 41 P.; *TMI* K2061.2)

Ἀλώπηξ καὶ κύων

"The Fox and the Dog"

AnF. I + Ia (6).

A fox entered a flock of sheep and, catching a lamb, pretended to pamper it. The shepherd asked what he was doing. He added that either he released the lamb or he would set the dogs on him.

A new version of the theme of nature (cf. Vol. I, pp. 610 ff.) and of the weak, who are unsuccessful in spite of their tricks. The anomalous aspect is the failure of the cunning of the fox, but cf. H. 15, 17, 231, etc. A simple agonal scheme (of debate) with the winner's threat as the closing statement: A/B/Csit.-Adir./Bdir.-Adir. Indefinite age.

Xv.: AnF.
Limited metrical remnants, cf.

τί τοῦτο ποιεῖς; [– ⏑ –] τιθηνοῦμαι

and, if some participles are put in the personal form and some word order changes are introduced:

εἰσῆλθ' ἀλώπηξ εἰς ἀγέλην	(mss. ἀ. εἰς ἀ. π. εἰσελθοῦσα θ.)
θηλαζόντων/προβάτων	
] ὑπὸ κυνὸς ἠρωτήθη	(mss. ἐρωθεῖσα ὑ. κ.)

Cf. Vol. I, pp. 181, 201, 577, 610 ff.; Vol. II, pp. 16, 299, 319, 343.

H. 42

(83 Ch., 42 P.)
Γεωργὸς καὶ παῖδες αὐτοῦ
"The Farmer and his Sons"

AnF. I + Ib (9), II + IIIδ (12), IIIα, β, γ + Ia.

A farmer who was about to die, wishing to accustom his sons to agriculture, called them and told them that he had buried a treasure in one of his vineyards. They began to dig and did not find any treasure, but the well dug vineyard bore much more fruit.

A Cynic fable (in praise of πόνος). It is not precisely agonal. Scheme: A/Bsit.-Adir./Bact.

H. 53 derives from here, contamined with H. 132.

The metre has sometimes reached I, sometimes III + Ia (cf. Adr., *Tradición fabulística* I, p. 297):

ἀνὴρ γεωργός [	(I)
] παῖδας ἐμπείρους	
ἐγὼ μὲν ἤδη τοῦ βίου ὑπέξειμι	(II, mss. ὑπεξέρχομαι)
] ἐν μιᾷ τῶν ἀμπέλων [μου]	(I)
θησαυρὸς ἀπόκειται [	
ὕννας [τε καὶ δικέλλας] λαβόντες	(I,III)
[– ⏑ –] κατέσκαψαν	
ἡ δ' ἄμπελος καλῶς σκαφεῖσα τὸν καρπόν	(II, one secl.)

Cf. Vol. I, pp. 98, 460, 552, 634; Vol. II, pp. 13, 18, 41, 299, 319, 335, 350, 449.

R. v.D.

Supplementary documentation: *Opusc. fab.* 1.13; Conr. Halb. *TM* III, p. 163 M.-S.; *Dial. creat.* 13 (p. 151.19–27 Grässe); Rinuc. 18.

DU: *TC* 13. EN: *DCM* 13. FR: *DdC* 13.

The versions in the *Opusculum fabularum* and Conrad have an epimythium. The latter adduces the fable to exemplify *diligencia.*

The version in the *Dialogus creaturarum* is adduced within the elaboration of another fable (S. 134).

Rinucius gives a Latin prose translation of AnF. (83b Ch.). His version, too, has an epimythium.

Terminology: *exemplum* (*Opusc.*, Conr.), *fabula* (Rinuc.). Typical fable word: *quidam* (*Opusc.*, Conr., *Dial.*, Rinuc.). Function: illustrative (*significat* Rinuc.). No variations.

Cf. Zafiropoulos, p. 70. For Rinuc., cf. Pillolla, p. 173.

H. 43

(68 Ch., 43 P. *TMI* J752.1, DG 161)

Βάτραχοι

"The Frogs" (1)

AnF. I + Ia + Ib (7), AnF. Ib [Tr.] (7), AnF. II + IIIδ (8); AnF. IIIα, β (8); *Tetr.* II 20.

When the pond where they lived dried up, two frogs looked for new homes and one of them proposed jumping into a well they found. But the other one said that if it dried up, they would not be able to climb out.

The theme of two animals, one clever and the other foolish; it is a Cynic criticism of ἄνοια or lack of foresight. Scheme: A/Bsit.-Bind./Bdir., that is to say, an *agon* of debate in a single act.

It is a fable closely related to AnF. 70; it is difficult to decide which comes from which or if both come from a third. Cf. Vol. II, pp. 101, 343, 350.

Xv.: AnF., *Tetr.* (summ.).

Cf. metrical remnants in Vol. II, p. 101. Perhaps also in Ib

ἐν ᾗ κατῴκουν [and I περιῄεσαν ζητοῦντες [.

Cf. Vol. I, pp. 182, 552, 555, 558, 621; Vol. II, pp. 101, 299, 319, 343, 350, 449, 408.

R. v.D.

Supplementary documentation: *Opusc. fab.* 1.36; Conr. Halb. *TM* III, p. 172 M.-S.; Dati 26.

The version in the *Opusculum fabularum* has two variations. First, the frogs are replaced with toads (*bufones*). Second, and more structurally, one of them – in spite of the warnings of his congener – descends into the well, and dies (cf. Conr. Halb.). Conrad adduces the fable to exemplify *desperacio*.

Dati's version is in elegiac distichs. It has no variations. The function of Dati's version is didactic (*discite*). The audience is directly addressed (*cordi . . . uestro*). The tradition of the fable is literary (*lectores*).

Terminology: *exemplum* (*Opusc.*, Conr.). Typical *incipit: forte* (Dati). All three versions have an epimythium.

Cf. Zafiropoulos, p. 174.

H. 44

(= M. 375; 66 Ch., 44 P.; *TMI* J643.1, Aa Th 277, DG 162)
Βάτραχοι αἰτοῦντες βασιλέα
"The Frogs Asking for a King"

AnF I + Ia + Ib (14), AnF. II + IIIδ (17), Ph. I 2 (31), cf. *Vit. Aesop.* 125 (7), Rom. 27 [gvWiss. + Ad. = *Ph. sol.* from the preserved Ph.] (50); Par. [Ba] 66 (11), Dod. 66 (13); D. Chr. 8.36 (all.?).

The frogs sent ambassadors to Zeus asking him for a king: the god threw a log at their pond. First they were scared, but then they mocked Zeus and asked him to give them another king. Annoyed, the god sent a snake, who devoured the frogs. In AnF. II an intermediate episode is added: Zeus sent an eel as king, but he was rejected like the log. Ph. puts the narration in reported speech, as being directed by Aesop at the Athenians at the time of Pisistratus, and adds a new ending, whereby the frogs sent Mercury as a messenger asking Jupiter's help, but he turned them down. He said: "let them bear misfortune, since they were not prepared to accept happiness".

A Cynic fable: the theme of power and freedom and the misfortune of the foolish who do not accept it (theme of resignation, H. 55, 133, 190, not-H. 39, 58, 172). Added to these themes is an ancient motif from the *Batrachomyomachia* (and H. 302). The whole thing agrees with an aetiological fable with the theme of the deputation to Zeus (cf. Vol. I, p. 540).

Ph. incorporates the fable within a theme that he takes (not very appropriately) from the episode by Stesichorus providing the Himerans against Phalaris with a fable in which it is the horse that loses its freedom (cf. Vol. I, p. 242 and H. 238). It is perhaps also inspired by the fable of Aesop and the demagogue, not-H. 19.

See particularly Adr., *Ranas*. There is a derivative in the [*Tantrakhyayika*].

AnF. I: Bind./Aact.-Bact. + ind./Aact.-Bsit. That is to say, there is a double *agon*, without an initial sit. and with an ending that gives the key: the death of the frogs. As has been said, a new *agon* is inserted into AnF. II (Bind./Aact.) and, into Ph., apart from the frame, a conclusion Bind./Adir. It is an aetiological fable, then (why the frogs are devoured by the snake), with an *agon* between Zeus and a rebellious animal; it is a very well-known type, but here disobedience of nature is of a deeper and more sophisticated type than at other times.

Stemma. X: Yv. 1.: AnF. I, II, Ph./Rom.; Zv. 2: Par., Dod.

There are two lines of primary Hellenistic verse, an agreement between both that is partially metrical (AnF. II χρόνου δὲ πολλοῦ παρῳχηκότος, Dod. χ. δ. π. προβεβηκότος) and must have come from contamination. Here are some reconstructions:

V. 1: cf. Vol. I, p. 80. Cf. also Vol. II, pp. 297 ff., with some further remnants and data on the behaviour of the subcollections.

V. 2: Apart from the χρόνου δὲ πολλοῦ from Dod., cf. in Par.:

πολεμοῦντες ἀλλήλοις
σιγὴ κατέσχεν ἐκπλαγέντας [
] στρατηγὸν λαβεῖν
Ὁ δὲ βδελυχθείς [

It is impossible to see the line of *Vit. Aesop.* and D. Chr., simple allusions.

Cf. Vol. I, pp. 80, 242, 327, 328, 513, 548, 553, 554, 560, 566, 568, 608, 655; Vol. II, pp. 97, 129, 141, 297, 299, 321, 367, 443, 446, 541, 331; M. 162, 448; *Tantr.* III 10, pp. 131 ff., H. = *Panch.* IV 1, pp. 368 ff. R.

R. Adr.
Cf. Adr., *Ranas* and *Más temas* (echoes of this fabel in India). For Ph. I 2, cf. Mañas, p. 87.

R. v.D.
Supplementary documentation: Serv. *Georg.* 1.378.

Servius' version has a variation: the frogs do not request a king themselves, but Jupiter gives a king to all animals including the frogs. Terminology: *fabula, Aesopus.*

Cf. Dähnhardt, IV, pp. 271–272; Brednich, R.W., "Frösche bitten um einen König", *EdM* 5, 1987, col. 408–410; Zafiropoulos, p. 100. On Ph., cf. Zwierlein, O., "Jupiter und die Frösche", *Hermes* 117, 1989, pp. 182–191.

H. 45

(70 Ch., 45 P.; DG 227)
Βόες καὶ ἄξων
"The Oxen and the Axle"

AnF. I + Ib (5), AnF. II + IIIδ (5); B. [A, G] 52 (8); Par. 70,1 [Bab] (6), and 2 [Bd] (4), Dod. 70 (8), *Tetr.* II 10 (4); Hierocl. *Facet.* 48 (all.?).

The oxen were pulling the cart and, because the axle screeched, they told it: "we take all the weight, yet you screech" (in B. this closing statement is by the oxherd).

A Cynic situation fable, in praise of πόνος and resignation and critical of those who complain without reason. The scheme is A/Bsit.-Bact./Adir. (Cdir. in B.).

Stemma. Xv.: AnF., B., (P.Dod.), *Tetr.* The expansion of B. may be his own or from an intermediate model; Par., Dod. may derive from that model. Cf. Adr., *Tradición fabulística* II, pp. 15 ff.

The ancient model, of 4 verses, is almost fully reconstructed by taking into account the direct access to the verse in various mss., cf. Adr., *Tradición fabulística* I, pp. 303 ff., and Vol. II, p. 349:

Εἷλκον βόες ἅμαξαν [	
τοῦ δ' ἄξονος τρίζοντος [	(an inv., cf. *Tetr.*)
ἐπιστραφέντες εἶπον οἱ	(II, with an inv. and τούτῳ for
βόες τούτῳ·	αὐτῷ)
ἡμεῖς ὅλον τὸ βάρος φέρομεν,	
σὺ τί κράζεις;	

All this is obtained from AnF., which abbreviates. The ending of v. 1 may be ἡ δ' ἤχει μέγα (*Tetr.*) or something similar (ἡ δ' ἐτετρίγει B. comes from τοῦ δ' ἄξονος τρίζοντος).

Cf. Vol. I, pp. 79, 88, 97, 433, 513, 553, 554, 634; Vol. II, pp. 11, 191, 291, 297, 299, 319, 335, 349, 367, 451, 470, 408, 677; M. 49.

R. v.D.

Supplementary documentation: *Opusc. fab.* 1.15; Conr. Halb. *TM* III, p. 164 M.-S.; Dati 28.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a variation: the ax is not mentioned; instead the oxen directly address the cart, which is specified as a four-in-hand (*quadriga*; cf. H. 30, 33). Conrad adduces the fable to exemplify *murmuracio*.

Dati's version has a minor variation: the ax is put into the plural form. His version is in elegiac distichs.

All three versions have an epimythium. Terminology: *exemplum* (*Opusc.*, Conr.).

H. 46

(= M. 63; 73 Ch., 46 P.; *TMI* L361)

Βορέας καὶ Ἥλιος

"Boreas and Helios"

AnF. I + Ib [U] (13); B. 18 (16), Av. 4 (16); Synt. 55 (15), Syr. 81(9), Par. 73, 1 [BaMg] and 2 [Bd] (13), Dod. 73 (12), *Tetr.* 1.47, S. fr. 4 West *ap.* Ath. 13.82, 604f (all.), Dem. Phal. fr. 120 Wehrli (deriv.?), Plu. *Mor.* 139d (9), Them. *Or.* 16, p. 208, cf. also the statue of Aesop by Lysippus, *AP* 16.332 (Agath.).

A dispute between Boreas and Helios about each one's strength: they bet on who could undress a walker first. Boreas blew violently and he wrapped up more (and took refuge in a cave, B., Par. 1, 2). When it was his turn, Helios the sun increased his heat more and more until the walker undressed (and bathed in the river, AnF.). In the interpretation of Lysippus' statue of the Seven Sages (including Aesop) by Agathias (transmitted by Jerome of Rhodes), there is talk of the power of *Peitho* ("persuasion") and likewise in Them.; in Dem. Phal., of *logos*.

A Classical *agon*, in this case between gods, testing, in the ancient interpretation, the power of Persuasion, which is superior to that of Violence. It is written in the form of a "debate", with the Classical initial formula and a scheme A/Bsit.-Bact./Cact.-Aact./Cact. (double *agon*): the walker C reacts differently to the actions of Boreas and Helios, giving the victory to the latter. The fable is referred to by S. and was attributed to Aesop, judging by Agathias; the path of transmission is certainly Dem. Phal. Cf. P., *Dem. Phal.*, pp. 307 ff.

There are two lines of verse, probably secondary and complementary and derived from an older primary one (cf. Vol. II, p. 413); Av. (Vol. II, pp. 265 ff.) and Them. (Vol. II, pp. 375, 388) must have come from that ancient phase or from an even earlier one, in prose.

Stemma. Classical fable (cf. S.): Dem. Ph.: Xv. 1: Yv. 2: AnF., Dod.; Zv. 2: B., Par. 1, 2, Syr., Synt., *Tetr.*, Plu.

AnF. adds a new ending (see above), B. expands (but has metrical remnants in common with Par. 1, 2, cf. Vol. II, p. 98). Syr., Synt. occupy a special place (cf. Vol. II, pp. 413, 430), Plu. is an approximate derivation, from memory (Vol. II, p. 373). In 1 there is an echo of S. (χλιάνας S., Dod.), also in 2 (γυμνόν S., ἐγυμνώθη B., cf. γυμνοῖ Them. and γυμνόν Par. 2, γυμνώσειε *Tetr.*, at the beginning; χλιάνας in Par. 1).

The most likely metrical reconstruction of v. 1 is that of the beginning: from the Βορέας καὶ Ἥλιος περὶ δυνάμεως ἤριζον (and what follows) AnF. and the Βορρᾶς κἤλιος ἤριζον πρὸς ἀλλήλους Dod., it is easy to deduce:

Βορέας καὶ Ἥλιος ⟨ποτὲ⟩ πρὸς ἀλλήλους
περὶ δυνάμεως/ἤριζον

the Ὁ δὲ χλιάνας Ἥλιος (from Dod., see above, cf. Par. 1) must also be ancient

] ἐσθῆτα προσελάμβανε/ἕως ἀποκαμών [AnF. etc.

V. 2 is deduced in particular from Par. 1; sometimes other witnesses agree:

Βορρᾶς δὲ πρῶτος θοἰμάτιον ἤλπιζε συλήσειν (seclusions, cf. also Par. 2, B.).

Cf. Vol. I, pp. 167, 230, 256, 351, 356, 401, 433, 534, 558, 611; Vol. II, pp. 16, 98, 198, 265, 299, 321, 330, 331, 366, 368, 373, 375, 379, 388, 405, 413, 426, 430, 472, 474, 477, 503, 505; M. 28.

R. Adr.
Supplementary documentation: cf. Lokman 34 (line Sy.).

Cf. v.D., *Ainoi*, pp. 258–260 (S. 24A1). For Av. 4, cf. Mañas, p. 287.

R. v.D.
Supplementary documentation (partially included in v.D., *Ainoi*, as Hieronym. Rhod. 55A1): Hieronym. Rhod. fr. 35 Wehrli *ap*. Ath. *l.c.*

Hieronymus' version in all probability served as an intermediary between Sophocles' and Athenaeus' (included in v.D., *Ainoi*, as S. 24T2). No variations.

On S. cf. Jedrkiewicz, pp. 358–359.

H. 47

(293 Ch., 47 P.)
Παιδίον ἐμοῦν σπλάγχνα
"The Boy who Vomited his Entrails"

AnF. I + Ib (10), AnF. II + IIIδ (9), AnF. IIIγ (9); B. [A, G] 34 (14); *Tetr.* I 28 (4); Plu. *Mor.* 831C (deriv.).

A boy who had been satiated with ox meat (goat AnF. II, III, bull B.) said: "Mother, I'm going to vomit my entrails". She replied: not yours, but the ones you ate". B. expands the beginning.

A situation anecdote (Bact.-Bdir.-Cdir.) against gluttony, finishing with a witticism. A Cynic theme. There is a derivative in Plu., in which the story is between vultures.

Stemma. Xv.: AnF., B., Plu., *Tetr.*

Literal agreements in the various sources (AnF. ἡ δ' εἶπεν· οὐχὶ τὰ σά, τέκνον, ἃ δέ...; B. ἡ δ' εἶπε... οὐ γὰρ τὰ σά, τέκνον, ἀλλ'...; Plu. εἶπεν· οὐ γὰρ τὰ σαυτοῦ σπλάγχνα ἐκβάλλεις, ἀλλά...) and a few metrical remnants. From AnF.:

βοῦν τινες ἐπ' ἀγροῦ [
] ἐν δὲ τούτοις ἦν [τις καὶ]
γυνὴ πενιχρά [
] ὦ μῆτερ, ἐμῶ τὰ σπλάγχνα,
ἡ δ' εἶπεν· οὐχὶ τὰ σά [

Cf. Vol. I, pp. 47, 385, 434; Vol. II, pp. 41, 191, 299, 319, 335, 373, 449, 496, 498.

R. v.D.

Supplementary documentation: *Sud.* οι 105 Adler; Dati 29.

The *Suda* lexicon quotes the first two choliambs from B., to exemplify the meaning of οἴναρα (with slight textual variants, for which see Luzzatto – La Penna *in app. crit.*).

Dati's version is in elegiac distichs. It has an epimythium, introduced by *sic*.... Typical fable words: *nonnulli, forte.* No variations.

Cf. Zafiropoulos, p. 152.

H. 48
(75 Ch., 48 P.)
Βωταλίς
"The Nightingale" (1)

AnF. I + Ib (9), IIIα, β, γ (9).

The bat asks the nightingale why he sings at night and not by day: he replies that because he was once hunted for singing. The bat replies that it was then that he should have been quiet, not now.

An anomalous situation fable (BCsit.-Cind./Bind.-Cdir., agonal scheme); it has an aetiological basis and is about the Hellenistic theme of appropriateness or καιρός. There are parallel fables: H. 11, 116, not-H. 298, etc.

Stemma. Xv.: AnF.

There are remnants of verse:

] ἐπυνθάνετ' αὐτῆς	
νύκτωρ δὲ ᾄδει [	
ἡ δ' εἶπεν· ἀλλ' οὐ νῦν σε δεῖ	(mss. ἡ νυκτερὶς εἶ.)
φυλάττεσθαι	
ὅτ' οὐδὲν ὄφελος, ἀλλὰ πρὶν	(mss. ὅ. οὐ. ὄ. ἐστι, τότε δὲ
συλληφθῆναι	πρὶν καὶ σ.)

Cf. Vol. I, pp. 434, 565, 634; Vol. II, pp. 18, 299, 319, 343.

R. v.D.
Supplementary documentation: *Opusc. fab.* 1.24; Conr. Halb. *TM*, III, p. 168 M.-S.; Dati 33.

All three versions vary the fable by replacing both the nightingale and the bat with other birds.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) is about two partridges, one of whom has promised God to fasten because he was caught by eating bait. Conrad adduces the fable to exemplify *operacio.* Terminology: *exemplum.* Typical fable word: *quidam.*

Dati replaces the nightingale with a *cardus* and the bat with an owl. The latter variation has a curious—deliberately ironic?—implication, because the owl, too, is a night-bird (*noctua*). Dati's version is in elegiac distichs.

All versions have an epimythium.

Cf. Zafiropoulos, p. 67.

H. 49

(74 Ch., 49 P.; *TMI* J561.2)
Βουκόλος
"The Cowherd"

AnF. I + Ib (11), AnF. II + IIIγ, δ (12), AnF. IIIα, β (12); B. 23 (10), Synt. 12 (9), Syr. XV, (5) 17 (6), Par. 74, 1 [Bab] (6), 2 [Bc] (7) and 3 [Bd] (4); cf. M. 10.

A cowherd who had lost a calf (a bull B., Par., a sheep Syr., Synt.) promised Zeus (Hermes, B., Par.; God, Syr., Synt.; without specifying, Par. 1, Par. 3) to sacrifice a kid to him (bull Par., lamb B., sheep Syr., Synt.) if he found the lion. But when he saw a lion

devouring his animal, he promised to sacrifice a bull (ox, Par. B.; sheep Syr., Synt.) if it escaped from the thief.

A situation anecdote in two acts, with the closing statement by the protagonist: B/Csit.-Bsit. + dir. It is the theme of the vow that the superstitious person makes when he is afraid or in need, cf. H. 28, 34, 188, 288.

Stemma. Xv. 1: AnF.; Xv. 2: Par. 1, 2, 3, B., Synt., Syr.

Fragments of the primary verse can be reconstructed, including choliambs and trimetres:

] ἀπώλεσε μόσχον	(I, II, III)
ὡς δ' οὐδὲν εὑρεῖν ἠδυνήθη	(II, III)
ηὔξατο	
ἂν τὸν λαβόντα τὸν μόσχον	(III + I)
κλέπτην εὕρῃ	
ἰδὼν λέοντα κατεσθίοντα τὸν	(1 θεασάμενος; II, III εὑρίσκει)
μόσχον	
περίφοβος ἐγένετο καὶ ἐπάρας	(mss. γενόμενος)
τὰς χεῖρας	
ὦ δέσποτα Ζεῦ [	(II, III)
] χεῖρας ἐκφύγω	(I, III)

The other line clearly derives from this. Cf. Adr., *Tradición fabulística* II, p. 30. See for example:

βοηλάτης [–/⏑ – ⏑ ⏑] ἀπώλεσε ταῦρον (an inv.)
ηὔξατο δὲ τῷ θεῷ, εἰ τὸν κλέπτην εὕροι
ταῦρον ἐπιθύσειν. Εὗρε δ' ἐξαίφνης τοῦτον

In these places and others the dependence on v. 1 is clear.

Cf. Vol. I, pp. 96, 100, 432; Vol. II, pp. 193, 299, 319, 335, 405, 413, 426, 449, 690; M. 10.

R. v.D.

Supplementary documentation: *Opusc. fab.* 1.38; Conr. Halb. *TM* III, p. 173 M.-S.; Dati 30.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) is Christianized (cf. H. 30, H. 34): the shepherd twice implores Saint George

instead of Jupiter. Conrad, remarkably enough, syncretizes the two creeds, putting *Deus* twice in the polytheistic plural form in the fable (*diis, Dii*) and once in the monotheistic singular in the epimythium (*Deo*). The fable's function is explicitly didactic (*docemur Opusc.*).

Dati's version is in elegiac distichs. No variations.

Terminology: [*exemplum*] (*Opusc.*, Conr.). Typical fable word: *quidam* (*Opusc.*, Conr.), *fertur* (Dati). All versions have an epimythium (*sic* . . . Dati).

H. 50

(76 Ch., 50 P.; *TMI* J1908.2)

Γαλῆ καὶ Ἀφροδίτη

"The Weasel and Aphrodite"

AnF. I + Ib (13), AnF. II + IIIγ, δ (13); B. 32 (10); Par. 76, 1 [BaMg] and 2 [Bc] (10), Dod. 76 (13), *Tetr.* I 39 (4); Iul. *Ep.* 82 (59), Gr. Naz. 1217 *MPG* (9), Tz. *Chil.* 4.938–943, Mich. Chon. *Ep.* 116.

A weasel fell in love with a young man and following its pleas, Aphrodite transformed it into a woman. After the wedding, when they were in the bridal chamber (at the wedding banquet, line 2), to test her, Aphrodite released a mouse and the bride ran after it, following her former nature. Aphrodite turned her back into a weasel.

A fable on the Cynic theme of the constancy of nature, inspired by certain agonal aetiological themes such as those of H. 109, 119, 172, etc. The theme of the love of man and the animal is another influence, cf. H. 145.

Scheme: A/B/Csit.-Aact./Bact.-Aact. (punishment).

Derivation in the *Panch.*, if it is not a common theme, cf. Vol. I, p. 702.

Stemma. Xv.: F.An., B., Par. 1, 2, Dod., Gr. Naz., Tz., *Tetr.*

The version of B. is an abbreviation that preserves the phraseology of AnF., not its metre; it may be the case that is comes from an intermediate verse, but this is not demonstrable. For the derivation of other versions starting from B., cf. Vol. II, pp. 374, 503.

In AnF. I some remnants of verse can be obtained:

γυνὴ ἐρασθεῖσ' εὐπρεποῦς νεανίσκου (mss. γ. εὐ.)
] ἀπήγαγε.
καθημένων δ' αὐτῶν [
] τρόπον ἤλλαξε,
μῦν εἰς [τὸ] μέσον καθῆκε [
] φύσιν ἀποκατέστησεν.

Cf. Vol. I, pp. 39, 151, 201, 205, 212, 289, 435, 440, 554, 609, 610, 702; Vol. II, pp. 41, 299, 321, 372, 373, 374, 373, 503, 506; *Tantr.* III 9, pp. 12 ff. = *Panch.* III 14, pp. 353 ff.

R. Adr.

Cf. popular Greek versions in Papademetriou, pp. 111–114, and another Circassian one in *Fab. Balc.*, p. 69.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi*, as Stratt. 19T1): Zen. 2.93; Lib. *Ep.* 1416.1 (all.); *Sud.* β 40 Adler (all.); ib. ε 1483 (all.); Eust. *Il.* Γ 17 (all.); Dati 31; Guar. 12; Barb. 12; Vall. 12; Rinuc. 27; Theod. Prodr. *Or. paup. prov.* (*Notices* . . . 8.2.85).

Cf. Stratt. fr. 75 *PCG* (prov.); Diogenian. 3.82 (prov.); ib. 6.98 (prov.); Ps.-Plu. *Prov.* 2.1 (prov.); *Sud.* γ 34 Adler (prov.); ib. 35 (prov.); Eust. *Op.* 11.11 (p. 63 Tafel) (prov.); Macar. 2.91 (prov.); ib. 6.65 (prov.); Apostol. 5.21 (Arsen. 14.43) (prov.); ib. 5.25 (Arsen. 14.45) (prov.).

Libanius' subtle allusion shows that the fable must have been well-known.

The *Suda* twice (β 40, ε 1483) quotes two choliambs from Babrius to exemplify the meaning of βαθύστρωτος κοίτη (vv. 7–8, *v.l.*; see Luzzatto – La Penna *in app. crit.*) and ἐν (τῷ) μέρει (vv. 5–6), respectively.

The fable can be connected to the proverb "a (saffron-coloured) robe (does not suit) a weasel)", which—witness Zenobius—goes at least back to the time of Strattis. The proverb is included in many paroemiographical collections, in abbreviated or fuller form. Some authors (Zenobius, Pseudo-Plutarch; cf. Eust. *Il.*) may be right in stating that the proverb derives from the fable, but it remains possible that it is the other way around. See v.D., *Ainoi*, Stratt. 19A1.

The Latin versions are translations of AnF., all but one (Dati's is in elegiac distichs) in prose (76b Ch.). All of these variations contain some variation or another. In the prose translations the weasel is replaced with a cat, whereas Dati elaborates the fable by covertly describing the happy couple's love game. All versions have an epimythium. Explicit theme: *natura*. Function: didactic (*praeceptum* Guar.)/illustrative (*indicio est* Barb.; cf. Vall. *innuit*).

Typical fable words: *tum* (Vall., Dati), [*quidam*] (Guar., Barb. *bis*, Vall., Rinuc.). All of these versions have an epimythium.

Terminology: μυθευομένη (Eust.), *fabula* (Guar., Barb., Vall., Rinuc.).

Cf. Zielinski, Th., "Das Wiesel als Braut", *RhM n.s.* 44, 1889, pp. 156–157; Crusius, O., "Über eine alte Thierfabel", *RhM* 49, 1894, pp. 299–308; Hertel, J., Altindische Parallelen zu Babrius 32", *Zeitschrift des Vereins für Volkskunde* 22, 1912, pp. 244–252; Zafiropoulos, p. 78. For Barb., cf. Cocco, pp. 116–117. For Guar., Barb., and Vall., cf. Galli, pp. 225–232, 269–270. For Rinuc., cf. Pillolla, p. 191.

H. 51

(= M. 426; 81 Ch., 51 P.; *TMI* J15, Aa Th 285)
Γεωργὸς καὶ ὄφις
"The Farmer and the Serpent"

AnF. I + Ib (11), AnF. II + IIIδ (14), AnF. IIIα, γ + IIIδ [W] (12); Par. 81 [BaBb] (12), Dod. 81 (26), *Tetr.* I 43 (4), Rom. [gvWiss.Ad., from the lost Ph.] 39 (26).

AnF., Par., Dod., *Tetr.*: the serpent kills the farmer's son, and the farmer appears in its cave to kill it with an axe; but he misses and hits the rock (he cuts off its tail, AnF. II, Dod.). He then seeks reconciliation with the serpent: but it says that there cannot now be friendship between them, when one remembers his son and the other the blow on the stone (its cut tail). Other versions: a man becomes rich with the money the serpent leaves him (Syr., *Panch.*; he has the serpent in his house and prospers, Rom.; it is the farmer's son that attacks it and it kills him, *Panch.*). The man seeks reconciliation and it refuses (all).

A number of variants on a theme that is certainly ancient (cf. Vol. II, p. 322), which gave rise to a number of versions in the Hellenistic Age. It is the theme of the unreconcilable enmity between people

who have treated each other badly and that of ingratitude, followed by the theme of the resentment of the one that suffers it. This latter theme (which includes the former) is, I believe, the older, see below.

In the Classical Greek versions it is an agonal fable, though with an *agon* without a winner, unless we consider the serpent as such: B1sit.-B2act. + ind./Adir. The other versions, which start from the theme of the domestic snake that brings abundance and happiness (Syr., *Panch.*, Rom.) have very complicated schemes, certainly archaic (considerable extent of the initial story).

In Vol. II, pp. 167 ff. the *stemma* that I propose for the evolution of the fable can be seen (different from that of Nøjgaard, II, pp. 406 ff.). There are supposedly three branches, of which witnesses remain in *Panch.*, Syr. and Rom. (from Ph.), and one innovated one that begins with the theme of the killing of the farmer's son by the serpent, from which the three versions of AnF. would ultimately come. For the innovations of each version, I refer the reader to the previous study: for example, Rom. (Ph.), together with archaic features, has some new ones, such as shifting the scene to the farmer's house. Also for the placement of Par., Dod. and *Tetr.* in the *stemma* (cf. also Vol. II, pp. 496, 499) and for the versions with secondary verse, derived from the fourth.

For the verse, which can only be found in the three subversions derived from the fourth, offering remodelled verse from a Hellenistic model, I again refer the reader to the location cited. It must be supposed that Syr., Rom. (from Ph.) and *Panch.* come from three different metrical versions, although it cannot be ruled out that they come from the same one, varied in different ways.

Cf. Vol. I, pp. 127, 199, 288, 403, 434, 636; Vol. II, pp. 107, 299, 322, 345, 405, 411, 443, 446, 496, 499, 554, 567, 623, 673, 677; M. 57, 341; *Panch.* III 6, pp. 331 ff.

R. Adr.

For derivatives in modern Greece, see Adr., *Fab. Biz.*, p. 202; in *Panchatantra*, *Siria*, p. 26. Cf. also "The serpent's bite" in the Haggadah, see Doc. Supl., p. 224.

R. v.D.

Cf. Scherf, W., "Kind und Schlange", *EdM* 7, 1993, col. 1240–1243; Zafiropoulos, p. 116.

H. 52

(80 Ch., 52 P.; *TMI* J2211.3)
Γεωργὸς καὶ κύνες
"The Farmer and the Dogs"

AnF. I + Ib (11), AnF. II + IIIδ (9), AnF. IIIα, β, γ (9).

A farmer who had been trapped in his enclosure during a storm began to eat the sheep, then the goats, then the oxen. On seeing this, the dogs said to each other: "Let's escape, because if the owner has not respected the oxen that worked for him, how is he going to respect us?".

A situation fable (Bact. + act. + act. + Cdir.) on the theme of necessity, which takes precedence over everything else. It is the Cynic theme of φιλοζωΐα, the "primum vivere".

Stemma. Xv.: AnF. On the relations between the mss., cf. Adr., *Tradición fabulística* I, p. 300.

γεωργὸς ὑπὸ χειμῶνος ἐν προαστείῳ	(II, I separate ἐναποληφθείς and τῷ)
] ἔπειτα τὰς αἶγας	
ἰδόντες οἱ κύνες ἔφασαν πρὸς ἀλλήλους	(mss. ἰ. δὲ ταῦτα)
ἀπιτέον ἡμῖν ἐστιν ἐνθένδ' ⟨αὐτίκα⟩,	(I)
ὁ δεσπότης γάρ, εἰ [	
] ἡμῶν πῶς φείσεται;	(I, II)

Cf. Vol. I, pp. 79, 184, 555, 619; Vol. II, pp. 299, 319.

R. v.D.
Supplementary documentation: Guar. 13; Barb. 13; Ogn. 22; Vall. 13; Dati 35; Rinuc. 30.

Latin translations of AnF., all but one (Dati's is in elegiac distichs) in prose (80c Ch.). Dati's version has a variation: the farmer is replaced with a shepherd. All versions have an epimythium.

Terminology: *fabula* (Guar., Barb., Rinuc.). Typical fable word: *quidam* (Barb., Vall., Rinuc.). Function: hortatory (*admonet* Guar.) / illustrative (*significat* Rinuc.; cf. *prae se* fert Barb., *innuit* Vall.).

For Barb., cf. Cocco, pp. 118–119. For Guar., Barb., and Vall., cf. Galli, pp. 270–271. For Rinuc., cf. Pillolla, p. 197.

H. 53

(86 Ch., 53 P.; *TMI* J1021)
Γεωργοῦ παῖδες
"The Farmer's Sons"

AnF. I + Ib [U] (12), AnF. Ib (8), AnF. II + IIIγ, δ (15); B. 47 (16); Par. 86, 1 [BaMg] (10), 2 [Bd] (8) and 3 [Barb.] (9); Plu. *Mor.* 511C.

The farmer's sons were arguing and the father could not make them agree. So he told them to bring a bundle of sticks and to try to break them all together. As they could not, he handed them to them one by one, and then they could break them. The farmer told them that they too, if they were wise and remained united, would be invincible and if not, easy to dominate.

An anecdote that is an *agon* of ingenuity between the father and the sons, in which the former demonstrates the benefits of unity: A/Bsit.-Aind./Bact.-Aact. + ind./Bact.-Aact. + ind./Bact.-Adir. As can be seen, it is developed over various acts and closes with the father's conclusion.

We must note that there is direct speech various times in Babrius, although we do not know if this is inherited from the original; and that Plu., whose version is a derivative (he talks of a Scythian king and his sons), comes from a different line from that of AnF. The fable is perhaps a creation, by contamination, starting from H. 42 and H. 132.

Stemma. Xv. 1: AnF., B./Par./; Yv. 2: Plu.

The remnants of verse in Plu. can be seen in Vol. II, p. 370. There are some in AnF. too:

] γεωργοῦ παῖδες [
] ῥᾳδίως κατακλώντων
ἔφη· [⏑ – ⏒ – ⏑ ⏑] ἀτὰρ
καὶ ὑμεῖς[5]
ὦ παῖδες, ἂν μὲν ὁμοφρονῆτε [(mss. ἐὰν; cf. B. ὦ παῖδες . . . ἢν μὲν ἀλλήλοις | ὁμοφρονῆτε)

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[5] On the antiquity of the formula with ἀτάρ, cf. Vol. I, pp. 457 ff#.

Cf. Vol. I, pp. 369, 402, 446, 552, 558; Vol. II, pp. 41, 191, 299, 319, 335, 350, 370, 470.

R. Adr.
In addition to the reference by Const. Porph. in R. v.D. (*infra*), see those attributed to Khan Kubrat, the Mongols, and Mani, cf. Adr., *Fab. Biz.*, p. 202. Cf. also *Nuevos testimonios*..., pp. 3–4 (*PMich.* XVIII 765 (*s.* III AD)).

R. v.D.
Supplementary documentation: *Opusc. fab.* 1.39; Conr. Halb. *TM* III, p. 173 M.-S.; *Dial. creat.* 5 (p. 143.23–34 Grässe); Guar. 14; Barb. 14; Vall. 14; Rinuc. 31; Ogn. 21.

Cf. Plu. *Mor.* 174F (anecd.); Const. Porph. *Adm. imp.* 41 (anecd.). DU: *TC* 5. EN: *DCM* 5. FR: *DdC* 5.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a variation, in that the number of sons and rods is specified (*X/decem bis*; cf. H. 30, 33, 45); the latter are explicitly said to be very strong (*fortissimas*). Conrad adduces the fable to exemplify *concordia* (cf. *Dial.*, Barb.).

The fable is also varied in the *Dialogus creaturarum*. Here the number of the sons (but not the rods) is confined to three. Besides, the fable is given a typically tripartite narrative structure: the father (a good old Roman *paterfamilias*) first has his sons (vainly) try to break all rods at once, then (still in vain) all minus one, finally (and succesfully) one by one. This version occurs within the elaboration of another fable (S. 36).

The other Latin versions are prose translations of AnF. (86 Ch.). Function: didactic (*documentum*)/illustrative (*significat* Barb., Rinuc.; cf. *innuit* Vall.).

Plutarch repeats almost verbatim the anecdote about Scilurus, king of Scythia, and his eighty sons, from elsewhere in his *Moralia* (511C). Both Plutarch's and Constantine's anecdotes have two variations each, when compared with the fable. In Plutarch (*Mor.* 174F), the bundle consists of spears instead of wands, and it is the father, not the sons, who finally breaks them. In Constantine, the anecdote is connected with Sphendoplocus, king of Moravia, and the number of sons is reduced to three.

Terminology: *exemplum* (*Opusc.*, Conr.), *fabula* (Guar., Barb., Vall., Rinuc.). Typical fable word: [*quidam*] (*Opusc.*, Conr., *Dial.*, Barb. *bis*,

Rinuc.); *forte* (Rinuc.); *tunc* (Barb., Rinuc.). All Latin versions have an epimythium.

Cf. Reinach, Th., "Sur l'époque de Babrius", *REG* 6, 1893, pp. 395–397; Zafiropoulos, pp. 101–102. For Barb., cf. Cocco, pp. 120–121. For Guar., Barb., and Vall., cf. Galli, pp. 272–273. For Rinuc., cf. Pillolla, p. 199. For the *Dial. creat.*, cf. Schippers 396.

H. 54

(173 Ch., 54 P.; *TMI* J1885)

Κοχλίαι

"The Snails"

AnF. I (5), AnF. IIIα, β, γ (5); *Tetr.* II 18 (4).

A farmer's son was roasting snails. And hearing them whistle, he said: "Wicked animals, do you whistle when your house burns?".

Derivatives of a situation fable in four verses (Bsit.-Bdir.), with a theme that is not very clear (a joke on appropriateness. Cf. H. 11, 48, etc.).

Stemma. Xv.: AnF., *Tetr.*

There appear to be choliamb endings] κάκιστα ζῷα and] αὐτοὶ ᾄδετε; the beginning appears to be preserved by *Tetr.* γεωργὸς κοχλίας (cf. Vol. II, p. 509).

Cf. Vol. II, pp. 42, 299, 319, 408, 509.

R. v.D.

Supplementary documentation: *Opusc. fab.* 1.40; Conr. Halb. *TM* III, pp. 173–174 M.-S.

These Latin versions elaborate the fable, adding a rejoinder by the snails, in which they put the man in his place. In the *Opusculum fabularum* (B) alternative protagonists (oysters) are suggested in the title and a gloss. Conrad adduces the fable to exemplify *iniuria.*

Terminology: *exemplum* (*Opusc.*, Conr.). Typical fable word: *Quidam* (*Opusc.*, Conr.).

H. 55

(89 Ch., 55 P.; *TMI* 1636)
Γυνὴ καὶ θεράπαιναι
"The Woman and the Workwomen"

AnF. I + Ia + Ib (10), AnF. II + IIIα, β, γ (10).

A widow woke up her servants to work when the cock crowed. They killed it, believing it responsible for their misfortunes. From then on the widow woke them even earlier.

An agonal anecdote: A/Bsit.-Bact./Aact. The ill-considered behaviour of the servants causes them greater problems; this is the Cynic theme of resignation, cf. H. 133, 190, not-H. 39, 58.

Stemma. Xv.: AnF.

There are very few traces of verse. In any event, the beginning is clear γυνὴ φιλεργὸς [(with elimination of χήρα as in H. 55). There may be ancient choliamb or trimetre endings.

Cf. Vol. I, pp. 485, 552, 617, 634, 640; Vol. II, pp. 309, 319, 677.

R. v.D.

Supplementary documentation: Dati 36.

Dati's version contains one variation: it is about a *matrona* instead of about a widow. Dati's version is in elegiac distichs. It has an epimythium.

H. 56

(91 Ch., 56 P.)
Γυνὴ μάγος
"The Magician Woman"

AnF. I + Ia (10), AnF. II [Br., N] + IIIα, β, γ (9).

A magician woman was condemned to death. Someone seeing her walk to her death said: "You claimed you could remove the gods' wrath; why could you not convince men?".

A situation fable (Bsit.-Cdir.) with the Cynic theme of the criticism of religion and superstition. It is undoubtedly derived from H. 170. It is parallel to H. 227.

Stemma. Xv.: AnF.
A few remnants of verse:

] εἰς δίκην ὑπήγαγον
] δικαστήριον
τῶν δαιμόνων ὀργὰς τρέπειν (Pl., cf. Adr., *Tradición fabulística*
ἀπηγγέλλου I, p. 297)

Cf. Vol. I, pp. 87, 511, 432, 552, 643; Vol. II, pp. 13, 319, 349.

R. Adr.
Cf. a version in Adr., *Nuevos testimonios* . . ., p. 8 (*PHaun.* III 46 (*s.* II AD)).

R. v.D.
Cf. Zafiropoulos, p. 117.

H. 57
(= M. 18; 87 Ch., 57 P.; *TMI* J1169.1)
Γραῦς καὶ ἰατρός
"The Old Woman and the Doctor"

AnF. I + Ia [L] (12), AnF. II + IIIδ (22), AnF. IIIα, β, γ + Ia [A] (19).

A doctor, while he was treating an old woman's eyes, stole the objects from her house. He cured her and claimed his fee, but the old woman did not want to pay him: she said before the magistrates that previously she had been able to see all the objects in her house and now she could not see any.

An agonal anecdote in two acts (A/Bsit.-Bact. + ind./Aact.-Bact./Aind. + dir.) between an old woman and her doctor. It is part of the Cynic literature against doctors, cf. Vol. I, p. 625, it all revolves around the final witticism of the old woman.

Stemma. Xv.: AnF. The Byzantine versions are considerably expanded. There are a few remnants of verse:

ὁ δ' εἰσιὼν [
ἐπεὶ δὲ πάντα [

ἡ δ' ἔλεγε τὸν μὲν μισθὸν [–] ὑποσχέσθαι
τότε μὲν γὰρ ἔβλεπον [

Cf. Vol. I, pp. 40, 432, 552, 554; Vol. II, pp. 285, 319, 445, 455, 677.

R. v.D.
Cf. Zafiropoulos, p. 113; Esser, A.M. "Die ärzlichen Fabeln des Aesop", *Münchener Medizinische Wochenschrift* 74, 1927, pp. 73–74; "Antwort auf Streiffs Bemerkung", *Klinische Monatsblätter für Augenheilkunde* 77, 26(b), p. 840; "Eine Augenärzliche Fabel des Aesop", *Klinische Monatsblätter für Augenheilkunde* 77, 1926(a), pp. 553–554, p. 705; Streiff, J., "Zur Augenärzlichen Fabel des Aesop", *Klinische Monatsblätter für Augenheilkunde* 77, 1926, p. 705.

H. 58

(90 Ch., 58 P.; *TMI* J1901.1)
Γυνὴ καὶ ὄρνις
"The Woman and the Hen"

AnF. I + Ib (6), AnF. II + IIIδ (6), AnF. IIIα, β, γ + Ia (7); Synt. 42 (7), Syr. LXI (6), 68 (6).

A woman had a hen that laid a golden egg every day. She thought that if she gave it more food, it would lay twice a day; but in fact the hen put on weight and did not even lay once a day.

A Cynic anecdote against greed, which develops differently but with the same intention and motif as H. 89. It is a situation fable: B/Csit.-Bact.-Cact. (punishment of the woman).

Stemma. Xv.: AnF., Syr., Synt.

The Hellenistic verse can be deduced from AnF. I, supplemented by II and III; the Syriac fables start from a semiprosification that introduced the word χήρα, which breaks the metre (cf. Vol. II, p. 319). We can postulate:

γυνή τις ὄρνιν εἶχε ⟨ἣν⟩ καθ' ἡμέραν	(III)
τίκτουσαν ᾠόν [	(I, inversion)
δὶς τέξεται τῆς ἡμέρας [	(III)
] μηκέτι μηδ' ἅπαξ τεκεῖν	(I)

Cf. Vol. I, pp. 615; Vol. II, pp. 299, 309, 319, 344, 405, 416, 423, 449.

R. Adr.

Supplementary documentation: cf. Lokman 12 (line Sy.).

For Ph. I 29, cf. Mañas, p. 103.

R. v.D.

Supplementary documentation: Guar. 15; Barb. 15; Ogn. 23; Vall. 15; Dati 37; Rinuc. 32.

Latin translations of AnF., all but one (Dati's is in elegiac distichs) in prose (90b Ch.).

Function: didactic (*documentum* Guar., *instruit* Barb.) / illustrative (*significat* Rinuc.; cf. *innuit* Vall.). Terminology: *fabula* (Guar., Barb., Vall., Rinuc.). Typical fable word: *qu(a)edam* (Guar., Barb., Vall., Rinuc.). All versions have an epimythium. No variations.

Cf. Zafiropoulos, p. 148. For Barb., cf. Cocco, pp. 122–123. For Guar., Barb., and Vall., cf. Galli, pp. 220–225, 273; for Rinuc., cf. Pillolla, p. 201.

H. 59

(77 Ch., 59 P.; *TMI* J552.3)

Γαλῆ

"The Weasel"

AnF. I [not OE] + Ia + Ib (6), AnF. IIIα, β, γ + Mh (IIIδ) [5], Synt. 5 (9), Syr. VI (5), 8 (5).

A weasel that entered a sculptor's workshop began to lick the file. He thought he was removing some of the iron, but in the end he was left with no tongue.

A situation anecdote (Bsit.-Bact.-Bact.) in which the weasel suffers punishment for its folly, for ignoring the nature of the file. The theme is Cynic and the fable is parallel to H. 95 (Ph. contaminates both in IV 8).

Stemma. Xv.: AnF., Synt., Syr. On the relationships between the various mss. and the original verse, cf. Adr., *Tradición fabulística* I, pp. 197 ff.; on the derivation of Synt. and Syr., it must be said that they seem to be closely related, respectively, to the texts of Pf Ph (Ia) and of Mh (IIIδ).

τὴν κειμένην ἐκεῖ ῥίνην περιέλειχε	(I, a change or word order)
] ἡ δ' ἥδετο νομίζουσα	(III)
] παντελῶς ἀπέβαλε τὴν γλῶτταν	(I)

Cf. Vol. I, pp. 99, 574, 614; Vol. II, pp. 36, 126, 128, 136, 299, 301, 319, 335, 350, 405, 416, 416.

R. Adr.
Cf. Lokman 28 (line Sy.).

R. v.D.
Supplementary documentation: Dati 38.

Dati's version is in elegiac distichs. It has an epimythium. No variations.

H. 60

(78 Ch., 60 P.; *TMI* C11)
Γέρων καὶ θάνατος
"The Old Man and Death"

AnF. I [not OE] + Ia + Ib (7), AnF. II + IIIγ, δ (7), AnF. IIIα, β 13 (9); Ib [Tr.]; Synt. 2 (9), Syr. IV (5), 6 (5), *Tetr.* II 21(4); E. *Alc.* 669–672 (max., orig.).

An old man who was tired from carrying firewood he had cut, called on Death. But when he appeared and asked why he had called him, he replied: "so you can carry my load".

A situation anecdote, probably the fabulization of a maxim by Euripides; it is the theme of φιλοζωΐα or "primum vivere", so dear to the Cynics. The scheme of AnF. is Bsit.-Bact. + ind./Cind.-Bdir.; in Synt., Syr. IV the two indirect styles are replaced by two direct styles (only the second in the case of *Tetr.* and Syr. 6), which I have proposed date back to an older original than that of AnF. (cf. Vol. II, pp. 411, 510), although the form of *Tetr.* is late (*politici* dodecasyllables). On the relationship of the different versions of AnF. with the model, cf. Adr., *Tradición fabulística* I, pp. 306 ff. and also Vol. II, p. 294.

Stemma. Xv.: AnF., Synt., Syr., *Tetr.* (cf. above on the relations between them).

From AnF. we can obtain:

γέρων ποτὲ ξύλ' ἔκοψε καὶ φέρων ταῦτα	(I, mss. κόψας κ. τ. φ.)
πολλὴν ὁδὸν ἐβάδιζε, διὰ δὲ τὸν κόπον	
] δι' ἣν αἰτίαν	(II, P. ὁ γέρων)
] ὁ γέρων ἔφη· ἵνα τὸ φορτίον ἄρῃς	

The last verse has the support of *Tetr.* (ὁ γέρων εἶπεν· ἵνα τὸν φόρτον ἄρῃς); it probably began with a ἐκάλει (preserved in T). By combining I τὸν Θάνατον ἐπεκαλεῖτο and ὦ Θάνατε of Synt. (cf. Syr. IV), we can certainly obtain part of the third verse:] ὦ Θάνατ', ἐπεκαλεῖτο. The fable had five verses, then, apart from the epimythium.

Cf. Vol. I, pp. 51, 489, 513, 522; Vol. II, pp. 15, 36, 292, 294, 299, 301, 319, 320, 342, 405, 408, 411, 510.

R. Adr.

Cf. Lokman 14 (line Sy.).

R. v.D.

Supplementary documentation: Doxop. *Comm. in* Aphth., II 172.12–13 Walz (all.); Io. Sard. *in* Aphth., p. 8 Rabe (all.); Nic. Chrys. *Prog.* 1 (22); Rinuc. 28; Ogn. 19.

John of Sardes mentions a possible variation: the fable's protagonist can be either a farmer or a young man. Doxapatres' version has no variations. Nicephorus Chrysoberges rhetorically elaborates the fable, circumstantially describing the woodcutter's job and adding some figures of speech. His version has both a promythium (the title) and an epimythium.

John and Nicephorus explicitly mention the theme of the fable: τὸ φιλόζῳον. Both Doxapatres and John refer to the fable to exemplify Aphthonius' "logic" category (fables whose characters are human beings).

Rinucius (cf. Ognibene) gives a Latin prose translation of AnF. (78d Ch.). His version has an epimythium. Function: illustrative (*significat*).

Terminology: μῦθος (Nic. Chrys.), *fabula* (Rinuc.). Typical fable words: τις, ποτε (Nic.); *quidam, tunc* (Rinuc.).

Cf. Lucas, H., "Zur Fabel vom Tod und dem Greis", *Wiener Blätter für die Freunde der Antike* 8, 1932, p. 89; Zafiropoulos, p. 54. For Nic. Chrys., cf. Widmann, pp. 241–247.

H. 61

(= M. 411; 84 Ch., 61 P.)
Γεωργὸς καὶ Τύχη
"The Farmer and Fortune"

AnF. I + Ia + Ib (8), AnF. IIIα, β, γ (9); Av. 12 (12).

A farmer who found gold when digging, praised Ge (the Earth) as his benefactor. But Fortune appeared to him and complained that he had attributed his gifts to another divinity, "yet if you suffer a setback, he added, you will attribute it to Fortune".

A situation anecdote with the theme of Fortune, which is very characteristic of the Cynics, cf. Vol. I, pp. 614 ff. Scheme: Bsit.-Bact.-Cdir. H. 184 is a variant.

Stemma. Xv.: AnF., Av. The latter version is a development.

Starting from I, almost the whole verse can be reconstructed, if we accept that there have been changes to the words order:

εὑρὼν γεωργός ⟨τις⟩ χρυσίον ἐν γῇ σκάπτων	(mss. γ. τις χρ. εὑ.)
καθ' ἡμέραν Γῆν ἔστεφεν ὡς εὐεργέτιν	(mss. ἔ. τὴν Γ. . . . εὐεργετηθείς)
τούτῳ δ' ἐπιστᾶσ' ἡ Τύχη, οὗτος, φησί,	(mss. φ. ἡ Τ. ὦ οὗτος)
τί τὰ ἐμὰ δῶρα [– ⏑] τῇ Γῇ προστιθεῖς	(mss. τί τ. Γ. τὰ ἐμὰ δ. πρ.)
ἃ ἐγὼ δέδωκά σοι βουλομένη πλουτίσαι	(mss. ἅπερ ἐ. σοι δ. πλ. β.)
ὁ καιρὸς ἂν γὰρ τὴν φύσιν μεταλλάξῃ	(mss. ἂν γ. ὁ κ. μ. τ. φ.)
] πάλιν τὴν Τύχην μέμψῃ.	

Cf. Vol. I, p. 577; Vol. II, pp. 268, 299, 319, 335.

R. Adr.
For Av. 12, cf. Mañas, p. 29Q.

R. v.D.
Cf. Zafiropoulos, p. 138.

H. 62

(= M. 429; 82 Ch., 176 P.; *TMI* W154.2, DG 431)
Γεωργὸς καὶ ὄφις
"The Farmer and the Snake"

AnF. I [AG = Ib?] + Ib (7); Ph. IV 20 (6); Par. 82, *Tetr.* I 17 (4); Rom. [gvWiss.Ad. from Ph.] 13 (15); Thgn. 601, Petron. 77 (prov.), Plu. *ap.* Apostol. 13.79a (prov.), Ars. 42.12 (prov.). Observation: see a second version, with its documentation, in H. 186. The two are studied together below.

In winter a farmer (a walker, H. 186) found a snake frozen by the cold. Taking pity, he held its to his chest. But the snake, once warmed, bit its benefactor and killed him. As he was dying he said that it was right for him to suffer for pitying the wicked.

A situation fable (with an agonal component) directed against ingrates, personified by the snake; at the same time, it touches the theme of nature, which the snake follows. These are Cynic themes, but the theme comes from Theognis and is even found in the Assyrian *Ahikar*. The scheme is: A/Bsit.-Bact./Aact.-Bdir. The theme is related to that of H. 222, 225. H. 206 (contamined with H. 39) and H. 215, as well as other Medieval ones, are probably derivatives.

There is a single primary model, from which all the other ones derive, sometimes through intermediate stages that are not easy to specify. The grouping of the different versions around H. 62 and H. 186 is only approximate. These are the versions (the first is in fact a summary) starting from which the original Hellenistic verse can mainly be deduced, as we will see: it is sometimes preserved in one, sometimes in another, appearing altered or suppressed in the one that does not preserve it. Though the original verse can of course sometimes be made up from other versions. It must be said that most of these are abbreviated: those of Ph. (in Rom.), B., T. Assend., *Tetr.* and even the Syriac ones.

Thus, for example, within the line of H. 62 γεωργός appears in Par. and *Tetr.* the same as in AnF. 62, but Ph. has *quidam*, cf. in the other line τις in T.Assend., Synt. and Syr. (*un homme*, cf. in *Tetr.* τις). Ph. at other points separates himself from H. 62 and is closer to H. 186 (e.g., ἔχις 186, compared with ὄφις H. 62, *Tetr.*, undoubtedly Ph. *colubra*). The version in T.Assend. again offers remnants of Hellenistic verse, undoubtedly from an abbreviated model with four verses: δηχθεὶς δὲ ἔφη· δύσαγνε καὶ μιαίφονε, | ἔσωσα σ' ἐπὶ τούτῳ, ἵνα με δύστηνον κτάνῃς; | . . . κακοὺς εὐεργετεῖν.

This is the only case (with some agreement with B., such as in δακοῦσα, δηχθείς, cf. B. δακών: perhaps it is ancient); in the other cases there is no verse independent of the ancient version. There are, as I say, various abbreviations and alterations; I will mention the elimination of the closing statement and the alteration of the ending in Ph. On the summ. (independent) of the Syriac fables, cf. Vol. II, p. 408; on the access of Ph. to the verse, Vol. II, p. 127; on that of the different mss. of AnF., Vol. II, p. 304. As regards Par., it has direct access (cf. for example εἶδε, see below), but seems to contaminate it with B., cf. the initial verse. So, leaving aside the allusions (Petron., Plu., Ars.) we must simply postulate a *stemma*, Xv.: AnF. 62, Ph./Rom., Par. (7 B.), *Tetr.*, AnF. 186, T.Assend., Synt., Syr., B., with practically all the versions being summarized except for AnF. 186 (but this too must be supplemented, sometimes, by others).

Almost the whole original model can be constructed. I do this verse by verse, offering my arguments below each:

1. ὁδοιπόρος χειμῶνος ὥρᾳ ὡς εἶδ' ὄφιν

I believe that ὁδοιπόρος, which allows verse, is original, whereas this is not the case for γεωργός or τις; cf. also πλησίον ὁδοῦ Synt. and also Syr. The χειμῶνος is a modification (in the direction of a formula that is frequent in fables) of the χειμῶνος ὥραν of AnF. 62, altered by AnF. 186 with a repetitive χειμῶνος ὁδεύων; cf. also ὥρᾳ χειμῶνος Synt., *en hiver* Syr., ὥρᾳ κρύους *Tetr.* The ὡς εἶδε is hidden, as it so often is, in the ὡς ἐθεάσατο of AnF. 186, cf. also εἶδε Par., ἰδὼν Synt., cf. Syr. (εὑρὼν AnF. 62, other versions eliminate this). Thus, from the ὡς ἐθεάσατο ἔχιν and the more general ὄφιν I obtain ὡς εἶδ' ὄφιν. On the prosody, cf. Vol. I, p. 583.

2. ὑπὸ κρύους πεπηγότι, ἐλεήσας τοῦτον

It is intact in AnF. 62 and also in AnF. 186, except that it says διαφθειρόμενον. Cf. *gelu rigentem* Ph., κρύους *Tetr.* and synonymous expressions in other versions.

3. ὑπὸ κόλπον ἔθετο, θερμαίνειν δ' ἐπειρᾶτο

The first member comes from AnF. 62; in other places there are synonymous expressions: ἀνείλατο καὶ βαλὼν εἰς τὸν ἑαυτοῦ κόλπον AnF. 186, *sustulit* Ph., λαβὼν ἐν τῷ κόλπῳ Par., ἄρας ἐκ τῆς γῆς τῷ ἰδίῳ κόλπῳ ἀνεπέθετο Synt. (cf. Syr.), κόλπῳ *Tetr.* I am inclined to believe that λαβών (also in B. and even in AnF. 62: καὶ λαβὼν ὑπὸ κόλπον ἔθετο sometimes becomes βαλών or ἔβαλε) was already in a semiprosified original prior to all the versions (and perhaps also ἀνείλατο).

As for the θερμαίνειν δ' ἐπειρᾶτο, it comes from the θερμαίνειν ἐπειρᾶτο of AnF. 186, from a very well-known type of formula (cf. Vol. I, p. 559) that has been varied in other versions ἔθαλπεν B., *fouit* Ph., etc.), or simply eliminated (for the prosody, cf. Vol. I, p. 581).

4.] συνείχετ' ἐρήμη

From AnF. 186, eliminated outside of here.

5. ἐπεὶ δ' ἐθερμάνθη

From AnF. 186 (mss. ἐπειδὴ), cf. θερμανθεὶς δὲ AnF. 62, ἐπεὶ δὲ θέρους ᾔσθετο *Tetr.*, *ut refecta est* Ph.

6. ἔπληξε τὸν εὐεργέτην

From H. 62. There is an echo in ἔπληξε τὸν θάλψαντα *Tetr.* Other versions replace this with the verb ἔπληξε τὸν θάλψαντα (see above) or with a periphrasis (as in H. 186) or eliminate it.

7. κἀνεῖλε. Ὡς δ' ἔμελλ' ἀποθνῄσκειν ἔφη·

Here the κἀνεῖλε comes from καὶ ἀνεῖλε H. 62; at other times there is an equivalent, such as ἔκτεινεν B. or else it is eliminated. For what follows, cf. ὁ δὲ θνήσκων ἔλεγε H. 62, καὶ ὡς ἀποθνήσκων μέλλων ἔφη H. 186, θνήσκων δὲ μῦθον εἶπεν B. and also the existence of the ancient fabulistic formula ὡς δ' ἔμελλε ἀποθνήσκειν, cf. Vol. I, p. 559.

8. Δίκαια πάσχω τὸν πονηρὸν οἰκτείρας

Verse transcribed intact in H. 62 and in B. and with slight alterations in H. 186. Cf. Vol. I, pp. 108 and 562; it is an expanded formula.

Cf. Vol. I, pp. 75, 84, 108, 116, 144, 199, 344, 362, 400, 405, 468, 557, 562, 592, 605; Vol. II, pp. 57, 127, 129, 135, 139, 184, 189, 202, 219, 296, 298, 299, 301, 304, 305, 323, 324, 345, 349, 353, 367, 405, 408, 470, 495, 606, 671; M. 199, 289, 295, 297, 300, 415; *Ahikar* 8.17.

R. Adr.

Cf. references in Plu. *Mor.* 508C and Gr. Naz. 37.1440A *MPG*; *Ahikar* 2.17.

For derivatives in the Haggadah and Petrus Alphunsus, cf. Adr., *Doc. Supl.*, p. 224; in *Thousand and One Nights*, cf. *Doc. Supl.*, p. 218; in the Circassian collection, cf. *Fab. Balc.*, p. 66; in the Middle Ages in general, *Serp.*

H. 63

(96 Ch., 63 P.; *TMI* K477.2)

Δημάδης ὁ ῥήτωρ

"Demades the Orator"

AnF. I + Ib (12).

Once the Athenians no longer pay attention to him, Demades the orator tells them an Aesopic fable: Demeter, the swallow and the eel wee walking along a road. When they reached a river, the swallow flew off, the eel jumped into the water. The audience ask: "And what did Demeter do?" Demades replies: "she is annoyed with you, because you listen to Aesopic fables instead of dealing with the affairs of the city".

An Aesopic fable narrated in reported speech, cf. Vol. I, p. 29. It is a non agonal anecdote, without a conclusion. The total scheme is A/Bsit.-Adir./Bdir.-Adir.; but, within it, the fable proper consists of a sit. of the three characters and act. of two of them, breaking off there.

Stemma. Xv.: AnF.

There are a few remnants of verse: Δήμητρα καὶ χελιδὼν [, ἡ μὲν χελιδὼν [, ἡ δ' ἔγχελυς [, perhaps ὑμῖν κεχόλωται [(an inv.).

Cf. Vol. I, pp. 29, 379, 402, 432, 527; Vol. II, pp. 16, 18, 299, 319, 384.

R. Adr.
On the verse, cf. Adr., *Más fragmentos*, p. 9.

R. v.D.
Supplementary documentation (partially included in v.D., *Ainoi*, as Demad. 41T2; cf. *Suplemento*, p. 17): Demad. fr. 22 De Falco; Dati 40.

Dati gives a Latin version in elegiac distichs. His fable has a variation: Demeter is replaced with a lark. Terminology: *fabellam.* Typical fable words: *olim*, *tunc* (within the anecd.). Dati, too, puts the fable into Demades' mouth.

It is not unconceivable that the fable was really told by Demades, as the orator had some experience with uncooperative audiences on the one hand and a certain predilection for metaphorical statements on the other.

Cf. Zafiropoulos, pp. 17–18.

H. 64

(178 Ch., 64 P.; *TMI* J2108)
Κυνόδηκτος
"The Man Bitten by a Dog"

AnF. I + Ia [L] + Ib (7), AnF. II + IIIδ (8), AnF. IIIα, β, γ + Ia [RA] Ph. II 3 (7); Synt. 56 (11), Syr. 83 (5).

Somebody advised a man bitten by a dog to throw it bread dipped in the blood of the wound. He said that then all the dogs in the city would bite him. In Ph. the fable changes: the man bitten by the dog tossed it bread dipped in his blood and it was Aesop who told him that he should not repeat this because the dogs would eat him alive.

A situation fable with the theme of the wicked, modified by Phaedrus (cf. Vol. II, p. 205). AnF.: Asit.-Cind. (dir. in Sy.)/Adir. On the other hand, in Ph.: A/Bsit.-Bact.-Cdir.

Stemma. Xv.: AnF., Ph., Syr., Synt.

Some remnants of verse:

δηχθείς τις ὑπὸ κυνός [	(I, II, III)
ὦ οὗτος, εἰ θέλεις [	(I, II)
] ἐν τῇ πόλει κυνῶν δηχθήσομαι	

Cf. Vol. I, pp. 201, 558, 637; Vol. II, pp. 128, 135, 299, 319, 335, 405, 407, 449.

R. Adr.

For Ph. II 3, cf. Mañas, p. 106.

R. v.D.

Supplementary documentation: Guar. 16; Barb. 16; Ogn. 24; Vall. 16; Rinuc. 33.

Latin prose translations of AnF. (178b Ch.). Rinucius' version has a slight variation in that the cure proposed by the *survenant* is to have the dog lick the wound clean instead of giving him bread. All versions have an epimythium. Terminology: *fabula* (Guar., Barb., Vall., Rinuc.). Typical fable words: *quidam* (Guar., Barb., Vall. *bis*, Rinuc. *bis*), *quispiam* (Barb.). Function didactic (*documento* Barb.) / illustrative (*significat* Rinuc.; cf. *innuit* Vall.).

For Barb., cf. Cocco, pp. 124–125. For Guar., Barb., and Vall., cf. Galli, p. 274. For Rinuc., cf. Pillolla, p. 203.

H. 65(a)

(98–97 Ch., 247–248 P.; *TMI* J1442.9)

Διογένης ὁδοιπορῶν

"Diogenes Going for a Walk"

Διογένης καὶ φαλακρός

"Diogenes and the Bald Man"

65: AnF. I [E = a?] (14); AnF. Ib [U] (3); Sen. *Ben.* 4.18.1, *Gnomol. Vat.* 223; H. 65a 65a: AnF. Ib [U] (3).

Arriving at a river, Diogenes was transported to the other bank by a man who usually did this. He thanked him and apologized for not being able to pay him. He then saw him transporting another poor man. Diogenes then said that he would no longer thank him, because he was doing this out of madness, not good judgement. Together with this text, Hausrath prints another from Ib in which Diogenes told a bald man by whom he had been insulted to praise his hair, because it had left a bad head (H. 65a; 248 P.). In fact, they have nothing to do with one another.

It is an anecdote on Diogenes the Cynic, which was inserted into one of the subcollections of AnF.: it is against the madness of men, who pay no heed to what suits them. In Seneca it is attributed to Plato. Scheme: A/Bsit.-Aind./Bact.-Adir. It is of the agonal type, although indirect, with a closing statement that became a proverb (in the *Gnomol. Vat.*), unless, conversely, it is the fabulization of one of the many Cynic χρεῖαι (Ib contains another).

Stemma. Xv.: AnF.

There are traces of verse, although these are limited (] διαβάσεις ἀμηχανῶν,] δι' ἣν ἀμείψασθαι), except the ending. Yet in this ending it is difficult to reconstruct the ancient version (ὁρῶ γὰρ ὅτι οὐ κρίσει, ἀλλὰ νόσῳ τοῦτο ποιεῖς AnF.; οὐκέτι σοι ἔχω χάριν· νόσῳ γάρ, οὐ κρίσει τοῦτο ποιεῖς *Gnomol. Vat.*). The iambic elements are clear in the two passages; they perhaps come from two different versions.

Cf. Vol. I, pp. 25, 26, 557; Vol. II, pp. 15, 16, 20, 284, 286, 290, 294, 296, 303, 367, 369.

H. 66

(= M. 437; 255 Ch., 65 P.; *TMI* 1488)

Ὁδοιπόροι καὶ ἄρκτος

"The Walkers and the Bear"

AnF. I + Ib (12), AnF. II + IIIγ, δ (14); Av. 9 (24); cf. Ael. *NA* 5.49.

Two walkers met a bear and one of them took refuge in a tree. The other played dead and the bear just sniffed, then walked away; then the one who had been in the tree climbed down and asked

what the bear had told him. "Do not travel with friends who abandon you when you are in danger" was the answer.

An anecdote on the theme of ingratitude, in two acts: A/B/Csit.-Aact./Cact.-Bind./Adir. It comes from the notion that the bear respects corpses (in Aelian). There are ancient derivatives in not-H. 32 (B. 14) and not-H. 92 (Ph. V 2).

Stemma. Xv. AnF., Av. This latter author expands considerably. There are remnants of verse, cf. Adr., *Tradición fabulística* I, p. 286.

ἀνέβη φοβηθεὶς ἐπί τι δένδρον κἀνταῦθα
ἐκρύπτετ', ὁ δ' ἕτερος
] νεκρὸν προσεποιεῖτο
ὁ δὲ τὰς ἀναπνοὰς συνεῖχε
] συνοδοιπορεῖν φίλοις

Cf. Vol. I, pp. 32, 97, 234, 554, 565, 619; Vol. II, pp. 153, 202, 219, 268, 299, 319, 331, 344, 449.

R. Adr.

For Av. 9, cf. Mañas, p. 289. Cf. a derivative in modern Greece, Adr., *Fab. Biz.*, p. 202. A Circassian derivative, *Fab. Balc.*, p. 66.

R. v.D.

Supplementary documentation: Georg. *Gnomol.*, *Anecd. Gr.* I, p. 90 (all.).

Georgides includes in his *Gnomologium* the epimythium of AnF. I (without the introductory formula ὁ λόγος δηλοῖ ὅτι).

Cf. Zafiropoulos, p. 90.

H. 67

(248 Ch., 66 P.; *TMI* K475.1)
Νεανίσκοι καὶ μάγειρος
"The Young Men and the Butcher"

AnF. I + Ia + Ib (9), AnF. II + IIIδ (9).

Taking advantage of the butcher's distraction, two youngsters stole a piece of meat from him: one grabbed it and gave it to the sec-

ond. The butcher looked for it and then the one that had grabbed the meat swore that he did not have it and the one that had swore that he had not grabbed it. The butcher replied that although they had deceived him with their oaths, they would not deceive the gods.

An agonal anecdote with the theme of divine omniscience and the punishment delivered by the gods for perjury. Scheme: A/B_1/IB_2sit.-Aact. + ind./B_1ind./B_2ind.-Adir.

Stemma. Xv.: AnF.

Metrical remnants:

] κρέας ὠνοῦντο
κόλπον καθῆκεν [
] ἀλλὰ κἂν ἐμέ
λάθητ' ἐπιορκοῦντες, θεοὺς [μέντοι] οὐ λήσεσθε

Cf. Vol. I, pp. 40, 434, 639; Vol. II, pp. 18, 299, 319.

R. v.D.

Supplementary documentation: Guar. 17; Barb. 18; Ogn. 25; Vall. 18; Rinuc. 35.

Latin prose translations of AnF. (248b Ch.). All versions have an epimythium. Terminology: *fabula* (Guar., Barb., Vall., Rinuc.). Function: moral (*admonet* Guar.) / illustrative (*indicat* Barb., *innuit* Vall., *significat* Rinuc.). No variations.

Cf. Zafiropoulos, pp. 113–114. For Barb., cf. Cocco, pp. 128–129. For Guar., Barb., and Vall., cf. Galli, pp. 247–248, 276. For Rinuc., cf. Pillolla, p. 207.

H. 68

(257 Ch., 67 P.)
Ὁδοιπόροι
"The Walkers"

AnF. I + Ia + Ib [U] (9), AnF. IIIα, β, γ (10).

A walker found an axe and his partner urged him to say "we have found it" instead of "I have found it" (in III; in I the one who had not found it said "we have found it" and the other one urged him

to say "you have found it"). When the owner came to claim it, the one who had found it said: "we have lost it", and the other urged him to say "I have lost it".

An anecdote on false friends, who do not inform others of their gains and yet do inform them of their losses. Scheme: A/Bsit.-Cact.-Bdir./Adir.

Stemma. Xv.: AnF.

There are remnants of verse in I and III:

ὡδοιπόρουν	(I, III)
ἅτερος ὁ μὴ εὑρὼν παρῄνει [αὐτὸν] μὴ λέγειν	(III)
εὕρηκα, ἀλλ' εὑρήκαμεν [	

Cf. Vol. I, pp. 554, 558, 560, 619; Vol. II, pp. 18, 19, 299, 319, 449.

R. v.D.
Cf. Zafiropoulos, pp. 90–91.

H. 69
(115 Ch., 68 P.)
Ἐχθροί
"The Enemies"

AnF. I + Ia + Ib (12), II + IIIδ (14), AnF.IIIα, β, γ + Ia [RA] (11).

Two enemies went on board ship and one sat at the prow and the other at the stern. When a storm came up and the ship was about to capsize, the one at the stern asked the pilot on what side it was going to sink first. "The prow", he answered. And the other replied that if his enemy died first, he did not mind dying.

A situation anecdote about hatred: it reaches the point of making a person reject what suits him. Cf. H. 236. Scheme: B_1/B_2sit.-B_1ind./Cdir.-B_1dir.

Stemma. Xv.: AnF.

A few remnants of verse:

ὥρμησαν ὁ μέν [	
σφοδροῦ δὲ χειμῶνος γενομένου [	(II χ. δὲ γ.)

ποῖον μέρος μέλλει πρότερον [
] ἔμοιγ' οὐκ ἔστι λυπηρός (III)
] ἐχθρὸν ἀποθνῄσκοντα

Cf. Vol. I, pp. 99, 555, 619; Vol. II, pp. 299, 319.

R. v.D.

Supplementary documentation: *Opusc. fab.* 1.44; Conr. Halb. *TM* III, p. 176 M.-S; Rinuc. 36; Ogn. 26.

The version in the *Opusculum fabularum* has a variation in that the place of the two enemies in the ship is not specified (*ex parte una, ex altera Opusc.*, implicitly Conr. Halb.). Conrad adduces the fable to exemplify *inimicicia* (cf. H. 49).

Rinucius gives a Latin prose translation of AnF. (115b Ch.). Typical fable word: *quidam.* Function: illustrative (*significat* Rinuc.).

Terminology: *exemplum* (*Opusc.*, Conr.), *fabula* (Rinuc.). All of these versions have an epimythium.

Cf. Zafiropoulos, pp. 114–115. For Rinuc., cf. Pillolla, p. 209.

H. 70

(67 Ch., 69 P.; *TMI* J652.1)

Βάτραχοι

"The Frogs" (2)

AnF. I + Ia + Ib (10), IIIα, β, γ (10).

Two frogs were neighbours: one lived in a large pond far from the road, the other in a small one near it. The first one asked the second to come with him, but he did not want to. In the end, a cart going by along the road squashed him.

The theme is that those who love danger perish in it: in short, it is in favour of wisdom and against foolishness. It is agonal, with an ending of action: A/Bsit.-Aind./Bact.-Bact. (it dies). Although the theme is not exactly the same, the fable is related to H. 43; either one comes from the other or both come from a third.

Stemma. Xv.: AnF.

The verse can be found in Vol. II, p. 101.

Cf. vol. I, pp. 183, 432; vol. II, pp. 101, 299, 308, 350, *Panch.* V 5, pp. 444 ff. R.

R. v.D.
Cf. Zafiropoulos, p. 64.

H. 71

(= M. 373; 101 Ch., 70 P.; *TMI* J832)
Δρῦς καὶ κάλαμος
"The Oak and the Reed"

AnF. I + IIIδ [T] + Ia [U] (5), Aphth. 36 (9), *Dact.* 2; S. *Ant.* 712–714 (simile), *AP* (Lucill.) 10.122, 5–6 (all.?).

This is one of the two versions of the fable, the other is H. 239; see below and there. Simply following the numerical order, here I will mention S., which is the precedent of the fable as a whole, not of this version; there are also general allusions and the reference to M., and the Oriental precedents and parallels. On the other hand, the versions in AnF. 239 II and III, whose more complete documentation I give there, in fact derive from AnF. 71, not AnF. 239.

The oak and the reed were arguing about their strength; when a strong wind blew, the reed bent and survived, whereas the oak, which attempted to resist, was uprooted. In AnF. 239 II and III there are versions derived from this, as has just been said, in which it was the reed and the olive tree that were arguing.

It is an agonal fable of the debate type, with the initial Classical formula. Scheme: A/Bsit.-Aacc./Bacc. (punishment).

It starts from a Hellenistic metrical summary, with secondary verse, derived from the primary model, from which comes H. 239, although the fact is that the two verses are independent and could derive from a previous model in prose: however, having δένδρα in S. and H. 239 and δρῦς in B., Par. (from the same line) and H. 71, it may be thought that H. 71 (and Aphth.) depends on an already altered model of the primary verse.

Both fables have entered AnF., cf. Vol. II, pp. 304, 306.

The fable is ancient, and undoubtedly comes from Sophocles via Demetrius, and it even seems that it is of Oriental origin (cf. Vol.

I, p. 324). The theme is that of the imprudence of challenging the strong; it is necessary to bend before them at their moment of maximum violence. See H. 239.

Stemma. In short we have: S.: Dem. Phal.: Xv. 1: AnF. 239; Xv. 2 (or perhaps Yv. 2): AnF. 71, Aphth., prosaic model of AnF. 239 II, III. Here I am only dealing with the second branch.

AnF. 71 and Aphth. show agreements that guarantee that they come from the same model; there are remnants of complementary verse in them, cf. Vol. II, pp. 47, 262. H. 71 is a summary and in Aphth. we find agreements with the other branch that must be archaic: its εἴκειν reminds us of S. and AnF. H. 239, ἀκέραιος . . . ἔμεινε is comparable with the ἀβλαβεῖς διαμένομεν of Par. 1, the boasting of the oak and its words on the weakness of the reed are closely related to B. As I say, AnF. 239 II, III are prosaic derivatives of this model.

Cf. Vol. I, pp. 51, 79, 84, 143, 155, 324, 341, 400, 433, 488, 552, 555, 558, 606, 611, 612; Vol. II, pp. 16, 192, 247, 262, 299, 304, 306, 322, 324, 363, 367, 400, 430, 445; a Sumerian dispute (Gordon p. 146); *Ahikar* 2.65; *Panch.* I, 8 p. 76 R.

R. Adr.

For a derivative in the Haggadah, cf. Adr., *Doc. Supl.*, p. 222; Manns, p. 120.

R. v.D.

Supplementary documentation: cf. Macr. *Sat.* 7.8.6.

Parallel (*exemplum*) based on the observation of a natural phenomenon which may be compared with the fable.

Cf. Grawi; Zafiropoulos, pp. 52–53.

H. 72

(62 Ch., 71 P.)

Ἀνὴρ δειλὸς λέοντα χρυσοῦν εὑρών

"The Greedy Man who Found a Golden Lion"

AnF. I [AG = Ib?] + Ib (16); *AP* 9.431 (all.), Lib. IV 1043 Foerster.

A cowardly greedy person who found a golden lion launched a long rhetorical tirade in which he wavered between desire and fear. In

AP and Lib. there is an allusion to the theme, but featuring a golden sword.

A situation fable with a very anomalous scheme (B/Csit.-Bdir.), and the rhetorical style is also anomalous; Hausrath has already drawn attention to this in his edition. It has points in common with "The Walker and the Tiger" in the *Hitopadesa.*

Stemma. Xv.: AnF., *AP* (*AP* and Lib. probably come from the model of AnF.).

In any event, there is Hellenistic verse:

δειλὸς φιλάργυρος λέοντ' εὑρὼν	(mss. χ. εὑ.)
χρυσοῦν	
ἑαυτόν [-] οὐκ οἶδα τίς γενήσομαι	
ἐπὶ τοῖς παροῦσι. Τῶν φρενῶν	(mss. ἐγὼ ἐκ. ἐκ τ. φρ.)
ἐκβέβλημαι	

As can be seen, this last verse is very conjectural. The metrical fable has been altered and transformed into a rhetorical dissertation: it perhaps takes advantage of some ancient metrical elements, but this is not certain.

Cf. Vol. I, pp. 75, 351, 535, 548, 552, 700; Vol. II, pp. 16, 20, 41, 296, 298, 299, 301, 322, 367, 369; *Hitopadeśa* I 1.

R. v.D.
Cf. Zafiropoulos, p. 151.

H. 73

(95 Ch., 62 P.; *TMI* J411.6)
Δελφῖνες καὶ κώβιος
"The Dolphins and the Gudgeon"

AnF. I + Ia (8); B. [A, G] 39 (4); Ael. *NA* 5.48 (prov.).

The dolphins and the whales were arguing and the gudgeon appeared (a crab, B.) to mediate. A dolphin told it that they preferred to destroy each other rather than accept its mediation (in B. there is no closing statement).

Theme of the mediator rejected by both parties, perhaps from Call. *Iamb.* IV (not-H. 79). It is a small situation fable (A/Bsit.-Cacc.-Adir.), summarized by B. or his source.

Stemma. Xv.: AnF., B. It may be that B. comes from a reduced intermediate model; Ael. is a proverb taken from the closing statement; there is an echo of B. in him, but it may come from his source or even, perhaps, from the original metrical model.

There are a few remnants of verse: the beginning must have been, I believe, δελφῖνες ἐμάχοντο [(based on AnF.) or perhaps δελφῖνες διεφέροντο [(based on B.); in AnF. there is then] διαλύειν ἐπειρᾶτο (with inversion, on the formula, cf. Vol. I, p. 559), ἔφη πρὸς αὐτόν [,] μαχομένοις ὑπ' ἀλλήλων | διαφθαρῆναι [.

Cf. Vol. I, pp. 231, 554, 558, 559, 595, 611; Vol. II, pp. 16, 59, 194, 219, 299, 319, 335, 369.

R. v.D.
Cf. Zafiropoulos, p. 102.

H. 74
(236 Ch., 72 P.)
Μελιττουργός
"The Beekeeper"

AnF. I + Ia + Ib (10), AnF. IIIα, β, γ (10).

The bees sting the beekeeper who extracts the honeycombs from their beehives; it closes with his lament.

A situation fable on the theme of ingratitude. A/Bsit.-Bdir. The theme and structure are identical to those of H. 122 and 224; the relationship between these fables allows various explanations.

Stemma. Xv.: AnF.

Slight traces of verse, the clearest being the final formula] ὦ κάκιστα ζῷα, perhaps also] κηρίον ἀφείλετο (II), κἀκεῖνος ἔφη [,] ὑμῶν τύπτετε.

Cf. Vol. I, pp. 132, 28, 199, 619; Vol. II, pp. 18, 247, 299, 319.

R. v.D.

Supplementary documentation: Greg. Acindynus, *Ep.* 62.298–300 Hero; *Opusc. fab.* 1.48; Conr. Halb. *TM* III, p. 176 M.-S.

Gregorius' version has two variations: firstly, the beekeeper is replaced with a farmer; secondly, the thieve who steals the honey is put into the plural form.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a variation in that the thief is put into the plural form (*latrones*). Conrad adduces the fable to exemplify *ingratitudo.* These Latin versions have an epimythium.

Terminology: Αἰσώπου (Greg.), *exemplum* (*Opusc.*, Conr.). Typical fable word: *quidam* (singular *Opusc.*, plural Conr.).

H. 75

(306 Ch., 73 P.; *TMI* M205.1.1)
Δελφὶς καὶ πίθηκος
"The Dolphin and the Monkey"

AnF. I + Ib (16), AnF. IIIα, β, γ [J] + Ia [Q] (17); Tz. *Chil.* 4.944–952.

When a ship sinks, a monkey belonging to one of the passengers starts to swim and meets a dolphin, who believes he is a man and carries him on its back. Coming close to Piraeus, it asks the monkey if he is Athenian: he says that he has the most illustrious parents. It then asks him if he knows Piraeus: the monkey answers that he is a very good friend of his family. The dolphin, irritated by his lies, leaves him to drown. In Tz. "someone" appears instead of the dolphin.

Theme of the monkey who boasts of noble ancestry, derived from Archil. *Epod.* VII (H. 14). It was undoubtedly adopted by the Cynics, who frequently attack εὐγένεια, or nobility of lineage, contaminating it with the theme of the dolphin that saved Arion. They have thus created a complex agonal fable: B/Csit.-Bact./Aact.-Aind./Bind.-Aind./Bind.-Aact. Though in fact there is dialogue rather than *agon.* Another derivative, parallel to this, is H. 20.

Stemma. Xv.: AnF. (III does not seem to have more verse, Tz. is a derivative).

Quite a lot of verse remains:

ἔθος ἐστὶ τοῖς πλέουσιν ἐπάγεσθαι κύνας
] καὶ δή τις πλεῖν
μέλλων πίθηκον [
σφοδρὸν γενέσθαι, ἐπιτραπείσης [δὲ]
τῆς νηός
δελφὶς δ' ἰδὼν [(mss. δ. δὲ θεασάμενος)
] τὸ γένος Ἀθηναῖος
] εἰ ἐπίσταται τὸν Πειραῖα
] ἀπέπνιξεν

Cf. Vol. I, pp. 177, 179, 229, 232, 399, 514, 514, 517, 566, 568, 569, 625; Vol. II, pp. 20, 61, 299, 319, 348, 371, 372.

R. v.D.
Supplementary documentation: Tz. *Ep.* 1 (p. 2.9 Leone) (all.).
Allusion explained by the same author in his *Chiliads* (lc).
Cf. Zafiropoulos, pp. 168–169.

H. 76

(= M. 112; 103 Ch., 74 P.; *TMI* L461, Aa Th 77, DG 272)
Ἔλαφος καὶ λέων
"The Deer and the Lion" (1)

AnF. I + Ib (16), AnF. II + IIIγ, δ (15); Ph. I 12, B. 43 [+ T.Assend. 12] (19), Ps.-Dos. 1 (14), Aphth. 18 (7), *Dact.* 3; Synt. 15 (13), Syr. XVII (9), 19 (9), Par. 103, 1 [BabMg] (11), 2 [Bc] (7), *Tetr.* I 14 (4), II 11(4); Rom. [gvAd.Wiss. from Ph.] 57 (19).

Contemplating his image in a spring, the deer delighted in the beauty of his horns and complained of the thinness of his legs. Some hunters then appeared (a lion AnF., *Tetr.*) and, pursued, he managed to keep at a distance on the plain, thanks to his legs; but when he reached the forest, he was captured when his horns were caught in the branches. When dying, the deer complained of being saved thanks to what he despised and of perishing thanks to what made him proud. B. expands the initial moment by means of a description and (like Ph.) makes the final lament of the deer active; Aphth. and Ps.-Dos. eliminate the closing statement.

A situation fable, but developed into a series of episodes: Bsit.-Cact./Bact. + act.-Bdir. The theme is that of boasting and the counterposing of beauty and utility: both clearly Cynic.

Stemma. Xv. 1: Par. 1, 2; Ph./Rom/; Xv. 2: Syr., Synt., AnF./*Tetr*./; Xv. 3: Ps.-Dos., Aphth.

This *stemma* needs some explanation. There is only one primary verse, which is reconstructed in particular starting from Par. 1 (Par. 2 is a summary): it reached the Byzantine Age almost intact. But the remnant in Xv. 2, remodelled verse, also helps us to reconstruct it, cf. Vol. II, p. 226: it is a version of which there are traces in the Syriacs and, later, in AnF. (I and II), where in the last phase a significant variant, the lion, has been introduced (undoubtedly coming from H. 76) instead of the hunters; it makes ἔλαφος female. On the Syriac versions, cf. Vol. II, p. 413, on *Tetr.* (derivative of AnF.) Vol. II, pp. 495, 499. From this remodelled verse or 2 there comes a summarized version, with mostly new verse (cf. Vol. II, pp. 226, 239 ff.).

For the innovations to the metre in AnF., cf. Vol. II, p. 226; for those of Ps.-Dos. and Aphth., see the locations already cited. The primary metre can be reconstructed, as I have said, from Par. 1 in particular, but also from Par. 2, AnF., B. (and the version of this in T.Assend.), cf. some progress already made in Adr., *Tradición fabulística* II, pp. 30 ff.

I will now attempt a verse by verse reconstruction (some fail totally), following each one with a kind of critical apparatus:

1. ἔλαφος [⏑ – ⏓ – ⏑] ἐπὶ πηγὴν ἦλθε

ἔλαφος is common; it must follow a reference to thirst (AnF., Par. 1, Ps.-Dos., Sy.); the ending is from Par. 1; AnF. introduces an alteration: παρεγένετο ἐπί τινα πηγήν, cf. Ps.-Dos.

2.] ἰδὼν δ' ἑαυτοῦ τὴν σκιάν

Once it is recognized that the masc. is ancient (the fem. of AnF. is recent, the derivatives Ps.-Dos. and Aphth. have the masc.; it has also been introduced by Par. 2), it is easy to reconstruct this fragment starting from AnF. I ὡς ἐθεάσατο τὴν ἑαυτῆς σκιάν, II εἶδεν τὴν ἑαυτῆς σκιάν, B. ἑαυτοῦ τὴν σκιὰν θεωρήσας, Par. 1 ἰδὼν δὲ τὴν ἑαυτοῦ σκιάν, Par. 2 τὴν σκιὰν αὐτῆς κατιδοῦσα, Aphth. ἑαυτὸν

ἐθεάσατο, Ph. *uidit effigiem suam.* I think that the first metre must have been ἐπὶ τοῦ ὕδατος (AnF. III, Par. 2, cf. AnF. κατὰ τοῦ ὕδατος, Ph. *in liquore,* Aphth., ἐπὶ τοῖς νάμασι).

3. τὰ κέρατ' ἐπῄνει ὡς μέγιστα κεὐμήκη

It is preserved by Par. 1 (τὰ μὲν κέρατ' αὐτοῦ, etc. there is paraphrase with literal agreements in AnF., Ps.-Dos., Ph.). The order praise-censure that I follow is in Sy., AnF., Ph., Ps.-Dos., Aphth. and I believe that it is older than the reverse (in Par. and B.): despite everything, the archaic model of these versions has some innovations, as can be seen.

4.] ποσὶ σφόδρ' ἤχθετο

In AnF. I (cf. II); there are very close, but ametrical parallels in Par., Ps.-Dos., Aphth., which, on the other hand, are not reducible to a single model (Par. 1 ἐμέμφετο, Ps.-Dos. ἔψεγεν, Aphth. κατῃτιᾶτο, B. passive constr.).

5. κἀδυσφόρει, ὁρῶσα λεπτὰ κἀσθενῆ

From AnF. II, with two crases (cf. I), cf. also ὡς λεπτοὺς καὶ ἀσθενεῖς. Par. 1 and vocabulary agreements in almost all the witnesses.

6.] ἐσῴζετο

In AnF. I, Ps.-Dos., synonymous terms outside of here. There is possibly an intermediate verse that says how the deer escapes from the hunters and maintains his advantage on the flat terrain.

7. τοῖς κέρασιν ἐμπλακεὶς ἐθηρεύθη

From Par. 1, cf. Ph. *impeditus cornibus*; AnF. (and its derivatives) introduces a gen. abs. and new verse.

8.] ὡς δ' ἔμελλ' ἀναιρεῖσθαι

I believe that this formula needs to be restored (cf. Vol. I, p. 559) starting from AnF. μέλλουσα δ' ἀναιρεῖσθαι, Ph. *moriens.*

9. ἔφη· ἄθλιος ἔγωγε, ὅστις [

The ἔφη is in AnF., Par. (and undoubtedly in Sy.) preceding the lament. This must have had its formula expression (cf. Vol. I, p. 561), altered in various ways: AnF. I δειλαία ἔγωγε, ἥτις, II ἀθλία ἐγώ, ἥτις, Par. 1 ὦ μάταιος ἐγώ, cf. Ph. *o me infelicem*, Synt., οἴμοι τῇ ταλαιπώρῳ.

10. ποδῶν ἐσώθην, οἷς ἐμεμφόμην

From Par. 1 (B. in the active voice, AnF. reverses the order and changes the metre, cf. Vol. II, p. 226, Ph. generalizes).

11.] οἷς ἐκαυχώμην

From Par. 1.

All this is regarding the original model; for the derivatives, I again refer the reader to the locations cited. I only add the indication of remnants in common with AnF. in the remodelled verse of Ps.-Dos. and Aphth. Thus, at the beginning, cf. AnF. δίψῃ συσχεθεῖσα, Ps.-Dos. δίψῃ λειπόμενος, AnF. παρεγένετο, Ps.-Dos. παραγίνεται, then the gen. abs. ἐμπλακέντων, etc., and echoes in the final line.

Cf. Vol. I, pp. 72, 112, 429, 460, 468, 495, 559, 561, 617; Vol. II, also pp. 38, 41, 123, 129, 142, 183, 189, 226, 237, 239, 299, 316, 319, 335, 405, 413, 424, 473, 490, 495, 499, 408, 511, 525, 543.

R. Adr.
Supplementary documentation: cf. Lokman 2 (line Sy.).

R. v.D.
Supplementary documentation: Lib. *Ep.* 1395.4 (all.).

Terminology: ἐν τῷ μύθῳ. No variations.

H. 77

(106 Ch., 75 P.; *TMI* K929.2)

Ἔλαφος

"The Deer"

AnF. I + Ia + Ib (12), AnF. IIIα, β, γ (9); *Tetr.* II 12 (4).

The deer is killed from the sea when with its only eye it is watching the land.

This is a situation fable (Bsit.-Cact.-Bdir.: the lament of the deer).

The theme is that of the inadequacy of calculation in distinguishing enemies from friends. It perhaps derives from H. 78, contamined with H. 25.

Stemma. Xv.: AnF., *Tetr.* (this version may come from X or AnF.).

There are some remnants of verse:

ἔλαφος [⏑ – ⏓ – ⏑ –] πηρωθεῖσα (I)
] πρὸς τὴν ξηράν (III)
διὰ τοὺς κυνηγετοῦντας
] κίνδυνον ὑφωρᾶτο (inv.) (I)
καὶ δή τινες παραπλέοντες [ἐκεῖνον] τὸν τόπον
Κατηυστόχησαν [– ⏑ –] ἐλειποψύχει
εἶπε πρὸς αὐτήν· ἀλλ' ἔγωγε ἀθλία

Cf. Vol. I, pp. 132, 199, 553, 561; Vol. II, pp. 42, 299, 319, 408.

R. v.D.

Supplementary documentation: Georg. *Gnomol., Anecd. Gr.* I, p. 67 (all.).

Georgides includes in his *Gnomologium* the epimythium of AnF. I (without the introductory adverb οὕτω), with some slight textual variants.

H. 78

(105 Ch., 76 P.; *TMI* N255.1, DG 274)

Ἔλαφος καὶ λέων

"The Deer and the Lion" (2)

AnF. I + Ia + Ib (6); AnF. IIIα, β, γ (6); Syr. XLVI (6), 46 (6), *Tetr.* II 17 (4).

Escaping from the hunters, the deer entered a cave, where he found a lion who devoured him. Lament of the deer when dying.

A situation fable on the theme of fortune; perhaps the model, as I have said, for H. 77. Scheme: Bsit.-Bact./Cact.-Bdir.

Stemma. Xv.: AnF., Syr., *Tetr.* It is doubtful whether Syr. derives from AnF. III or from the model of the AnF.s, cf. Vol. II, p. 407.

A few remnants of verse: ἔλαφος κυνηγούς [,] κατά τι σπήλαιον | ἐν ᾧ λέων ἦν [,] θνήσκουσα δ' ἔλεγεν (III), ἀθλία ἔγωγε, ἥτις [(I restore the formula known from the βαρυδαίμων ἐγώ, ἥτις of I).

Cf. Vol. I, pp. 73, 185, 199, 553, 557, 561, 614; Vol. II, pp. 42, 299, 319, 405, 407, 408.

R. Adr.
Supplementary documentation: cf. Lokman 8 (line Syr.).

R. v.D.
Supplementary documentation: *Opusc. fab.* 1.23; Conr. Halb. *TM* III, pp. 167–168 M.-S.

These versions have a variation in that only the dogs (*canes*) are mentioned (which implies the presence of hunters; in the other versions this is the other way around). Conrad adduces the fable to exemplify *periculum*. Both versions have an epimythium. Terminology: *exemplum*.

H. 79

(104 Ch., 77 P.; *TMI* J582.2, DG 278)
Ἔλαφος καὶ ἄμπελος
"The Deer and the Vine"

AnF. I + Ia + Ib (8), IIIα, β, γ (9); *Tetr.* I 51 (4).

Pursued by the hunters, the deer hid in the vine, but began to devour its leaves, and so was seen and killed. Lament when dying.

A situation fable, rather than agonal: Bsit.-Bact.-Cact.-Bdir. The theme is that of the greed that causes death (cf. H. 82, 177, 217, etc., also 24), together with that of ingratitude; Cynic themes.

Stemma. Xv.: AnF., *Tetr.*

For the metrical remnants, cf. the passages cited. cf. also Vol. I, p. 81, with some differences in the reconstruction.

] ἀκοντίῳ βαλὼν
ἔτρωσεν αὐτήν. Ὡς δ' ἔμελλ' (ἡ δὲ μέλλουσα τελευτᾶν)
ἀποθνήσκειν

ἔφη στενάξασα πρὸς ἑαυτὴν τοιαῦτα (σ. π. ἑ. ἔφη τοιαῦτα)
δίκαια πάσχω [

Cf. Vol. I, pp. 73, 81, 99, 185, 199, 331, 363, 432, 562, 568, 570, 574, 614; Vol. II, pp. 42, 299, 302, 311, 319, 461, 496, 677; M. 19.

R. v.D.
Supplementary documentation: *Opusc. fab.* 1.47.

This Latin prose version might contain a variation in that the stag seems to be killed by a *survenant* (*quidam*) instead of by one of the hunters.

Typical fable word: *quidam* (*bis*). Terminology: *exemplum*. The fable has an epimythium, in which the metaphor is continued (*consumendo*).

Cf. Zafiropoulos, p. 106.

H. 80
(309 Ch., 78 P.)
Πλέοντες
"The Sailors"

AnF. I [not γ] + Ia + Ib (13); Ph. IV 18 (10).

As the ship was in danger in a storm, one of the passengers made vows to the gods. And when calm arrived, all began to dance and jump with joy. The pilot then told them to ready themselves for Fortune to bring them another storm.

A situation anecdote with the theme of Fortune, like many other fables (cf. Vol. I, pp. 614 ff.). Scheme: Bsit.-B_1ind.-Bact.-Cdir. H. 178 is certainly a derivative.

Stemma. Xv.: AnF., Ph. This last version summarizes and alters.

There are remnants of Hellenistic verse:

τῶν δὲ πλεόντων [
] ἐὰν περισωθῶσι
] ἔφη πρὸς αὐτούς [
ἀλλ' ὦ φίλοι [
ὡς πάλιν, ἐὰν τύχῃ, χειμῶνος ἐσομένου

Cf. Vol. I, pp. 169, 554, 614; Vol. II, pp. 16, 38, 128, 137, 299, 301, 319, 336, 338.

R. v.D.

Supplementary documentation: *Opusc. fab.* 2.6; Conr. Halb. *TM* III, pp. 180–181 M.-S.

In the *Opusculum fabularum* (cf. Conr. Halb.) the fable is simplified by the omission of the pagan element (the passenger praying to the gods). Conrad adduces the fable to exemplify *constancia*. Terminology: *exemplum*. Typical fable word: *Quidam*.

H. 81

(= M. 320; 13 Ch., 79 P.; *TMI* K2061.9)
Αἴλουρος καὶ μύες
"The Cat and the Mice" (1)

AnF. I + Ib (12), AnF. II + IIIδ + Ia (13), AnF. IIIα, β, γ (14); Ph. IV 2 (19), B. 17 (6); Rom. [gv, from Ph.] 72 (12).

The cat was eating the mice in a house one by one, but they decided to hide in their holes, so the cat resorted to ingenuity: he hung from a nail, pretending to be dead. And a mouse, appearing, said: "Although you pretend to be a sack, I will not come closer". In B. the characters change: it was the hens and the cock that faced the cat. In Ph. there is a smaller difference: the weasel covered itself with flour and was initially successful, but then a cleverer mouse offered a "closing statement" similar to that of AnF.

Various themes converge: that of the animal whose wickedness cannot be dissembled, no matter what it does, that of disguise (in the version by Phaedrus) and that of the ingenuity of the weak. There thus arises an agonal fable that in AnF. I is A/Bsit.-Bact./Adir., but in II and III (a more archaic version, see below) is A/Bsit.-A/Bsit.-Adir./Bact. + Adir. In B. it becomes a situation fable: Bsit. + acc.-Cdir., a scheme that may also be used for Ph.

Fables of the cat in general have an Egyptian origin, cf. Vol. I, p. 331, but they also appear in India; specifically, those of the cat as false ascetic had considerable influenced in the West and undoubtedly previously in Greece in fables such as this, cf. Vol. I, p. 331, Vol. II, pp. 141, 574. I have also proposed that Phaedrus contam-

inates the Greek fable with the Indian theme of the animal covered in dye (but cf. also H. 131). Cf. Nøjgaard, II, p. 375.

In Greece there are parallel fables with the unsuccessful attempt of the strong animal to deceive the weak. Cf. in particular H. 7, also relating to the cat.

Stemma. Xv.: AnF., Ph./Rom./, B.

Fable with a single primary metrical model. We must draw attention to the modifications of Ph. (above) and B. (Vol. II, p. 141); also to the fact that AnF. II and III use the model directly, presenting a direct speech by the mice, in the middle of the fable, with metrical remnants: this speech has been eliminated by AnF. I (and also seems to be absent in the model for Ph. and B.).

For the metre, cf. Adr., *Tradición fabulística* I, p. 298. I take the verse from there and complete it:

συλλαμβάνων [ἕνα ἕκαστον] κατήσθιε (I)
] μὴ κατέλθωμεν κάτω (II)
] ἀλλ' ὦ οὗτος,
σοὶ κἂν θύλαξ γένῃ [⏑], οὐ προσελεύσομαι (I σοί γε)

Cf. Vol. I, pp. 99, 108, 173, 331, 469, 494, 555, 565, 582, 584; Vol. II, pp. 59, 129, 141, 183, 189, 299, 319, 331, 455, 527, 574, 575, 588; Egyptian fable, cf. Vol. I, p. 331; *Tantr.* III 4, pp. 114 ff. H. = *Panch.* III 4, pp. 315 ff. R.; *Tantr.* I 8, p. 31 *Panch.* I, 13, pp. 122 ff. R.

R. Adr.
For Ph. IV 2, cf. Mañas, p. 123.

H. 82

(241 Ch., 80 P.; *TMI* N339.2, DG 151)
Μυῖαι
"The Flies"

AnF. I + Ia + Ib (12), AnF. IIIα, β, γ [J].

Honey was spilled in the pantry and the flies went there, their legs stuck and they died. When dying they complained that they had to die for a small pleasure.

A situation fable (Bsit.-Bact.-Bdir.) on the Cynic theme of those who die through seeking pleasure: cf. H. 79, 88, H. 217. The fly as an animal that only seeks pleasure is a theme introduced by the Cynics, cf. also H. 177.

Stemma. Xv.: AnF.

See the metre in Vol. II, p. 19; and, before the fragments given there, two choliambic endings: προσπτᾶσαι κατήσθιον and οὐκ ἀφίσταντο. By joining this with the remnants of three verses in the locations cited, an original fable in five verses can be deduced.

Cf. Vol. I, pp. 26, 169, 435, 438, 555, 561, 584, 610, 618; Vol. II, pp. 18, 19, 299, 319, 350.

R. v.D.

Supplementary documentation: *Opusc. fab.* 2.7; Conr. Halb. *TM* III, p. 181 M.-S.

These versions do not contain any variations. Both have an epimythium (*Opusc.* R, Conr.). Conrad adduces the fable to exemplify *voluptas.* Terminology: *exemplum.*

Cf. Zafiropoulos, p. 152.

H. 83

(38 Ch., 81 P.; *TMI* K730.1)

Ἀλώπηξ καὶ πίθηκος

"The Fox and the Monkey"

AnF. I + Ia + Ib (11), AnF. II (11), IIIδ (13); Archil. *Ep.* VI, Luc. *Pisc.* 36 and Tz. *Chil.* 4.953–958, Luc. *Philops.* 5 and *Apol.* 5 (all anecd.).

The monkey was elected king of the animals, thanks to his dancing. The fox saw a piece of meat in a trap and offered it to the monkey as a present for his highness. The monkey rushed to catch the meat and was trapped, accusing the fox. The latter mocked him for believing he was capable of being king of the animals.

It is the theme of power that is pure appearance and the astute fox who ridicules it: it derives from Archilochus, *Epod.* VI (along with H. 85). For the fable of Archilochus, see Adr., *Nueva reconstrucción*,

pp. 42 ff., and *Líricos griegos*, I, pp. 46 ff. It is probably of Egyptian origin and echoes remain of the original fable in Lucian's versions (cf. Vol. II, pp. 20, 376); the theme of the trap may also have entered the *Ahikar* (cf. not-H. 242).

In spite of the fact that the AnF.s have fragmented Archilochus' fable, it still has a complex structure, with a double *agon*: A/Bsit.-Bind./Aact.-Aind./Bdir. It finishes in a satirical "point" by the fox, which loses much of its sharpness on passing from Archilochus into our collections: in the former he says "and with that ass (which is seen on lifting the monkey's royal tunic, because of the trap) did you want to be king of the animals?"; the versions of AnF. have moralized the fable in various ways, cf. Adr., *Tradición fabulística* I, p. 303.

As regards the fable of Archilochus, a scheme can be reconstructed with two consecutive acts (victory of the monkey A_2 over the camel B, victory of the fox A_1): A/B2sit.-A2dir. + act./Bact.-A_1/A_2sit.-A_1act. + dir./A_2act.-Aldir.

The fable met with great success and gave rise to various imitations: cf. not-H. 189, 247, 283; also H. 103, 245, 249 on the theme of the election of the king of the animals (also present in the Oriental fable, moreover, cf. Vol. I, pp. 327, 332) and others on the theme of reality and appearance and disguise (though in AnF. this theme, original to the fable, does not appear).

Stemma. Archil.: Dem. Phal.: Xv.: AnF. I have said that Luc. (and Tz., derived from him) come from a different line, undoubtedly Egyptian.

For access to the verse by the various versions, cf. Adr., *Tradición fabulística* I, p. 303. To the fragments ἔν τινι πάγῃ κρέας and ὦ πίθηκε, τοιαύτην | σύ μωρίαν ἔχων cited there, we may add:

] αὐτὴ μὲν οὐκ ἐχρήσατο
αὐτῷ δὲ βασιλείας γέρας τετηρήκει (mss. γέρας δὲ αὐτῷ τῆς)

Cf. Vol. I, pp. 50, 170, 235, 327, 332, 363, 399, 438, 487, 554, 555, 560, 605, 630; Vol. II, pp. 20, 104, 153, 207, 260, 299, 320, 321, 322, 342, 348, 376, 379, 451, 557; Egyptian fable (?),Vol. I, p. 363.

R. Adr.
For Ph. *App.*1, cf. Mañas, p. 143.

R. v.D.

Supplementary documentation (included in v.D., *Ainoi*, as Archil. 4T5–7, 9ab, 11, 15, 18–19, 22–23, 30, 34, 37ab, 39, 41, 44ab, 46ab, 48ab, Ar. 17A1, and Pl. 49A2, 49T4; cf. *Suplemento*, p. 18; *Léxicos*, pp. 467–469): Ar. *Ach.* 120 (all.); Pl. *R.* 2.8, 365c4–6 (all.); Tim. *Lex.* *s.v.* τὴν ἀλωπεκῆν; Luc. Tarrh. fr. 1 Linnenkugel; D. Chr. 55.10; id. 74.15; Herenn. Ph. fr. 32 Palmieri; Aristid. *Or.* 3.664 (p. 512 Behr); Hermog. *Prog.* 1 (all.); Bas. *Leg. lib. gent.* 9; id. *Virt.* 7; Gr. Nyss. *Prof. Christ.* (pp. 131–133 Jaeger); Prisc. *Praeex.* 1 (all.); Phot. *Bibl.* 248, 437b; *Et. Gud. s.v.* αἶνος (p. 48 De Stefani); Eust. *Od.* ξ 508; id. *Op.* 11.10–11 (p. 63 Tafel) (all.); *EM s.v.* σκανδάληθρον; Ps.-Ammon. *Diff.* 18 (pp. 5–6 Nickau); Apostol. *Praef.* 5; Σ *in* Il. (*Cod. Reg.* 3058), *s.v.* αἶνος (III 371 Cramer); Σ *ad* Ar. *l.c.*; Tricl. ibid.; Rinuc. 41; Ogn. 28; Cyrill. *Spec. sap.* 3.9.

Cf. Demetr. *Eloc.* 5; Σ *in* Pi. *O.* 6.154a, c; Plu. *Mor.* 152E; Diogenian. 3.25; Apostol. 4.68 (Arsen. 3.68).

DU: *PC* 3.9. GE: UP 3.9 (all.).

Most passages are references to Archilochus' version, apparently a famous one. Aristophanes' allusion is a parody, as the scholiasts explain, preserving an original fragment (186 West). Plato, Dio Chrysostomus (74.15), and Basilius refer to "the cunning (, subtle) fox of Archilochus"; elsewhere, Dio (55.10), Hermogenes, and Priscian more simply speak of "Archilochus' fox", which might be taken also as an allusion to the other Archilochean fox fable (H. 1).

The fable's *incipit* (fr. 185 West) is quoted by many authors wishing to exemplify the meaning of αἶνος (Luc. Tarrh., Herenn. Ph., *Et. Gud.*, Eust., *EM*, Ps.-Ammon., Apostol. *Praef.*, Σ *in* Il.).

The *Etymologium Magnum* quotes yet another fragment (186 West) from Archilochus' fable to exemplify the meaning of σκανδάληθρον.

Timaeus refers to Plato.

Eustathius elsewhere (*Op.* 11.10–11) refers to the dressed-up ape.

Gregory rhetorically elaborates Lucian's fable; the former's version is three times as long as the latter's, and contains several variations: he adds information about the ape's teacher (some juggler), the fable's localization (Alexandria), the ape's dress, the one who unmasked the monkey (some witty person among the public), and describes at length the conclusion of the story; the fable also contains a minor variation, in that the monkey is allured by several almonds (plural) instead of by one (fig or almond).

The allusion in the *Speculum sapientiae* occurs within another fable (S. 294).

Rinucius gives a Latin prose translation of AnF. (38b Ch.; cf. Ogn.). His version has an epimythium. Function: illustrative (*significat*).

Terminology: μῦθος (Eust.), *fabula* (Rinuc.). Typical fable words: φασί, [τις] (*quater* Greg.); *olim* (Cyrill.). Explicit theme: φύσις (Gr. Nyss., Eust. *Op.*).

Some passages (Demetr., Σ *in* Pi., Plu., Diogenian., Apostol. 4.68 (Arsen. 3.68)) refer to the fable's *context*, not to the fable proper.

On Archilochus' version, cf. in addition to Adr. (cit. *supra*) Zafiropoulos, p. 103; Lenz, F.W., "The Monkeys of Archilochus", *AjPh* 66, 1945, pp. 39–49. For Rinuc., cf. Pillolla, p. 219.

H. 84

(270 Ch., 82 P.; *TMI* J952.2)
Ὄνος, ἀλεκτρυών καὶ λέων
"The Ass, the Cock and the Lion"

AnF. I + Ia + Ib (11), AnF. IIIα, β, γ (12).

An ass and a cock were in an enclosure. A hungry lion was about to enter and eat the ass, but the cock sang and the lion ran away. Filled with pride, the cock pursued him; but the lion turned round and ate him.

The fable takes advantage of the traditional belief that the lion is frightened by the cock's crow (cf. H. 292, not-H. 63) in order to develop the theme of the weak who, due to a fortuitous circumstance, becomes conceited and feels superior to the strong, and is devoured. On the other hand, the theme of the lion-king that is unnecessarily afraid of a weaker animal also appears in India (*Tantr.*), but here it is the bull and we cannot see whether the two motifs have any relation to each other. It is likely that the fable is of Classical origin: it has a double *agon*, with inversion of the action, as is usual: B1/B2Asit.-B2act./Aact.-B2act./Aact.

Apart from the fables on the cock's crow that frightens the lion, that of the hares and the frogs (Cynic theme of ataraxia, H. 143) may derive from here.

Stemma. Xv.: AnF. On the relationship between the different mss. and their access to the verse, cf. Vol. II, p. 291.

Taking into account what has been stated in the location cited, we can reconstruct:

ἀλεκτρυὼν ὄνῳ ποτὲ συνεβόσκετο (III, but ὄ. π. ἀ.)
λέων δὲ λιμώττων [(I)
] φθεγξαμένου καταπτήξας
–φασὶ γὰρ πτύρεσθαι τοὺς λέοντας
τὰς φωνάς–
] εἰς φυγὴν ἐτράπη [
ἀναπτερωθεὶς [
] ἐξῆλθεν ὡς ἀποδιώξων αὐτόν.
] τοῦτον κατεθοινήσατο (II)
ἄθλιος ἐγὼ [
] πόλεμον ἐξωρμήθην

Cf. Vol. I, pp. 97, 179, 234, 327, 554, 555, 557, 561, 616; Vol. II, pp. 18, 291, 299, 319, 327, 343, 350, 382; *Tantr.* frame I, pp. 5 ff. H. = *Panch.* frame I, pp. 19 ff. R.

R. v.D.

Supplementary documentation: *Opusc. fab.* 2.8; Conr. Halb. *TM* III, p. 181 M.-S.

These versions have a variation in that the ass instead of the cock confidently pursues, and is subsequently eaten by, the lion. Conrad adduces the fable to exemplify *debilitas.* Both versions have an epimythium. Terminology: *exemplum.*

Cf. Zafiropoulos, p. 75.

H. 85

(307 Ch., 83 P.; *TMI* J512.3)

Πίθηκος καὶ κάμηλος

"The Monkey and the Camel"

AnF. I + Ia [Q] (8); AnF. IIIβ (7); Archil. *Epod.* VI.

At the assembly of animals the monkey danced, and was greatly praised, and then the camel, who was envious. But the animals chased him off with sticks.

This derives, as does H. 83, from *Epode* VI by Archilochus, cf. what I say on the subject of H. 83; there no trace remains of the theme of the election of the king. The theme is now simply that of the envious incompetent (ἄνους) who is mocked; H. 142, 246, not-H. 77 are derivatives. This is a situation fable, although it contains an agonal element. Its scheme is: A/Bsit.-Cact.

Stemma. Archil.: Dem. Phal.: Xv.: AnF.

There are a few remnants of verse:] ἀναστὰς ὠρχεῖτο, κάμηλος ἐφθόνησε [(mss. φθονήσασα),] ὀρχεῖσθαι ἐπειρᾶτο (mss. ἐ. ὀ.)] ἐφικέσθαι, | τὰ ζῷα δ' ἠγανάκτει [(mss. ἀγανακτήσαντα), ἐξήλασαν.

Cf. Vol. I, pp. 50, 228, 399, 472, 487, 554, 566, 605; Vol. II, pp. 18, 19, 285, 299, 319, 319, 320, 337, 342, 348.

H. 86

(150 Ch., 84 P.; *TMI* U122)
Κάνθαροι δύο
"The Two Beetles"

AnF. I + Ib (16).

Two beetles lived on an island. One of them announced to the other that he was going to spend the winter on the continent and that he would bring him food. There he found a lot of manure, but it was damp, so he returned fat, but without food. When the other beetle complained, the first told him to blame the nature of the place: you could feed there, but not obtain food.

A rather insipid animal anecdote that sets two beetles, Cynic animals, against each other, on the theme of nature. Evidently, the point of departure is H. 3 and fables finishing with the same closing statement "do not reproach me, but nature . . ." (H. 150, 241, cf. also 94, 178 and Vol. I, p. 548). The structure is of a more or less agonal dialogue: B1/B2sit.-B1ind. + acc./B2ind.-B1dir. The fable seems derivative and late, from the Cynic school.

Stemma. Xv.: AnF.

Barely traces of verse; it is only clear in the formula] ᾔτιᾶτ' αὐτόν; the μὴ ἐμὲ μέμφου, τὴν δὲ φύσιν is a prosification of the metrical formula μ. ἐ. μ., ἀλλὰ τὴν φ., cf. Vol. I, p. 548. It is possible that the fable was written directly in prose, with formula remnants.

Cf. Vol. I, pp. 27, 548, 555, 556, 560, 605, 631; Vol. II, pp. 16, 219, 299, 319, 343.

R. v.D.
Cf. Zafiropoulos, p. 94.

H. 87

(94 Ch., 85 P.; *TMI* J1733)

Δέλφαξ καὶ πρόβατα

"The Piglet and the Sheep"

AnF. I + Ib (9); Pl. Com. in Clem. Al. *Strom.* 7.6.33, *Vit. Aesop.* 48 (all.), Ael. *VH* 10.5 (all.), Max. Tyr. XIX, IIa, p. 235 Hob. (closely related fable). Cf. a second version in H. 189.

The shepherd grabbed a piglet that was being raised with the flock and he resisted and squealed. The sheep criticized him for this behaviour, as they would not have done that; and he answered that things were different: the master wanted them for their wool and milk, him for his meat.

A situation fable on φιλοζωΐα or "primum vivere": scheme Bsit.-Cdir./Adir. (the piglet that is to die is nevertheless the dialectical winner). It must be noted that H. 189 represents a derivation of this fable, with the subject and verse altered. As regards *Vit. Aesop.* (a λύσις, perhaps with metrical elements:] μεγάλα τονθρύζει,] πάλιν κουφίζεται,] εἰκότως κράζει) and Ael. (an allusion), it is not easy to see whether they follow one model or another, or an independent one. In Max. Tyr. there is a closely related fable: the lamb that has been left behind the flock asks a shepherd and a cook which of them—who are looking for it—wants to take it; and when it finds out their respective occupations, he trusts the shepherd. It is perhaps a derivative, as undoubtedly is not-H. 51 (Ph. V 4). It is likely that the fable comes from Plato Com.'s passage in which it is rec-

ommended not to kill, except pigs, and there is talk of their exquisite meat—the only thing that is worth anything in them—and their grunts.

Stemma. Xv.: AnF.

See the remnants of verse in Vol. II, p. 48. We may add, before those mentioned there, δέλφαξ εἰσελθών and, at the end, διὰ τὸ κρέας.

Cf. Vol. I, pp. 132, 555, 556, 592, 622, 655, 691; Vol. II, pp. 48, 48, 77, 246, 299, 304, 306, 319, 323, 324, 331, 367, 368, 405, 408, 424, 677.

R. v.D.

Supplementary documentation: cf. Hierocl. *Facet.* 103; ib. 129 (joke).

The joke is about the fundamental difference between killing a sheep, a cow, and a swine, in view of these animals' respective produce.

H. 88

(158 Ch., 86 P.; *TMI* J651.1)

Κίχλα

"The Starling"

AnF. I + Ia + Ib (6); Synt. 58 (9), Syr. XLII (5), LXII (5), 72 (5).

Because of the sweetness of the fruit, a starling could not keep away from myrtles. A hunter caught it with birdlime. And it complained that it was dying because of that sweetness.

A situation fable (Bsit.-Cact.-Bdir.) of Cynic content, with the death and lament of the protagonist, due to its pleasure seeking. Cf. H. 82, 217 (and H. 24, not-H. 209, among others).

Stemma. Xv.: AnF., S. These latter versions change the epimythium.

There are metrical elements (ἐν μυρσινῶνι, [,] οὐκ ἀφίστατο,] σωτηρίας στερίσκομαι) and other prosaic ones derived from the metrical formulas] ὡς δ' ἔμελλ' ἀναιρεῖσθαι, ἀθλία ἐγώ, ἥτις [. The model very probably had four verses.

Cf. Vol. I, pp. 79, 555, 559, 561, 575, 618; Vol. II, pp. 16, 36, 299, 319, 344, 350, 405, 416, 416.

R. v.D.

Cf. Georg. *Gnomol.*, *Anecd. Gr.* I, p. 31 (all.).

Georgides' *Gnomologium* contains an epimythium from a lost fable by Babrius which may have been close to AnF. I; cf. also H. 82.

Cf. Zafiropoulos, pp. 152–153.

H. 89

(= M. 17; 288 Ch., 87 P.; *TMI* D876)

Χὴν χρυσοτόκος

"The Goose of the Golden Eggs"

AnF. I [not γ] + Ib [U] (9), AnF. III α, γ [+ Par. 288 Bab] (6); B. 123 [+ T.Assend. 13] (7), Av. 33; Branc. 9 (5), Synt. 27 (9), Syr. XXX (6), 32 (6), Dod. 288 [Cabgh Mc] (9), 288 [Mh] (8), *Tetr.* I 37 (4).

A man had a goose (a hen, derivative line and Sy.; given by Hermes, AnF. I) that laid golden eggs; not wishing to wait for it to lay them, he killed it. But it only had meat inside.

Cynic situation anecdote without a closing statement (Bsit.-Bact.) against greed and foolishness. It is related to H. 58.

Stemma. Xv.: AnF., B., Branc., Sy., Par., Dod., *Tetr.*, Av.

There is a single metrical model, but certain observations are necessary. Inside it there is the line of AnF. and Sy. and that of the other witnesses; included in the second is AnF. III (with Par.). The first line generally preserves the verse better, but in it AnF. adds the mention of Hermes at the beginning, and there are some alterations (cf. Vol. II, p. 443). The second line represents an abbreviated version (Vol. II, pp. 266, 494). Inside it Dod. 2, Branc. and *Tetr.* represent a Byzantine versification (cf. Vol. II, p. 494). Av. has agreements with the group AnF. I, and Sy., but they are not systematic; he is independent (Vol. II, p. 266).

I think that the metre helps to decide that in the ancient phase the protagonist was a hen, ὄρνις: the goose is an innovation by the branch that goes to AnF. and Av. The beginning must in fact have been ὄρνιν τις εἶχεν ᾠὰ χρυσᾶ τίκτουσαν, preserved by AnF. III (it says ὄρνιθα, but ὄρνιν in Ba, cf. also Dod. 2); the ending is preserved in AnF. I. Here there is later a] οὐδὲν μελλήσας | ἔθυσεν αὐτόν [(correcting αὐτήν) which must have been ancient. And also, at the end, πλοῦτον ἐλπίσας εὑρεῖν (AnF. III).

Cf. Vol. I, pp. 100, 615; Vol. II, pp. 41, 193, 219, 266, 299, 301, 319, 336, 400, 405, 443, 473, 494, 496.

R. Adr.
For Av. 33, cf. Mañas, p. 297.

R. v.D.
Cf. Ingersoll, pp. 66–67; Zafiropoulos, pp. 147–148. For B., cf. Crusius, O., "Babrius CXXIII 1 und die Collationen des Athous", *Philologus* 55 (*n.s.* 9), 1896, p. 212.

H. 90

(109 Ch., 88 P.; TMI L417)
Ἑρμῆς καὶ ἀγαλματοποιός
"Hermes and the Maker of Images"

AnF. I + Ib [U] (12), AnF. IIIα, β + IIIγ [J] + Ia [RAU] (11).

Hermes came down to Earth, taking the form of a man, to visit an image maker's shop, to find out the esteem in which he was held. He asked for the prices of the images of Zeus and Hera and then his own. The image maker told him that if he took the first two, he would throw in the other free.

An anecdote with an ironic dialogue on the Cynic theme of religious criticism (Hermes is described as a lover of profit). Scheme: A/Bsit.-Bdir./Adir.-Bdir./Adir.-Bdir./Adir. The triple structure, with direct dialogue, is anomalous in the fable, but is more typical of the tale. The theme of Hermes is quite common, combined with religious criticism. Cf. not-H. 99 (= M. 469).

Stemma. Xv.: AnF.

There are some remnants of verse:

] παρ' ἀνθρώποις ἐστίν
] ἐπυνθάνετο· πόσου
ὡς δ' εἶπε· δραχμῆς [– ⏑] γελάσας (mss. τοῦ δ' εἰπόντος . . .)
ἠρώτα
] προσθήκην δώσω

Cf. Vol. II, pp. 18, 299, 319, 449.

R. v.D.
Cf. Zafiropoulos, p. 111.

H. 91

(111 Ch., 89 P.)
Ἑρμῆς καὶ Τειρεσίας
"Hermes and Tiresias"

AnF. I [AG = Ia?] + Ia (15), AnF. IIIα, β (16); cf. Ar. *Av.* 49–90, 582–625 (orig. ?).

To test Tiresias, Hermes steals his oxen and approaches him in the town. Tiresias, who has found out about the robbery, walks with Hermes and asks to give him information on any bird that he sees. First he announces an eagle coming from the left; Tiresias says that he has nothing to do with them. Then a crow, looking towards the sky, then towards the earth. And Tiresias tells Hermes that that means that, if the god wish it, he will recover his oxen.

An anecdote with a religious theme, with the dialogue structure of a tale: A/Bsit.-Aact. + ind./Bind.-Aind./Bind.-Adir. It has a humorous ending that ironizes on divination using birds, and the whole fable ironizes about Hermes: these themes are characteristic of the Cynic fable. The theme of the crow is repeated in H. 91, 129. It has been invented around the theme of Hermes the cattle thief and, perhaps, the episodes by Ar. *Av.* 49–90 and 582–625 (themes of the crow that looks to the sky and the earth, oxen and divination).

Stemma. Xv.: AnF.

Abundant verse, cf. Vol. I, p. 81. We can perhaps add, at the beginning, Ἑρμῆς ἐβούλετο (mss. βουλόμενος) and] πρὸς αὐτὸν εἰς ἄστυ.

Cf. Vol. I, pp. 81, 489, 560, 570; Vol. II, pp. 15, 18, 19, 283, 286, 298, 301.

H. 92

(118 Ch., 90 P.; *TMI* J689)
Ἔχις καὶ ὕδρος
"The Viper and the Water Snake"

AnF. I [not λ] + Ia (17).

The viper and the water snake challenge each other for the water. In the fight the frogs are allied with the viper, but they do nothing apart from croak, so he reproaches them when he wins. The frogs say that all their help consists in their word.

A Cynic fable, in which the frogs symbolize the Cynic philosopher. It is constructed with an anomalous form, with two *agones* (the second between allies), one overlapping with the other: B1/B2sit.-Aind.-B1act.-B1ind./Adir. It is the frogs who ultimately triumph, in the secondary *agon*, with their vocal assistance. The theme comes from that of the frog and the snake (in H. 302) and that of the ineffective ally (H. 150), but it has been turned around to indicate that help that consists in shouting, such as that of the Cynics, is nevertheless important.

Stemma. Xv.: AnF.

Cf. Vol. I, pp. 433, 560, 566, 565, 633; Vol. II, pp. 16, 17, 18, 292, 299, 319.

R. v.D.
Cf. Zafiropoulos, p. 97.

H. 93

(= M. 45; 276 Ch., 91 P.; *TMI* J2413.1, Aa Th 214, DG 96)
Κύων καὶ δεσπότης
"The Dog and its Master"

AnF. I + Ib (7), AnF. II + III (25); B. [Mb] 129 (25); Dod. 276 (26); Rom. [gvAd.Wiss.] 21 (31); Ps.-Luc. *Asin.* 40.1, *App. Prov.* 4.25 (prov.). Cf. an expanded Byzantine version in P., *Two Fables*, pp. 7 ff.

The master was playing with a Maltese dog and the ass was envious. He wanted to play too and kicked the master, who tied him to the manger. B., AnF. II + IIIδ and Rom. expand considerably, each in their own way; also, the first adds a closing statement of lament by the ass, the second and third a direct speech by the latter before its action.

A Cynic theme that each animal must act according to its nature and not envy that of the others; otherwise it suffers punishment.

There is emphasis on the themes of ἄνοια or foolishness and inappropriateness. The scheme of AnF. I is A/B/Csit.-Aact./Bact.-Cact. (punishment). The other versions add the elements indicated.

Stemma. Xv.: AnF., B./Dod./, Rom. It is likely that AnF. I eliminated the direct expression of the ass's thought and other details, judging by the agreements with the other witnesses. There are derivatives in Ps.-Luc. *Asin.* and in not-H. 230 (B. 125); in *App. Prov.* and not-H. 234, a proverb derived from this one. Rom. derives from the lost Ph. The theme of the Maltese dogs is also in H. 75.

Starting from AnF. I we can reconstruct quite a lot of verse:

ὁ δ' ὄνος φθονήσας ⟨δὲ⟩ προσέδραμε καὶ σκιρτῶν
τὸν δεσπότην ἐλάκτισε (mss. ἐ. τ. δ.)
παίοντας αὐτόν, τῇ φάτνῃ ⟨δὲ⟩ προσδῆσαι (a seclusion)

Cf. Vol. I, pp. 232, 514, 554, 582, 613; Vol. II, pp. 41, 207, 299, 301, 319, 336, 367, 470, 552.

R. v.D.

Supplementary documentation: Gal. *Adv. Jul.* 8.

Cf. Apu. *Met.* 9.1.

Galen both abridges and elaborates the fable. On the one hand, he omits the end of the fable, in which the ass is punished for imitating the dog; nor does he mention the motive of the ass's behaviour. On the other hand, Galen elaborately describes the behaviour of the dog, who is seen to lay himself down, leap, fawn, and bark. Terminology: κατὰ τὸν Αἰσώπου λόγον (Gal.).

Apuleius has another version of the episode told by Lucian, which might be compared with the fable. Cf. v.D., *Romance*, p. 518, n. 10.

H. 94

(= M. 83; 176 Ch., 92 P.; *TMI* J142.1)
Κύνες δύο
"The Two Dogs"

AnF. I + Ib [U] (11), AnF. IIIα, β (10); Archil. 128 (fr.), Ar. *V.* 894 ff. (deriv.?).

A master had two dogs, one for hunting and the other a house dog. When the former hunted, he gave a part to the latter. And when

the former complained to the latter, he received the reply that the master was to blame for not teaching him to work.

The fable comes from Archil. 238 (cf. also Ar. *V.* 894 ff.), but there we find the conflict between the two dogs, resolved against the house dog because it is fat, yet shows the signs of the chain. Here the Cynic theme of praise of πόνος or work is introduced, and the other of the same origin "do not reproach me, but...", on the formula for which, cf. Vol. I, p. 548. Scheme: B1/B2sit.-B1ind./B2dir. There are related fables, probably not derived from here: H. 194, 209, 294 (it comes directly from the same passage of Archil.), H. 204 (the same theme of those who deserve food). This latter fable and the one here may derive from that of the sheep and the dog in Xenophon (not-H. 226). Cf. also not-H. 152.

Stemma. Archil.: Dem. Phal.: Xv.: AnF.

There are metrical remnants different from those of Archil.:

ἐδίδασκε θηρεύειν	(mss. θ. ἐ.)
ἔφη πρὸς αὐτόν· ἀλλὰ μὴ μέμφου ἐμέ	(mss. ἐμὲ μ.)
τὸν δεσπότην δὲ οὐ πονεῖν διδάξαντα	(mss. ἀλλὰ τ. δ., ὅς οὐ π. με ἐδίδαξεν)
ἀλλοτρίους δὲ πόνους [⏑ –] κατεσθίειν	

Cf. Vol. I, pp. 230, 399, 513, 540, 560; Vol. II, pp. 18, 299, 319, 319, 320, 342, 437, 674.

R. v.D.

Supplementary documentation: cf. Nic. Dam. *FGH* 90F56 (anecd.).

Anecdote fabulized into H. 94. Cf. v.D., *Historiography* 1994, 126, p. 82; *Ainoi*, p. 662. For Ar., cf. Giner Soria, C., "El juicio del perro, *Vespae* 891–1008", in: *Actas del V Congreso Español*... 1978, pp. 269–275.

H. 95

(= M. 481; 117 Ch., 93 P.; *TMI* J552.3, DG 436)

Ἔχις καὶ ῥίνη

"The Snake and the File"

AnF. I + Ia (8); Ph. IV 8 (7); *Dact.* 9; Rom. [gvAd.Wiss., from Ph.] 62 (18).

The snake entered a forge and asked the file to give him something. It refused, saying that it receives, it does not give.

A Cynic situation fable (Bsit.-Bact.-Cdir.) on the theme that nature is unalterable and on the folly of those who do not recognize this: you cannot ask the wicked to do good. It is parallel to H. 59; the relationship between them is difficult to establish. However, the theme is perhaps ancient, derived from that of the scorpion and the rock in the *Ahikar*. In Greece cf. also H. 19, among other fables.

Stemma. Xv.: AnF., Ph./Rom./.

Minimal remnants of verse; there seem to be two choliamb endings:] ἡ δ' ὑποτυχοῦσ' εἶπε and] παρὰ πάντων εἴωθα.

Cf. Vol. I, pp. 362, 614; Vol. II, pp. 38, 126, 128, 136, 299, 319, 336, 350, 363; *Ahikar* 8.3.

R. Adr.
For Ph. IV 8, cf. Mañas, p. 127.

H. 96

(300 Ch., 94 P.; *TMI* J1041.1)
Πατὴρ καὶ θυγατέρες
"The Father and the Daughters"

AnF. I + Ia + Ib (14), AnF. IIIα, β, γ (15); Thgn. 25–26, S. fr. 481 N., Luc. *Icar.* 25, D.C. 56.40,7 (orig. theme).

A man had two daughters, one married to a gardener, the other to a potter. The father went to visit the first and asked her how things were going: she said they were going well for the most part, but told him to ask the gods for rain. He visited the second and she told him to ask for good weather. The father concluded that he did not know who to pray for (in AnF. III there is talk of the mother; this is older judging by the metre).

An anecdote that is very possibly the fabulization of the saying that Zeus' rain does not please everyone (in Thgn. and S., D.C. also refers to it). Scheme: A/B1/B2sit.-Aind./B1ind.-Aind./B2ind.-Adir. It is a double *agon* with two antagonists and a closing statement. Luc. probably alludes to the fable, which ironizes on the impossible task of the gods.

Stemma. Xv.: AnF. Both I and II preserve a part of the verse. Significant remnants, cf. Adr., *Tradición fabulística* I, p. 289.

γυνή τις οὖσα θυγατέροιν δυοῖν μήτηρ	(III, mss. θυγατέρων)
ἀνδράσι συνῆψε [	
ἐλθοῦσα τοίνυν [	
] καὶ πῶς ἂν ἔχοι διηρώτα	
τὰ μὲν ἄλλα, μῆτερ, [	
εὔχου δ' ὑετῶν ἡμῖν φοράν [	
ἐκεῖθεν ἐξελθοῦσα [	(mss. ἐ. δ' ἐ.)
ἐὰν σὺ μὲν ⟨τὴν⟩ εὐδίαν ἐπιζητεῖς	(I)
] συνεύξομαι;	

Cf. Vol. I, pp. 98, 489, 565; Vol. II, pp. 18, 299, 319, 366, 367, 449.

R. v.D.
Supplementary documentation: *Opusc. fab.* 2.13; Conr. Halb. *TM* III, pp. 182–183 M.-S.

In these versions the fable is Christianized (cf. H. 30, H. 34, H. 49): the father does not pray to the (pagan) gods but to (the monotheistic) *Deus*. Conrad adduces the fable to exemplify *desideria*. Both versions have an epimythium, which paraphrases Persius 5.53. Terminology: *exemplum*.

H. 97
(49 Ch., 95 P.)
Ἀνὴρ καὶ γυνή
"The Man and his Wife"

AnF. I + Ia (12), AnF. IIIα, β, γ [U] (12).

A husband who had an annoying wife sent her to his father's house to see how she would gets along with the servants. When she returned he asked her how they had received her. She said that the cowherds and shepherds had received her badly. The husband's conclusion was that if these, who were outside all day, had hated her, what could be expected from those that had lived with her all day.

A typically Cynic antifeminist anecdote that develops the theme of the annoying or unbearable wife, whom they had personified as

Xanthippe, Socrates' wife. Regular agonal scheme of debate: A/Bsit.-Aind./Bdir.-Adir.

Stemma. Xv.: AnF.

Limited Hellenistic verse, in both versions:

] πρὸς τὸν πατέρ' [αὐτὴν] ἔπεμψ' (I, cf. III)
οἱ βουκόλοι μ' ὑπέβλεπον χοὶ ποιμένες (id., mss. με κ. οἱ π. ὑπεβλέποντο)
ἀλλ', ὦ γύναι, εἰ [– ᴗ –] ἀπηχθάνῃ (I + III)
τί προσδοκᾶν χρὴ [(I, III mss. τί χ. π.)

Cf. Vol. II, pp. 18, 299, 319, 449.

H. 98

(116 Ch., 96 P.)
Ἔχις καὶ ἀλώπηξ
"The Snake and the Fox"

AnF. I + Ia (4); Par. 116, 1 [Bab] (6) and 2 [Mb] (8), Dod. 116 (10), *Tetr.* II 32a (4), 32b (4).

The snake was on some brambles and the current of the river carried him away with them. Seeing this from the bank, the fox said that the boat was as bad as the boatman.

A Cynic situation fable (Bsit-Bact.-Cdir.) on the theme that the wicked always accompany each other (cf. for example H. 200). There is an antecedent of the theme in the *Ahikar*.

Stemma. Xv.: Par. 1, Par. 2, Dod. (= *Tetr.* 1), *Tetr.* 2, AnF. The original model is preserved in Par. 2 in particular (and, put into dodecasyllables, in Dod. *Tetr.* 1); the other versions are summaries without new verse.

As I say, the model is obtained from Par. 2, with which there are sometimes more or less close correspondences; however, other versions help us to obtain a complementary fragment:

ἔχις [ ] εὐνάζετο (Par. 2, cf. Dod.)
ὃς ἦν ἐπ' ἀμπέλῳ τοῦ ποταμοῦ πλησίον.
] ἡ ⟨δ'⟩ ἔχις συνεπλάκη

ἰδὼν δ' ἀλώπηξ εἶπε [	(ἀ. δὲ θεασαμένη αὐτὴν I, Par. 1 εἶπε δέ τις ἰδών)
κακὴ μὲν ἡ ναῦς, ἀξία δὲ τοῦ ναύτου	(Par. 1, 2, cf. Dod.)
καὶ ἄξιος τῆς νηός ⟨ἐστ'⟩ ὁ ναύκληρος	(Par. 2)

Cf. Vol. I, p. 636; Vol. II, pp. 323, 18, 299, 304, 305, 345, 473, 511, 512; *Ahikar* 8.27.

R. Adr.
Supplementary documentation: cf. *Ahikar* 2.26.

R. v.D.
Supplementary documentation: *Opusc. fab.* 2.14.

This version has a variation in that the fox is replaced with a sage (*sapiens*), whereas the snake is explicitly said to be dead. The fable has an epimythium, which shows a cruel aspect of Medieval society: passers-by mercilessly mocking the hanged (note the first person plural forms *vidimus, solemus*). Terminology: *exemplum*. Typical fable word: *quidam*.

H. 99

(= M. 253; 108 Ch., 97 P.; *TMI* K551.3.2, cf. Aa Th 122C, DG 651)

Ἔριφος καὶ λύκος

"The Kid and the Wolf"

AnF. I + Ia + Ib (10), AnF. IIIα, β, γ [J] (11); Branc. 11 (10).

The kid that the wolf was pursuing proposed to play him the flute and let him dance before dying. The wolf did this and in the meantime the dogs arrived. Lament of the wolf.

A fable that, on account of its theme—the triumphant ingenuity of the weak—and structure, may be archaic or Classical. There is possibly derivation from an Egyptian theme, cf. Vol. I, p. 332. An agonal scheme, with the intervention of a third party and the final lament of the defeated: A/Bsit.-Adir./BAct.-Cact./Adir. In H. 198 a similar theme is developed.

Stemma. Xv.: AnF. Branc. The two versions of AnF. have access to the verse; Branc. comes from their model, already semiprosified, or perhaps from one already close to AnF. III.

Quite a lot of Hellenistic verse:

ἔριφος ὑστερήσας [	(I)
ἐπιστραφεὶς δ' ὁ ἔριφος εἶπε τῷ λύκῳ	(III εἶπε, I λέγει)
ἐπεί, πέπεισμαι, βρῶμα σὸν γενήσομαι	(mss. ὅτι σὸν βρ.)
] αὔλησον, ὅπως ὀρχήσομαι	(III αὔ. πρῶτον, I ὀρχήσωμαι)
] οἱ κύνες ἀκούσαντες	(I, III)
ὁ δ' ἐπιστραφείς [	(III)
] ἔδει γάρ με	(III, cf. I)
μάγειρον ὄντα αὐλητὴν μὴ μιμεῖσθαι	(mss. μὴ αὐ. μ.)

The penultimate verse must have originally begun with the traditional formula δίκαια πάσχω, modified in the semiprosification by δικαίως ταῦτά μοι γίνεται (III) or something similar (cf. I, but in Branc. still πέπονθα δίκαια, cf. Vol. I, p. 562).

Cf. Vol. I, pp. 145, 199, 215, 228, 332, 355, 364, 493, 553, 613; Vol. II, pp. 299, 319, 343, 350, 401, 674; M. 267; Egyptian fable, cf. Vol. I, p. 332; *Tantr.* I 6, pp. 24 ff. M. = *Panch.* I 9, pp. 81 ff. R.

R. Adr.
For an Albanian derivative, cf. Adr., *Fab. Balc.*, p. 75.

R. v.D.
Cf. Zafiropoulos, pp. 164–165.

H. 100

(107 Ch., 98 P.; *TMI* J974, DG 606)
Λύκος καὶ ἔριφος
"The Wolf and the Kid" (1)

AnF. I [only λ] + Ia + Ib (5), AnF. II + IIIδ (5), AnF. IIIα, γ (5), AnF. Ib [Tr] (6, in Hausr. II, p. 106); *Dact.* 14; B. 96 (6); Branc. 10 (5), Synt. 17, Syr. XIX (4), 21 (4), Par. 107 [Bab] (5), Dod. 107 (8), *Tetr.* I 31 (4), Diogen. 3.24 (all.).

A kid was on a roof (in a tower Ib, on a wall B.) and from there insulted a wolf who was passing. "It is not you that insults me, but the place", said the wolf. In Sy. it is about a fox and a lion shut in a cave.

A situation fable on the Cynic theme of καιρός or appropriateness; it probably derives from the insulting of the fox by the eagle from the high peak in Archil. (and H. 1). Scheme: Bsit.-Bact.-Cdir.

Stemma. Xv.: AnF., B/Par., Dod./, Branc., *Tetr.*; Y: Sy.

The ancient fable, originally of 4 verses, is mainly preserved in AnF. (on its various versions, cf. Vol. II, p. 294) and the very closely related texts of Branc. and *Tetr.*; B. alters it considerably. There is simple allusion in Diogenes. The Syriac fables present what is in fact a derivative.

The metre is obtained from AnF. I in particular, but in III there are some further remnants, which agree with Ib (close to Branc.):

] λύκον παριόντ' ἐλοιδόρει	(I)
κἄσκωπτεν αὐτόν [	(III, cf. Ib)
ὦ οὗτος, οὐ σύ με λοιδορεῖς	(II, cf. I, III)

Cf. Vol. I, pp. 99, 133, 398, 460, 575; Vol. II, pp. 193, 294, 299, 301, 319, 336, 363, 363, 367, 400, 405, 414, 430, 496, 499, 674; M. 65, 104, 245, 267, 366.

R. Adr.

Cf. Echoes in "The hawk and the partridge", in *Thousand and One Nights*, in Adr., *Doc. Supl.*, p. 218.

R. v.D.

Supplementary documentation: *Sud.* π 2298, τ 966 Adler; Nic. Call. Xanth. *Prog.* 1; Psel. *Orat.* 25.54 Littlewood (all.); *Opusc. fab.* 2.3; Conr. Halb. *TM* III, p. 179 M.-S.; Rinuc. 44.

Cf. Apostol. 4.62 (Ars. 6.58) (prov.); Macar. 2.66 (prov.); Greg. Cypr. L 1.59 (prov.); *Sud.* α 4666 Adler (prov.).

The *Suda* lexicon quotes the first three choliambs from B. (Βάβριος *bis*)—with slight textual variants, for which see Luzzatto – La Penna *in app. crit.*—to exemplify the meaning of τριγχός (vv. 1–2) and πρίων (v. 3).

Nicephorus gives a lengthy, rhetorical elaboration without essential variations. Nicephorus' version is provided with both a promythium and an epimythium.

Psellus alludes to the version featuring a fox and a lion.

The proverb which seems to go back to the fable is included in various paroemiographical collections.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has no variations (roof, wolf). Conrad adduces the fable to exemplify *contumelia.*

Rinucius gives a Latin prose translation of AnF. (107b Ch.). All three Latin versions have an epimythium.

Terminology: μῦθος, ἐπιμύθιον (Nic. Call. Xanth.); *exemplum* (*Opusc.*, Conr.), *fabula* (Rinuc.). Typical fable words: ποτε, [τις] (Nic. *quinquies*). Function: admonitory (παραινῶν Nic.) / comical (συγγελάσοντας Psel.) / illustrative (*significat* Rinuc.).

H. 101

(2 Ch., 99 P.)

Ἀγαλματοπώλης

"The Image Maker"

AnF. I + Ia + Ib [U] (9).

A man who possessed an image of Hermes wanted to sell it, announcing that the buyer would receive great benefits from the god. Someone passing asked why he did not keep these benefits for himself, and he replied that he needed fast help and the god offered it slowly.

A situation anecdote (Bsit.-Cdir.-Bdir.) of religious criticism: the seller is greedy and, at the same time, does not believe in the god very much.

Stemma. Xv.: AnF.

Limited verse. The clearest is ξύλινόν τις Ἑρμῆν [and τοιοῦτον ὄντα πωλεῖς [.

Cf. Vol. I, pp. 85, 593, 629; Vol. II, pp. 16, 299, 302, 303, 306, 319, 323.

R. v.D.

Cf. Zafiropoulos, pp. 112–113.

H. 102

(125 Ch., 100 P.)
Ζεύς, Προμηθεύς, Ἀθηνᾶ, Μῶμος
"Zeus, Prometheus, Athena, Momus"

AnF. I [not λ] + Ib (14); B. 59 (18); Par. 125, 1 [Ba] (13) and 2 [Bd] (16); Pl. *Prt.* 320d (orig.), Luc. *Herm.* 20 (15), *Nigr.* 32 (9), *VH* 2.3 (all.).

A competion between Zeus, Prometheus (Poseidon in the second line) and Athena: they built a bull, a man and a house respectively (a man, a bull and a house in line 2). Momus found fault: with the bull, because it did not have eyes on its horns, with the man, because his mind was not visible, with the house, because it did not have wheels. Angered by his criticism, Zeus expelled him from Olympus.

An aetiological fable that continues Classical themes and is related to that of the punishment by Zeus of those who wish to change their nature (of the type of "The Camel and Zeus", H. 119, cf. Vol. I, pp. 608 ff.). Yet in fact there is already a derived theme here, also contaminated with that of the competition between the gods (Athena and Poseidon for dominion over Attica, for example, also H. 106). On the other hand, there is a clear echo of the myth of Prometheus, cf. Pl. *Prt.* 320d, among other places. In fact, it is on the subject of the bull that there is the greatest echo of the ancient theme: added is the idea that man should be transparent, closely related to others by Euripides and that of the wicked, with whom we need to avoid having dealings (by means of the house with wheels). Momus is often mentioned by Lucian and the Cynics. The latter, I think, have created the fable, based on partially ancient themes.

The scheme, in general terms, is traditional: A1/A2/A3sit.-Bind./ A1act. (punishment, absent from line 2), but the three gods and the triple criticism in Momus' speech approach the techniques of the tale.

Xv. 1: AnF.; Yv. 2: Par. 1, 2, B., Luc.

There are two lines with complementary verse; sometimes one, sometimes the other preserves the ancient verse. It is logical for line 2, in which Zeus creates man and Poseidon the bull, to be old: Prometheus has nothing to do with the bull, and was introduced later as a creator. On the other hand, it is clear that line 1 preserves

an ancient ending, which is eliminated by line 2. This line 2 presupposes a semiprosified text that is different from the one underlying AnF.: there are remnants of it in Par. 1 and Par. 2, also in B.; but the latter expands considerably on one hand, yet on the other preserves some archaisms in agreement with AnF. (ᾑρέθη . . . κριτὴς ὁ Μῶμος, cf. AnF. M. κριτὴν εἵλοντο, Par. 1 κριτὴς δέ . . . ἦν ὁ M., Par. 2 κριτὴν προὐβάλλοντο). Luc., as I say, comes from line 2; in *Herm.* Poseidon enters and there is εἵλοντο, but he innovates by introducing Hephaestus.

Ζεὺς καὶ Ποσειδῶν καὶ Ἀθηνᾶ [	(Par. 1, 2; AnF. Προμηθεὺς)
Μῶμον κριτὴν εἵλοντο [	(AnF., cf. B.)
] τοῖς κέρασι μὴ θέντα	(AnF.)
ἵνα βλέπῃ, ποῦ τύπτει	(AnF., Par. 2, cf. Par. 1, B.)
] κατὰ νοῦν ἔχει	(AnF.)
τρίτον δ' ἔλεγε [	
Ζεὺς δ' ἠγανάκτει [	(AnF. Z. δ' ἀγανακτήσας, cf. Vol. I, p. 102)

Cf. Vol. I, pp. 79, 233, 554, 566, 608; Vol. II, pp. 41, 195, 196, 299, 301, 319, 333, 348, 366, 367, 373.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi*, as *Scol.* 6A1, 6T1, 3a, and Arist. 57A2): *Scol.* 6, fr. 889 *PMG* (all.); Arist. *PA* 3.2, 663a35–663b3 (all.); Ath. 15.50, 694E; Plu. *Mor.* 645B (all.); Luc. *Bacch.* 8 (all.?); id. *Icar.* 31 (all.?); id. *Hist. cons.* 33 (*si vera lectio*; all.?); Eust. *Od.* η 125; Nic. Chrys. *Prog.* 3 (44); Erasm. *Adag.* 1.5.74.

Lucian's writings seem to contain three more subtle allusions to this fable. Once (*Icar.* 31) Zeus refers to Momus' criticism of what others do. Elsewhere (*Bacch.* 8), Lucian refers to some fable about criticism by Momus. In yet another passage (*Hist. cons.* 33) reference is made to criticism by Momus of one's ingenious creations.

Nicephorus Chrysoberges rhetorically elaborates the fable, adding lengthy descriptions of the three gods' creations, leisurely voicing Momus' criticism, and applying various figures of speech. His version has both a promythium (the title) and an epimythium.

Erasmus clearly refers to the version in Lucian's *Hermotimus* (Minerva, Neptunus, Vulcanus). Erasmus asserts that Plato, too, alludes to the fable, but the passage which he in all probability has in his mind

(*R.* 6.2, 487a) is a general reference to mythology, not an allusion to this particular fable.

The *scolion* (quoted by Athenaeus and Eustathius), Plutarch, and Aristotle allude only to one detail of the fable each, viz. the former two the creation of man, the latter to the creation of the bull. Eustathius explicitly connects the the *scolion* with the fable, and relates the respective part of the story (about Prometheus' creation of man criticized by Momus). Remarkably enough, both Plutarch and Aristotle criticize the part of the fable alluded to. Plutarch criticizes Aesop, because it is possible indeed to recognize a man's characters; therefore, gates in one's breast are not necessary at all. Aristotle criticizes Momus, because the bull's horns are in their right place where they are; in the places suggested by Momus they would have hindered the bull's movements. Aristotle's allusion contains two subtle variations: first, Momus criticizes the creation (the bull) instead of its creator (Poseidon/Zeus); secondly, Momus finds that the bull's horns should have been placed on its shoulders to be able to deliver a stronger blow instead of below the eyes (B., Luc. *VH*, Par.)/in front of the eyes (Luc. *Nigr.*)/the eyes on the horns (*fab. aes.*) to see better where to strike.

The fable is ascribed to Aesop by both Plutarch and Eustathius. Terminology: ἐπιμύθιον (Luc. *Bacch.*), μῦθος ((Luc. *Bacch.*, Eust., Nic. Chrys.), *fabula* (Erasm.). Typical fable words: ποτέ, [τις] *bis* (Nic.); *quendam* (Erasm.).

For Nic. Chrys., cf. Widmann, pp. 249–252.

H. 103

(163 Ch., 101 P.; *TMI* J951.2, Aa Th 224*, Tu 1360, DG 470)
Κολοιὸς καὶ ὄρνεις
"The Rook and the Birds"

AnF. I + Ia + Ib (12), AnF. II + IIIγ, δ (15), Ib + Par. 125, 2 [Mo] (11); Ph. I 3 (16), B. [AG] 72 (24), Aphth. 31 (10); Par. 125, 1 [Ba] (13), *Tetr.* I 29 (4); Rom. [gvWiss. + Ad. = *Ph. sol.*] 45 (26), Phld. *Rh.* II, p. 68 (all.), Hor. *Ep.* 1.3.18 ff. (all.), D.L. 6.80 (the Κολοιός of Diog.), Lib. VIII 26 Foerster (2), Theoph. Sim. *Ep.* 34 Boiss. (27).

In AnF. it is Zeus that calls the contest to decide who reigns over the birds; the rook puts on other birds' feathers and when Zeus is

about to choose it, the birds remove the feathers one by one, so it is discovered that it is the rook. In other versions there are important variants. Thus in Ph. the rook returns to its own kind and is rejected; a bird makes a "closing statement" against those that do not respect nature. In B. it is a beauty contest called by Iris for Zeus; there is the bathing of the birds, the admiration of Zeus for the rook and its unmasking by the swallow: in spite of its protests, it is undressed by the birds. These are derivations of an ancient model better preserved in Lib., Aphth., Theophyl.; in it the competition is promoted by Zeus, but themes later preserved by B. are already there, such as the bathing of the birds, the surprise of Zeus and the bird that unmasks the rook (the owl in this case); the ending is absent from B. Cf. more details in Vol. II, pp. 103 ff.

The fable is probably Classical, on account of its theme and structure: a contest to decide the king of the animals and the impossibility of hiding one's own nature with disguises. It may be parallel to the fable by Archilochus of the monkey unmasked by the fox (*Ep.* VI), but it may also be a derivative of it. The relationship with Indian themes, such as those of the kingdom of the birds and disguise (cf. Vol. II, p. 604) may also suggest the antiquity of the theme, but does not offer any certainty. In any event, the fable appears from the Hellenistic Age through Phld., even with metre (ἀλλοτρίοις ... πτεροῖς ... κεκόσμηκεν, cf. *Tetr.*, Aphth., Lib.), cf. also Hor. (with an ending of action, as in AnF., B.) and the Κολοιός of Diog. If, as is likely, he was referring to this fable, it shows that the theme of nature that it develops was considered as their own by the Cynics. Note that the replacement of the owl with the swallow also occurs in H. 39. The scheme can be established as follows:

AnF.: C/Asit.-Bact./Aact.

B.: C1/Asit.-Bact./C2act.-A2act./Bdir.-Aact.

Ph.: Bact./Aact.-Bact./Adir. (contaminated version, cf. below).

Lib.: C/Asit.-Bact./Cact.-A2act./

There are parallel themes, either derivatives or not, in various fables: the election of the king in H. 244, 249 (as well as H. 83, 85); the animal that fails despite his disguise (H. 125, 131). Ph. contaminates with H. 244.

Stemma. Xv. 1: Lib., Aphth., Theoph.; Yv. 1 (red.): AnF., Ph./Rom./; Zv. 1 (red.): B./Par./, *Tetr.*

In short, we are dealing with a fable with a single primary model, where the verse is best preserved in Lib., Aphth. and Theoph., cf.

Vol. II, p. 248. Apart from this, there are two summarized, semi-prosified lines, the first of which ends up in AnF. and Ph.: cf. Vol. II, pp. 62, 365, where the complementary verse of this line can be seen. The other was expanded again by B. and *Tetr.* needs to be included in it; in spite of the agreements with B., *Tetr.* does in fact have certain archaisms that reveal the intermediate model (cf. Vol. II, pp. 503, 505). Both derived lines sometimes preserve ancient elements and sometimes innovate, cf. Vol. II, pp. 62 ff.

The metrical elements preserved can be seen in Vol. II, in the locations that I have just cited.

Cf. Vol. I, pp. 71, 177, 210, 233, 326, 460, 494, 531, 564, 635, 613; Vol. II, pp. 62 ff., 126, 130, 141, 185, 189, 237, 248, 299, 323, 324, 345, 365, 376, 379, 410, 470, 503, 505, 604; M. 140, 142; *Tantr.* III 2, p. 110 H. = *Panch.* III 1, pp. 304 ff. T., also *Tantr.* III 1, p. 109 H. etc. (disguise), *Tantr.* II frame, pp. 57 ff. H. = *Panch.* I frame, pp. 213 ff. R., etc. (king of the animals).

R. Adr.

Cf. v.D., *Ainoi*, pp. 305 and 307 (Phld. 42A1ab). Also, Austin, H.D., "The Origin and Greek Versions of the Strange-Feathers Fable", in *Studies Elliott*, I, pp. 305–327; Della Corte, pp. 29 ff. For Ph. I 3, cf. Mañas, p. 88.

R. v.D.

Supplementary documentation (cf. v.D., *Historiography* 1993 p. 34, 1994 pp. 131–132 nn. 148–156; *Romance*, pp. 524–525): Ach. Tat. 2.38.2 (all.); Nic. Basil. *Prog.* 1.7; Luc. *Apol.* 4 (all.); id. *Pseudol.* 5 (all.); Tat. *Orat.* 26 (all.); Tert. *Adv. Val.* 12 (all.); Rufin. *Apol. c. Hier.* 2.27–28 (all.); Lib. *Ep.* 19.7 (all.); id. *Ep.* 1522.3 (all.); id. *Or.* 57.55 (all.); Them. *Or.* 24, 306b (all.); Hier. *Ep.* 108.15 (all.); id. *Lib. Did. Alex. de Spir. s. Praef.* (all.); Gr. Naz. *Carm. Mor.* 1.29.55–57 (all.); id. *Or.* 4 *c. Jul.* 1.107 (all.); Thdt. *Affect.* 7.37 (all.); Pomp. Porph. *in Ep.* 1.3.15 (all.); Pseudacr. ibid. (all.); Eun. *Hist.* 87 (all.); Psel. *Orat.* 14.164–165 Littlewood (all.); id. *Or. Hag.* 8.34–35 (all.); Eust. *Eth.*, p. 331 Tafel (all.); id. *Il.* Ω 581 (all.); id. *Od.* ω 1 (all.); Tz. *Ep.* 42 (p. 61 Leone) (all.); Nic. Chon. *Or.* 11 (p. 108 Van Dieten) (all.); *Opusc. fab.* 2.18; *Dial. creat.* 54 (p. 197.14–21 Grässe); ibid. 24–25 (all.); Erasm. *Adag.* 3.6.91 (all.); id. *Cop.* 2 (p. 255 Knott) (all.); id. *Mor. enc.* 3 (all.); Rinuc. 45.

DU: *Esop.* 38; *TC* 54 (*bis*). EN: *DCM* 54 (*bis*). FR: *DdC* 54 (*bis*). HE: Berech. *MS* 29.

The numerous allusions witness that this fable is immensely popular; brief references to "Aesop's jackdaw" (e.g. Tert.; Erasm. *Adag.* 3.6.91, *Cop.* 2) are apparently sufficient to identify the fable. Various authors (Luc., Lib., Hier., Gr. Naz., Psel., Eust., Erasm.) allude to the fable more than once. The fable is so well-known that it may be essentially changed; thus, Eunapius (cf. Lib. *Ep.* 1522) states that the jackdaw is deprived not only of its borrowed but also of its own feathers; likewise, Libanius says that he is afraid of "his own [instead of "borrowed"] feathers". Furthermore, Eustathius (*Eth.*, p. 331 Tafel) suggests that the jackdaw is not only deprived of its superficial but also of its hidden feathers. Most allusions are so brief that it is not clear to which version they refer. Some allusions, however, do contain more specific information: Themistius makes mention of the beauty contest (ἀγών) in which the jackdaw competed with borrowed feathers; Tzetzes more specifically alludes to the version (known from Libanius, Aphthonius, and Theophylactus) in which the jackdaw was unmasked by the owl. Moreover, Rufinus clearly refers to Hieronymus, Porphyry and Pseudacro to Horace.

The only new Greek full version, by Nicephorus, is a rhetorical elaboration which contains some variations. The beauty contest is organized by the birds themselves, not by Zeus; the birds do not only strip the jackdaw of his borrowed feathers but also tear him to pieces.

The version in the *Opusculum fabularum* has a variation in that Jupiter does not preside the election of a bird king, but celebrates his wedding, an element which may derive from H. 108 and/or H. 248. In the *Dialogus creaturarum* the pagan element of this variation is omitted (cf. H. 80): the birds just go to a wedding. This version occurs within the elaboration of another fable (S. 306). It is immediately followed by an anecdote about a Parisian lady's wig which is compared to the jackdaw's borrowed feathers (*ad modum cornicis*).

The versions by Nicephorus and in the *Opusculum fabularum* have an epimythium; the latter applies the fable to women's clothing and cosmetics.

Rinucius gives a Latin prose translation of AnF. (163b Ch.). His version, too, has an epimythium. Function: illustrative (*significat*).

Terminology: μῦθος (Ach. Tat., Lib., Them., Gr. Naz. (*Carm.* 1.29.55–57), Eun., Eust. (*Eth.*, *Od.* 24.1), *fabula* (Rinuc.), *fabella* (Pomp.

Porph. *in Ep.*), *apologus* (Erasm. *Adag.*), *exemplum* (*Opusc. bis*). The fable is ascribed to Aesop by Lucian (*Pseudol.* 5), Hieronymus (*Ep.* 108.15), Erasmus (thrice), and in the *Dialogus creaturarum* (*refert Esopus*). Typical fable words: ποτε (Niceph.), *quaedam* (*Dial.*).

Cf. Fuchs, M., *Die Fabel von der Krähe, die sich mit fremden Federn schmuckt, betrachtet in ihren verschiedenen Gestaltungen in der abendländischen Literatur*, Diss. Berlin (publ.: Schade) 1886; Schwarzbaum, pp. 178–188; Zafiropoulos, pp. 104–105. For Rom. (Ad.), cf. Bertini, *Fedro*; eund. - Gatti, pp. 106–107. For *Dial. creat.*, cf. Schippers 93. For Rinuc., cf. Pillolla, p. 227.

H. 104

(110 Ch., 102 P.; *TMI* A1344)

Ἑρμῆς καὶ Γῆ

"Hermes and the Earth"

AnF. I + Ia + Ib (8).

Zeus moulds man and woman and sends Hermes with them to make a cave in the earth. The Earth refuses and Hermes insists; so the former says that they can dig what they want, since they will return that earth.

The fable is aetiological and touches the theme of unavoidable death, cf. Vol. I, pp. 622 ff., a Cynic theme not understood by the author of the epimythium. The scheme is uncommon: C1/C2/Bsit.-C2act./Aact.-C2ind./Adir. (where C1 and C2 = Zeus and Hermes, B = man, A = Earth). There is a kind of *agon* that does not involve man, the victim, directly, but only indirectly.

Stemma. Xv.: AnF.

Some fragments of verse can be restored:

Ζεὺς ἔπλασ' ἄνδρα καὶ γυναῖκα (mss. πλάσας)
] ὅσον βούλονται
] κλαίοντες ἀποδώσουσιν

Cf. Vol. I, pp. 39, 608, 622; Vol. II, pp. 16, 299, 319, 344.

R. v.D.

Cf. Zafiropoulos, p. 70.

H. 105

(112 Ch., 103 P.; *TMI* X242)
Ἑρμῆς
"Hermes"

AnF. I + Ia + Ib (7), AnF. IIIα, β + IIIγ [J] (7).

Zeus told Hermes to serve all artisans a lie drug. He served it out equally, but there was a lot of the drug left and only the shoemaker served it to himself. That is why all artisans lie, but shoemakers the most.

A highly derivative divine anecdote of the aetiological type, with a critique against shoemakers. It is a situation fable (B1/B2sit.-B2act.), but of an anomalous type; the victim only enters passively.

Stemma. Xv.: AnF.

There are some remnants of verse:

] φάρμακον χέαι (I)
λαβὼν ὅλην τὴν θυίαν [
] τεχνίτας ἅπαντας ψεύδεσθαι, (II)
μάλιστα δέ [

Cf. Vol. I, p. 564; Vol. II, pp. 18, 299, 302, 319, 449.

R. v.D.
Cf. Zafiropoulos, pp. 112, 157.

H. 106

(122 Ch., 104 P.)
Ζεὺς καὶ Ἀπόλλων
"Zeus and Apollo"

AnF. I + Ib (7); B. [AMb] 68 (10); *Tetr.* I 46.

Zeus and Apollo competed over their skill with the bow. Apollo shot and when Zeus did so, his stride was as long as the distance of Apollo's shot.

A small divine agonal anecdote that demonstrates Zeus' superiority (Stoic?). The scheme of AnF. is A/Bsit.-Bact./Aact.; B., who intro-

duces Hermes, complicates the scheme with two direct speeches, one by Apollo at the beginning and the other by Zeus at the end; this also appears in *Tetr.* as a closing statement.

Stemma. Xv.: AnF., B., *Tetr.* These are derivations of a metrical fable of 4 verses; B. expands (cf. Vol. II, p. 192); *Tetr.* sometimes agrees with one version, sometimes with another (cf. Vol. II, p. 498); that is to say, he also dates back to the original.

Remnants of verse:

Ζεὺς καὶ Ἀπόλλων τοξικῆς πέρι ἤριζον	(mss. π. τ.; cf. Vol. I, p. 577)
ὁ Ζεὺς διέβη ὅσον Ἀπόλλων ἐτόξευσε	(I Ζεύς, B. *Tetr.* ὁ Ζεύς)

Cf. Vol. I, pp. 230, 553, 558, 577, 611; Vol. II, pp. 15, 16, 42, 191, 192, 299, 319, 336, 366, 496, 498.

H. 107

(140 Ch., 105 P.; *TMI* A1321, Aa Th 173, 828)
Ἵππος, βοῦς, κύων καὶ ἄνθρωπος
"The Horse, the Ox, the Dog and the Man"

AnF. I [not OE] (21); B. [AG] 74 (17); Par. 140 [Bab Mb] (16).

After man had been created by Zeus and a house had been built for him, the horse, the ox and the dog subsequently came to ask for his protection; he gave it in exchange for their giving him some years of their lives. The result is that in the age of the horse man is boastful, in that of the ox he is tyrannical, in that of the dog he is irritable.

An aetiological fable related to the theme of the creation of man, added to which is that of his character (cf. H. 110, not-H. 268, etc.). It perhaps has an ancient origin (there is an echo of Mimnermus 5.1, the ὀλιγοχρόνιον), but the structure is Cynic. For the theme of the animals that ask for shelter in man's house, cf. H. 39, also H. 238. The structure is triple, that of a tale, ending with an internal conclusion ("so it happened . . ."): B1/B2sit.-C1ind.-C2ind./B2ind.-C2ind./B2ind.-C3ind./B3ind.-concl.

Stemma. Xv.: AnF., B./Par./. Babrius simplifies the subject: he

eliminates the prologue and describes all the action directly. Par. is derived from it.

Some metrical remnants:

] ὀλιγοχρόνιον [αὐτὸν] ἐποίησεν
καὶ δήποτε σφοδροῦ κρύους
] ὕοντος ἵππος ἀντέχειν
] δρομαῖος ἧκε πρὸς τὸν ἄνθρωπον (cf. Vol. I, p. 560)
] ὅπως σκέπῃ αὐτόν
] ἔφη τοῦτο ποιήσειν
] ὑπομένειν τὸν χειμῶνα
] ἐτῶν ἀριθμόν τινα
αὐτῷ παράσχῃ [
] τὸ δὲ τελευταῖον κύων
ψύχει διαφθειρόμενος ἧκε [
οὕτω τε συνέβη [
] ὅταν [μὲν] ἐν τῷ Διός
χρόνῳ γένωνται [
] ὅταν δ' εἰς τὰ τοῦ ἵππου
ἔτη γένωνται [
] ὑλακτικοὺς τυγχάνειν

Cf. Vol. I, pp. 460, 555, 560, 564, 608; Vol. II, pp. 16, 41, 299, 301, 319, 333, 470.

R. v.D.

Supplementary documentation: *Opusc. fab.* 2.16; Conr. Halb. *TM* III, pp. 183–184 M.-S.

These versions have a variation in that they specify (cf. H. 53) man's age: Jupiter gave him thirty (*XXX Opusc.*) years, to which each animal added twenty (*XX*). It is easy to calculate that life expectancy has increased since antiquity. Conrad adduces the fable to exemplify *senectus*. Both versions have an epimythium, which contains an allusion to Cic. *Cato* (*Tul<l>ius (in libro) de senectute*) 55. Terminology: *exemplum*.

Cf. McKenzie, K., "An Italian Fable, Its Source and Its History", *Modern Philology* 1, 1903–1904, pp. 497–524; Brednich, R.W., "Die verschenkten Lebensjahre", *EdM* 8, 1996, col. 833–835; Schöne, A., "Lebenszeiten des Menschen", ibid., col. 842–846.

H. 108

(126 Ch., 106 P.; *TMI* A2231.1.4)
Ζεὺς καὶ χελώνη
"Zeus and the Tortoise"

AnF. I + Ib, AnF. IIIα, β + III [J] + Ia [A] (8); Cerc. 2 (all.).

Zeus invited all the animals to his wedding and only the turtle arrived late. When asked why, he justified himself with his love of his home. And Zeus condemned him to always carry it around.

An aetiological fable that explains why the turtle always wears its shell. It may be old, but is more likely to be Cynic, as the turtle symbolizes the Cynics; however, it is constructed on a traditional model. It appears for the first time in Cercidas. Cf. Gerhard, p. 247. The scheme is: A/Bdir.-Aind./Bdir.-Acc.

Stemma. Xv. AnF., Cerc.

The metre is reconstructed based on AnF.

γάμους τελῶν Ζεὺς πάντα τὰ ζῷ' εἱστία	(III Z. γ. τ., I γαμῶν)
μόνης δὲ τῆς χελώνης ὑστερησάσης	(I om. τῆς)
] ἐπὶ δεῖπνον οὐκ ἦλθε	(mss. τὸ δ.)
] οἶκος φίλος, οἶκος ἄριστος.	

Cf. Vol. I, pp. 535, 606, 555, 565, 609; Vol. II, pp. 18, 299, 319, 344, 365, 556, 677.

R. Adr.

Supplementary documentation: *Min. fab.* 2.

The tortoise walks with its shell, which allows it to rest when it pleases.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi*, as Cerc. 22T1): Stob. 4.16.7; *App. Prov.* 4.15 (all.?).

Stobaeus quotes Cercidas' allusion as an example of ἡσυχία.

The *Appendix proverbiorum* seems to contain a reference to the fable, which is comparable with Cercidas'.

Cf. Dähnhardt, IV, pp. 275–276; Zafiropoulos, p. 105.

H. 109

(= M. 498; 120 Ch., 107 P.; *TMI* J1908)
Ζεὺς καὶ ἀλώπηξ
"Zeus and the Fox"

AnF. I + Ia (12); Rom. [vWiss. = *Ph. sol.*] 97 (13).

Zeus made the fox king of the animals, on account of his intelligence. But wishing to test his gluttony, he released a beetle and the fox got up from his litter and tried to catch it. Zeus then returned him to his former situation. Ph. (in Rom.) gives a more dramatic version: Jupiter became a man and made the fox sit on his couch. But he saw a beetle and rushed after it; Jupiter banned him from his couch.

The fable, as it appears in AnF., is derived from the theme that Zeus punishes those who do not want to follow their nature, and in an aetiological context, in H. 119, 172. There is perhaps also an echo of the dethroned monkey in Archilochus and, certainly, of that of the king of the animals; but the setting is Hellenistic, cf. the litter or φορεῖον. In fact, the Archilochean theme is inverted: the fox, though intelligent, is dethroned on account of his greed, which happens to the monkey in the ancient fable. At the same time, there is an echo of H. 50, which is a fable of this same type that Phaedrus probably contaminates in his, cf. Thiele, *Hermes* 43, 1908, p. 347 (Nøjgaard, II, p. 428). The scheme of AnF. is: A/Bsit.-Aact./Bact.-Aact. (punishment); that of Ph. is A/Bsit.-Bact./Aact.

Stemma. Xv.: AnF., Ph. (in Rom.).

] ἀλώπεκος τὸ συνετὸν τῶν φρενῶν	(perhaps: ὁ Ζεὺς etc. | ἠγάσατο, based on the Ζεὺς ἀγασάμενος, etc. of the mss.)
] ζῴων ἐνεχείρισε	
] εἰ τὴν τύχην μεταλλάξας	(mss. μεταλλάξασα)
] συλλαβεῖν [αὐτὸν] ἐπειρᾶτο	(cf. Vol. I, p. 559)
] τάξιν ἀπεκατέστησεν	

Cf. Vol. I, pp. 559, 566, 610; Vol. II, pp. 16, 299, 319, 333, 541, 552.

R. v.D.
Cf. Zafiropoulos, pp. 77–78.

H. 110

(121 Ch., 108 P.; *TMI* L301)
Ζεὺς καὶ ἄνθρωποι
"Zeus and Men"

AnF. I + Ia (8).

When Zeus made men, he ordered Hermes to give them intelligence. He used the same portions, but the small ones were filled and the big ones were not; for this reason big men are more foolish.

Derived from aetiological fables related to the theme of creation, such as H. 102, 105 and many more. It adds the Cynic theme of the foolishness of athletes, cf. Vol. I, p. 626. Scheme: A1/A2sit.-A2act.-conclusión.

Stemma. Xv.: AnF.

Very little verse:

] αὐτοῖς ἐγχέαι·
κἀκεῖνος [
φρονίμους γενέσθαι, τοὺς δὲ μακρούς [

Cf. Vol. I, pp. 402, 593, 608; Vol. II, pp. 16, 299, 319, 344.

R. v.D.
Cf. Zafiropoulos, p. 157.

H. 111

(119 Ch., 109 P.; *TMI* T1)
Ζεὺς καὶ Αἰσχύνη
"Zeus and Shame"

AnF. I (9), AnF. IIIα, β + IIIγ [J] + Ia (11).

When Zeus made men, he forgot to give them shame. Not knowing where to put it in, he put it in their ass. Shame agreed, on condition

that if another entered there it would come out. That is why homosexuals are shameless.

An aetiological story, on the theme of the formation of men by Zeus (Pl. *Prt.* 320d), created by the Cynics as an attack on homosexuality (cf. Vol. I, p. 624). The scheme is: B1/B2sit.-B1act./B2dir.-concl.

Stemma. Xv.: AnF.

Limited traces of verse:] μόνης δ' Αἰσχύνης,] ἐπεὶ δὲ σφόδρα,] ὁμολογίαις εἴσειμι ὡς,] εὐθὺς ἐξελεύσομαι.

Cf. Vol. I, pp. 402, 440, 600, 624; Vol. II, pp. 18, 299, 319.

R. v.D.
Cf. Zafiropoulos, p. 122.

H. 112
(132 Ch., 110 P.; *TMI* J558)
Ἥρως
"The Hero"

AnF. I + Ia (7); B. 63 (12); Syr. LI (6), 51 (5).

A man had the image of a hero in his house and offered it expensive sacrifices. One night he appeared and told him to stop these sacrifices, because if he ruined his house this way, he would blame him.

A small anecdote of criticism of the superstitious. It is a situation anecdote: Bsit.-Bact.-Cdir. Babrius introduces a second Bdir. (Bact.-dir.).

Stemma. Xv.: AnF., B., Syr. While B. expands (there are no lexical or metrical agreements), Syr. keeps the text almost identical, introducing a Christian epimythium.

See the verse in Vol. I, p. 81, and Vol. II, pp. 308, 312.

Cf. Vol. I, pp. 76, 79, 81, 511, 513, 563, 570, 628; Vol. II, pp. 16, 41, 191, 299, 308, 312, 319, 336, 405, 421.

R. Adr.
Supplementary documentation: cf. Lokman 16 (line Syr.).

R. v.D.
Supplementary documentation: Georg. *Gnomol., Anecd. Gr.* I, p. 31 (all.).

Georgides includes in his *Gnomologium* an epimythium from Babrius. Cf. Zafiropoulos, p. 68.

H. 113

(131 Ch., 111 P.; *TMI* J451.3)
Ἡρακλῆς καὶ Πλοῦτος
"Heracles and Plutos"

AnF. I + Ia + Ib; P. Ryl. 3 (20), Ph. IV 12 (8); cf. Prodic. 1 *ap.* X. *Mem.* 2.1.21–34.

When Heracles celebrated his apotheosis on Olympus, he greeted the gods as they entered, but did not want to do so with Plutos. When asked why by Zeus, he said that he had always seen him going around with the wicked. Small differences in detail between the versions.

A divine anecdote with a Cynic character (cf. Thiele, *Hermes* 41, 1906, pp. 566 ff.) appearing in which are Heracles, the god of the Cynics, and Plutos, the god of wealth, who is reviled. The fable is probably derived from the well-known narration by Prodicus on "Heracles and Virtue" (not-H. 89), combined with the themes of Heracles, the god of the Cynics, and Plutos. It is an expanded situation narration: A/B/Csit.-Cind./Adir.

Stemma. Xv. 1: AnF., B., Ph.; Yv. 2: *PRyl.*

There are two primary models. The partial restoration of the model of the *PRyl.* can be seen in Vol. I, p. 58. In Vol. II, pp. 128 ff. the reader can see the organization of the fable in two lines, in contrast to my theory Adr., *Papiro Rylands*, pp. 349 ff. However, the relationships within another line are essentially reconstructed well in this article, that is to say, between AnF. and Ph., see also the loc. cit. in Vol. II, where the reconstruction of the metre that underlies AnF. can also be found.

Cf. Vol. I, pp. 19, 58, 230, 426f, 552, 557, 565, 588, 615; Vol. II, pp. 83, 84, 128, 125, 128, 139, 299, 321, 322, 336.

R. Adr.
For Ph. IV 12, cf. Mañas, p. 129.

R. v.D.
Cf. Zafiropoulos, p. 151.

H. 114 and Ib

(= M. 163; 243 Ch., 112 P.; *TMI* J711.1, Aa Th 280A, DG 35)
Μύρμηξ καὶ κάνθαρος
"The Ant and the Beetle"
"The Ant and the Cicada"

AnF. I [AECasCG = Ia?] + AnF. Ia (12), AnF. Ib: I [CasCG] + III [Br.] + Ib [B] (12), AnF. IIIα, β, γ [W] + Par. 336 [Ba] (7); B. 140 [= Ps.-Dos. 17] (8), Aphth. 1 (7), Av. 34 (20); Branc. 14 (7), Synt. 43 (13), Syr. XL (10), 40 (10), Dod. 336 1 [Ca] (14), 2 [Cbdh] (14), *Tetr.* I 6 (4), II 25 (4); Rom. [gAd. = Ps.-Dos. 17] 93 (17); Luc. *Ep. Sat.* 402 (prov., cf. I + Ia), Theoph. Sim. *Ep.* 61 Boiss. (18), Doxop. II 177–190 Walz (all.).

Original version (*Ib*) (see below): in the winter, the ant lived off food stored in the summer, the cicada was hungry. He asked the ant for help, but he denied it to him, asking what he had done in the summer. The cicada said he had sung and entertained the walkers. And the ant replied "well, dance in the winter". Summarized version (Branc., Aphth., Theoph., Doxop.): similar, but it begins with a description of summer, with the song of the cicada and the work of the ant (Aphth. suppresses the dialogue). Revised version (I + Ia): activity of the two animals, now the ant and the beetle, in the verse: request by the beetle and refusal by the ant.

It is an agonal fable, of Cynic origin, in praise of πόνος or the toil of the ant (an animal that does not appear in the Classical fable) in contrast with the inactivity of the cicada, who died in the winter. The summarized version does no more than abbreviate and yet lengthens the beginning, which now refers to the summer. The revised version replaces the cicada with the beetle, a characteristic animal of the Cynic fable, cf. H. 86 (from H. 3). The original scheme is A/Bsit.-Bind./Adir.-Bdir./Adir., that is to say, it includes a debate

in two acts, closed by the winner's ingenious remark. Starting from this, in *Tetr.* the beginning A/Bsit. is eliminated.; the scheme of the summarized version remains approximately stable (except for Aphth., who eliminates the dialogues), while that of the revised version abbreviates the ending (A/Bsit.-Bind./Adir.). Cf. Adr., *Tradición fabulística* I, pp. 291 ff. and the references. Cf. a derivative in not-H. 112 (Ph. IV 25).

The *stemma* is complex and offers certain doubts; I refer the reader to the locations indicated under Vol. II. In general terms, we may postulate: Xv. 1: AnF. I, III = Par. (+B.), B. (= Ps.-Dos. 17)/ Av.?/, Synt., Syr., Dod. 1,2 (+B.), *Tetr.* 1,2; Yv. 2 (summ.): Branc., Aphth. Theoph., Doxop.; Zv. 3: Ia.

The original verse is quite well preserved in the various versions, particularly in AnF. I, but AnF. III = Par. and the others, even Sy., are of some help. Clearly, B. (which is in fact the Ps-Dos., from where Dod. and III = Par., also Rom. partially derive) has his own verse, but preserves remnants of the ancient verse; his derivatives contaminate with the original. On the other hand, some verse is added in the summarized version, particularly in Aphth. (Branc. has dodecasyllables). As for the revised version, it has new verse.

On the other hand, some doubts remain on the *stemma*. On one hand, on the position of Av. and Doxop.; Luc. is a simple allusion. On the other, on splits from the main line: for example, together with a ποῦ ἦς τῷ θέρει in Ib (cf. Syr.) there is πῶς γὰρ οὐκ ἔχεις (*Tetr.* I 6), πῶς οὐκ ἔσχες (Dod.) and the τί οὖν ἐποίεις of B. finds an echo in *Tetr.* II 25 and in Synt. There are possibly metrical subrecensions with remodelled verse (but Synt. and Syr., which differ in the text cited above, agree on other elements, as do the two versions of *Tetr.*). Finally, from which of them does the summarized version come? At one point at least it separated from Ib and moved closer to other versions (such as Branc. in the case of the "as you do not have" cited). Cf. a derivative in not-H. 112 (Ph. IV 25).

Although I give reconstructions throughout Vol. II, here I consider it important to give an overview of the reconstruction, referring the reader to that volume to justify it in the locations where this is necessary.

Verse 1 (based on complete verse and summary). I take the data from *Ib*, except where indicated otherwise:

χειμῶνος ὥρᾳ [	(B. and derivs., cf. also Synt.)
μύρμηξ δὲ πολλάς [	
] καὶ ψύχει πολλῷ	
] γευσάμενος σωθείη	
μύρμηξ πρὸς αὐτόν φησί· ποῦ ἦς τῷ θέρει	(mss. ποῦ, φησί, cf. above)
πῶς οὐ συνῆξας ⟨τὰς⟩ τροφὰς ἐν ἀμητῷ;	(cf. AnF. III + Par., Branc.)
οὐκ ἐσχόλαζον, ἀλλὰ μουσικῶς ᾖδον	(III c., invers.)
χειμῶνος ὀρχοῦ, φησί, εἰ θέρους ηὔλεις	(B. preserving the χ. ὀ. as well as its derivs., *Ib*, *Tetr.* I 6, II 25; for the rest, cf. Synt., Av.)

Verse 2:

Some new metric fragments in Aphth. correspond to the initial modification: particularly συλλέγειν καρποὺς I ἐξ ὧν ἔμελλον [.

Verse 3 (1):

] ἄρουραν περιπατῶν	
ὥρᾳ θέρους μύρμηξ [	
] ἰδὼν ἐταλάνιζε	(Vol. II, p. 16)
] πόνων ἀφειμένα ῥᾳστώνην ἄγει	
ἔφη πρὸς αὐτόν· κάνθαρ' εἰ ἐπόνεις τότε	(mss. ὦ. κ. and τ. ἐ.)

Cf. Vol. I, pp. 74, 75, 84, 180, 433, 553, 555, 593, 605, 618, 634, 639; Vol. II, pp. 15, 16, 66, 68, 73, 153, 194, 222, 231, 241, 263, 268, 283, 284, 285, 289, 299, 302, 304, 309, 319, 336, 345, 367, 398, 405, 409, 443, 446, 456, 495, 500, 408, 511, 521, 541.

R. Adr.

For Av. 34, cf. Mañas, p. 298.

R. v.D.

Cf. Becker, J., "Grille und Ameise. Zum Verständnis von zwei Fabelfiguren", *Deutschunterricht* 12.4, 1960, pp. 111–114; Vida, S., "Grille und Ameise", *EdM* 6, 1990, col. 161–164; Giovini, M., "'Chiedo scusa alla favola antica': *De formica et cicada* da Aviano ad Alessandro Neckam (e Gianni Rodari)", in: *FLMU* 7, 1998, pp.

81–98; García Gual, C., "Τέττιξ καὶ μύρμηξ (Apología de la cigarra)", in: *Miscelánea léxica*, pp. 613–618; Zafiropoulos, pp. 69–70.

H. 115

(133 Ch., 113 P.)
Θύννος καὶ δελφίς
"The Tuna and the Dolphin"

AnF. I + Ia + Ib [B²] (9), AnF. II + IIIδ (10), AnF. IIIβ, γ + Ia [A] + Ib [B] (9).

A tuna was pursued by a dolphin; the impetus of both made them end up on the beach. Seeing the dolphin die, the tuna said that death no longer mattered to him, because the culprit was to die at the same time.

An animal anecdote on the theme of enemies, cf. H. 69 and not-H. 281 (Ph. I 9): scheme A/Bsit.-Aact./Bact./Adir.

Stemma. Xv.: AnF. Remnant of verse:

θύννος [⏑⏑] ἐδιώκετο ὑπὸ δελφῖνος	(mss. διωκόμενος θ.)
] ὑπὸ σφοδρᾶς ὁρμῆς	
] συνεξώσθη	
ἐπιστραφεὶς πρὸς αὐτόν [	(mss. ὡς ἐθεάσατο)
] ὁρῶ γὰρ καὶ τὸν αἴτιον	
] συναποθνήσκει	(mss. -κοντα)

Cf. Vol. I, pp. 231, 557, 619; Vol. II, pp. 18, 299, 319.

R. v.D.

Supplementary documentation: Guar. 22; Barb. 21; Ogn. 29; Vall. 21; Rinuc. 49.

Latin prose translations of AnF. (133b Ch.). All versions have an epimythium. Terminology: *fabula* (Guar., Barb., Vall., Rinuc.). Function: illustrative (*indicat* Guar., Barb.; *significat* Rinuc.; *innuit* Vall.).

Cf. Zafiropoulos, p. 115. For Barb., cf. Cocco, pp. 134–135. For Guar., Barb., and Vall., cf. Galli, pp. 278–279. For Rinuc., cf. Pillolla, p. 235.

H. 116

(135 Ch., 114 P.; *TMI* J756.1)
Ἰατρὸς καὶ νοσῶν
"The Doctor and the Sick Person"

AnF. I + Ia + Ib (9), AnF. II + IIIδ, AnF. IIIα, β, γ + Ia [A]; Dod. 135 (14).

A doctor attending the funeral of a relative went around saying that if he had abstained from wine and had used enemas, he would not have died. Somebody told him that it was not then, but earlier, that he should have said this. In AnF. II, III and Dod. it is about a doctor visiting a sick person.

An anecdote combining two themes familiar to the Cynics: an attack against doctors (Vol. I, p. 625) and appropriateness (H. 100, not-H. 298, etc.). It is a situation anecdote: Bsit.-Bact.-Cdir.

Stemma. Xv.: AnF., Dod. Single metrical model, cf. Adr., *Tradición fabulística* I, pp. 300 ff., II, p. 21; and Vol. II, p. 28.

Cf. some metrical remnants in the passage of Vol. II cited. The beginning of the fable has been abbreviated by H. 1; it is difficult to restore the metre. Perhaps the beginning was ἰατρὸς ἄρρωστον ⟨τις ποτ'⟩ ἐθεράπευε (cf. II, Dod. ἰατρὸς . . . ἄρρωστον and III ἰατρὸς νοσοῦντα ἐθεράπευεν | συνέβη δ' ἀποθανεῖν [; I without the δ', cf. Dod.). The doctor's words can be restored by simply changing the word order: ὁ ἄνθρωπος οὗτος, εἰ οἴνου ἀπείχετο (a trimetre) | οὐκ ἂν γ' ἀπέθανε (see the passage of II cited, also for what follows).

Cf. Vol. I, pp. 563, 577, 641, 649; Vol. II, pp. 28, 299, 319, 344, 449.

R. v.D.

Supplementary documentation: *Opusc. fab.* 2.19; Conr. Halb. *TM* III, p. 184 M.-S.; Rinuc. 50; Ogn. 30. Cf. D. 18.243 (hypothetical comp.; v.D., *Ainoi*, p. 651).

Conrad adduces the fable to exemplify *medicus* (cf. H. 57).

Rinucius gives a Latin prose translation of AnF. (135b Ch.; cf. Ogn.). Function: illustrative (*significat*).

All of these Latin versions have an epimythium. No variations.

Demosthenes' speech *On the crown* contains a hypothetical comparison—introduced by ὥσπερ ἂν εἰ followed by the optative mood—

about a physician who gives his valuable, life-saving medical advice only at the patients' grave. This may be compared with the fable, more particularly with *recc.* II and III, as well as with Dod. Note, however, the variation: in the comparison one of the fable characters (the patient) is put into the plural form.

Terminology: *exemplum* (*Opusc.*, Conr.), *fabula* (Rinuc.); cf. τις (D.), which is typical in fables. Typical fable word: *quidam* (*Opusc.*, Rinuc.), *quispiam* (Rinuc.).

For Rinuc., cf. Pillolla, p. 237.

H. 117

(138 Ch., 115 P.; *TMI* N335.1)
Ἰξευτὴς καὶ ἀσπίς
"The Birdcatcher and the Snake"

AnF. I + Ia + Ib (11), AnF. II + IIIδ (11), AnF. IIIα, β, γ + II [L] + IIIδ [M] (10); Dod. 138 (13).

The birdcatcher went out hunting and, seeing a starling, prepared his reeds. However, concentrating on the starling, he did not notice that he was stepping on a snake, which killed him. Lament by the birdcatcher, who was preparing the death of another and instead received his own.

There is an *agon* that inverts what is presaged at the beginning; in fact, the fable may be considered a situation fable with a lament by the defeated: Bl/B2sit.-B1act./Aact.-B1dir. It is the theme of the enemy, but treated in a different way from H. 69 and 115: now there follow interventions by the themes of Fortune and punishment. See parallels in H. 266, 267.

Stemma. Xv.: AnF., Dod. This latter collection uses the same sources as AnF.

See the reconstructed metre in the passage cited.

Cf. Vol. I, pp. 27, 183, 554, 556, 559, 560, 561, 565, 582, 639; Vol. II, pp. 28, 299, 319, 331, 367, 449, 452, 459.

R. v.D.

Supplementary documentation: *Opusc. fab.* 2.20; Guar. 23; Barb. 22; Ogn. 31; Vall. 22; Rinuc. 51.

The version in the *Opusculum fabularum* has a variation: the fowler actually catches the (unspecified) bird.

The other versions are Latin prose translations of AnF. (138b Ch.). Function: illustrative (*indicat* Guar., *demonstrat* Barb., *significat* Rinuc.; cf. *innuit* Vall.).

Terminology: *exemplum* (*Opusc.*), *fabula* (Guar., Barb., Vall., Rinuc.). Typical fable words: *quidam* (*Opusc.*), *quispiam* (Barb.). All versions have an epimythium.

For Barb., cf. Cocco, pp. 136–137. For Guar., Barb., and Vall., cf. Galli, pp. 279–280. For Rinuc., cf. Pillolla, p. 239.

H. 118

(151 Ch., 116 P.; *TMI* J512.1, DG 363)
Καρκίνος καὶ ἀλώπηξ
"The Crab and the Fox"

AnF. I + Ia + Ib + IIIδ [T] (7), AnF. IIIα, β + IIIδ [J] (8); *Tetr.* II 22 (4).

A crab came out of the bank and a fox ate it. Lament by the crab, who is marine but wanted to become terrestrial.

An example of the theme of animals that want to change their nature and suffer punishment; specifically, of sea or land animals that want to change this condition. Cf. H. 25, 144, 150.

Stemma. Xv.: AnF., *Tetr.* Cf. Vol. II, p. 510.

We find a metrical beginning καρκίνος ἀναβάς and a series of prosaic formulas that date back to other metrical ones (in the original or in general terms): ἀλώπηξ . . . ὡς ἐθεάσατο = ἰδὼν δ' ἀλώπηξ (*Tetr.*) = ὡς δ' ἔμελλ' ἀποθνῄσκειν, δίκαια πέπονθα = δίκαια πάσχω (there follows ὅτι θαλάσσιος, perhaps then ⟨μὲν ἦν⟩).

Cf. Vol. I, pp. 559, 562, 613; Vol. II, pp. 42, 299, 319, 408, 510.

R. v.D.

Supplementary documentation: *Opusc. fab.* 2.22; Conr. Halb. *TM* III, p. 185 M.-S.

These Latin versions do not contain any variations. Conrad adduces the fable to exemplify *sufficiencia*. Both versions have an epimythium. Terminology: *exemplum.*

Cf. Massmann, H., "Fuchs und Krebs", *Zeitschrift für deutsches Altertum* 1, 1971, pp. 393–400; Zafiropoulos, p. 75.

H. 119

(= M. 79; 147 Ch., 117 P.; *TMI* A2232.1)
Κάμηλος καὶ Ζεύς
"The Camel and Zeus"

AnF. I + Ia + Ib + IIIδ [T] (10); Aphth. 15 (5), Av. 8 (14); Synt. 59 (5), Syr. *XLIII* (4), 73 (3), Par. 147 (4), Dod. 147 (7), *Tetr.* I 13, Luc. *Icar.* 10 (all.?).

Envious of the bull, the camel asks Zeus to give him horns. The latter, irritated, not only does not give them to him, but clips his ears.

An aetiological theme, related to that of the origins of the world, in which an animal that asks for something that is not characteristic of its nature suffers an unalterable punishment. The fable is probably Classical, related to the theme of a Sumerian fable in which it is the fox that asks for horns from Enlil (cf. Vol. I, p. 362). There are various comparable Greek fables and others subsequently derived from the same theme: cf. for example H. 44, 50, 102, 108, 109, 111, 172, 228, not-H. 161, 259. Scheme: Bsit.-Bind.-Cact. Like all these fables, it is a situation fable, with an agonal element at the end (punishment by Zeus). Aphth. abbreviates.

Stemma. Xv. 1: AnF., Av.; Aphth. (summ.); Yv. 2: Par., Dod., Synt., Syr., *Tetr.*

The first abbreviation of the model, by Aphthonius or one of his predecessors, leaves some remnants of verse, which can be combined with what we can deduce from AnF. although it also remodels (cf. Vol. II, p. 243). As regards the second, it is a fable in 4 Babrian verses that have not been transmitted to us directly (on the archaism in Sy., cf. Vol. II, p. 414).

Remnants of verse 1 can be obtained starting from AnF.:

ἰδὼν κάμηλος ταῦρον [	(I θεασάμενος, Aphth. εἶδεν εἰς τ. κ., cf. loc. cit.)
] τῶν ἴσων ἐφικέσθαι	
Ζεὺς δ' ἠγανάκτει [	(mss. ὁ Ζ. δ' ἀγανακτήσας)
μέρος τι τῶν ὤτων ἀφείλετο [	

Echoes are found of the remodelling of the verse by Aphth. in] κερῶν ᾔτει τυχεῖν and] προσαφελέσθαι τῶν των.

As regards the Babrian verse in the summarized version, remnants can be found:

Ζεὺς τῇ καμήλῳ [– ◡◡] κέρατ' αἰτούσῃ	(Par.)
] ταῦτα μοι λείπει	(Par., corrupted in Dod.)
τῶν ὤτων	(Dod.)
ἀπεστέρησε	

From Sy. we may deduce ἀγανακτήσας (or ἠγανάκτει) which may be in 3 or 4.

Cf. Vol. I, pp. 233, 362, 440, 566, 608; Vol. II, pp. 16, 64, 243, 268, 299, 319, 333, 367, 405, 414, 470, 503, 504, 674, 703; M. 44, 235; Sumerian fable in Kramer, p. 188.

R. Adr.

For a derivative in the Haggadah, cf. Adr., *Doc. Supl.*, p. 222; Manns, p. 127. For Av. 8, cf. Mañas, p. 288.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi*, as Theon G20c; cf. *Characters*, pp. 241–242): Theon, *Prog.* 3 (II 75 Spengel) (all.); Lib. *Decl.* 31.43 (all.); Σ *in* Luc. *l.c.* (all.).

The brevity of these allusions shows that the fable must have been well-known. Terminology: ἐν τῷ μύθῳ (Lib.), μῦθον (Σ). No variations.

Cf. Dähnhardt, IV, pp. 265–266; Zafiropoulos, p. 73.

H. 120

(154 Ch., 118 P.; *TMI* J351.1)

Κάστωρ

"The Beaver"

AnF. I + Ia + Ib (10), AnF. II + IIIδ (10), AnF. IIIα, β, γ, δ (9); Ph. *App.* 30 (12), Dod. 154 (7); Ael. *NA* 6.34 (19), Plin. *HN* 8.109 (7), Apu. *Met.* 1.9.2 (all.).

When it is pursued, if it cannot escape in any other way, the beaver cuts off its testicles and throws them at the hunters.

Fabulization of a story of popular "Natural History": the belief appears in the sources cited; it is not easy to see if they are already familiar with the fable. Cf. Vol. I, p. 41. The intention is to highlight the theme of φιλοζωΐα: life before all else, a Cynic theme. The scheme is situational: Bsit.-Bact. Ph. introduces the hunters' dogs in pursuit.

Stemma. Xv.: AnF., Dod., Ph. In Dod. there are lexical, not metrical agreements; Ph. modifies the rhythm of the story.

Metrical remnants are obtained from AnF. I:

Κάστωρ τετράποδον ζῷόν ἐστιν ἐν λίμνῃ	(mss. ἐ. ζ. τετράπουν)
νεμόμενος [	
εἰδὼς τίνος χάριν διώκεται [	
φεύγει ποδῶν ταχύτητι χρώμενος [	(mss. τῇ τῶν π.)
] αἰδοῖα ῥίπτει καὶ οὕτω	
σωτηρίας [	(mss. τῆς σ.)

Cf. Vol. I, pp. 25, 41, 234, 440, 606, 633; Vol. II, pp. 128, 142, 299, 319, 336, 368.

R. Adr.

Cf. M. Schumacher, "Der Bieber—ein Asket? Zu einem metaphorischen Motiv aus Fabel und *Physiologus*", *Euphorion* 86, 1992, pp. 347–353. For Ph. *App.* 30, cf. Mañas, p. 156.

R. v.D.

Supplementary documentation (partially listed in v.D., *Ainoi*, p. 6, n. 19): Guar. 21; Barb. 23; Ogn. 32; Vall. 23; Rinuc. 52; Cyrill. *Spec. sap.* 3.5 (p. 76 Grässe).

Cf. Dsc. 2.24.2 (nat. hist.); Σ *in* Nic. *Th.* 565 (nat. hist.); ib. *Al.* 307 (nat. hist.).

DU: *PC* 3.5. GE: UP 3.5.

Five Italian Humanists give Latin prose translations of AnF. (154a Ch.). All of these have an epimythium. No variations. Terminology: *fabula* (Guar., Barb., Vall., Rinuc.), *exemplo* (Vall.). Typical fable word: *quispiam* (Rinuc.). Function: illustrative (*significat* Barb., Rinuc.; cf. *innuit* Vall.).

In the *Speculum sapientiae* the anomalous item is fabulized in quite another way, Cyrillus having two fable characters come across a mutilated beaver (S. 295).

The Greek passages are descriptions of allegedly natural behaviour (ἱστορεῖται Dsc.; διαδίδοται Σ *Th.*; ὥς φασι *Al.*; cf. *aiunt* Guar., *ut fertur* Barb., *dicitur* Vall., *dicuntur* Rinuc.).

Cf. Zafiropoulos, p. 54. For Barb., cf. Cocco, pp. 92–93. For Barb., cf. Cocco, pp. 138–139. For Guar., Barb., and Vall., cf. Galli, pp. 280. For Rinuc., cf. Pillolla, p. 241.

H. 121

(155 Ch., 119 P.; *TMI* J1033)

Κηπωρός

"The Gardener"

AnF. I + Ib (6); *Vit. Aesop.* 35–37 (26); Synt. 32 (9), Syr. XXXV (7), 60 (6).

A man asked a gardener why the wild plants are more robust than the cultivated ones and he answered that it is because the earth is mother to the former and stepmother to the latter.

An anecdote on the theme of nature, preferable to everything that is artificial and cultural: a Cynic theme. In the *Vit. Aesop.* the one asking is Aesop and there is an anti-Stoic polemic against divine providence. Scheme: A/Bsit.-Bind./Adir. (in *Vit. Aesop.* and Sy. there is Bdir., perhaps older). It is not an *agon*, but a λύσις, "solution" to a problem.

Stemma. Xv.: AnF., *Vit. Aesop.*, Synt., Syr. All derive from the same original, so there is complementary verse between AnF. and *Vit. Aesop.* (cf. Vol. II, p. 78). On the versions of Sy., cf. Vol. II, pp. 416 and 426. In *Vit. Aesop.* (see version W, G is incomplete) the story is much more extensive, and includes the intervention of Aesop's master, in whose words there are remnants of verse: it gives the impression that it depends on a metrical original in which Aesop was the protagonist and that this was abbreviated in another, followed by AnF. and Sy. However, in Syr. there is the theme of providence, which is present in *Vit. Aesop.* and eliminated in AnF. and Synt.

Bearing in mind the observations made (and Vol. II, p. 78), the following could be reconstructed:

] ἀρδεύοντι (I)
αὐτοῦ τὰ λάχαν' ἐπυνθάνετο τὴν αἰτίαν

] βραδεῖαν ἔχει τὴν αὔξησιν (*Vit. Aesop.*)
] ταχίον αὔξεται
θείᾳ προνοίᾳ πάντ', ἔφη, διοικεῖται (*Vit. Aesop.* W. ἕ. π.)
] ὁ δ' ἔφη· ἡ γῆ
τῶν μέν ⟨γε⟩ μήτηρ, τῶν δὲ μητρυιά ἐστι (I. cf. Vol. II, p. 78)

Cf. Vol. I, pp. 40, 565, 614, 658; Vol. II, pp. 16, 36, 78, 299, 321, 322, 405, 411, 416, 426.

R. Adr.
Supplementary documentation: cf. Lokman 15 (line Sy.).

R. v.D.
Cf. Zafiropoulos, pp. 70–71.

H. 122

(156 Ch., 120 P.; *TMI* W154.5)
Κηπωρὸς καὶ κύων
"The Gardener and the Dog"

AnF. I + Ib + IIIδ [T] + Ia (7), IIIα, β, γ + Ia [A Cair.] (7); Synt. 34 (8), Syr. XXXVI (6), 61 (6); Men. *Dysc.* 633–634 (all.).

The dog fell into a well and the gardener climbed down to pull him out. But the dog bit him. Lament by the gardener.

A fable on the theme of ingratitude (cf. also H. 74, 224) to which Menander alludes (but its relationship with Dem. Phal. is uncertain); it seems clear, on the other hand, that there is an echo of H. 9 in the fable. It is a situation fable, but inverted: the one that intervenes second ends up being the victim: Asit.-Bact./Aact.-Bdir.

Stemma. Xv.: AnF., Syr., Synt. On the Syriac versions, cf. Vol. II, pp. 416, 426.

Fragments of the verse (which of course is not related to that of Men.) can be restored starting from AnF. I and III, which have direct access to it:

προσῆλθεν αὐτῷ [(I)
στραφεὶς ἔδακεν [(III)
δίκαια πάσχω [(altered, as was customary)
τοῦ κινδύνου σ' ἀπαλλάξαι ἐπειρώμην; (I)

Cf. Vol. I, pp. 162, 401, 562, 563; Vol. II, pp. 18, 299, 319, 350, 405, 416, 416, 417, 426, 449.

R. v.D.
Supplementary documentation: *Opusc. fab.* 2.23.

Cf. Pl. *Tht.* 165C (prov.).

Terminology: *exemplum.* Typical fable word: *cui<u>sdam.* No variations. The fable ends with a *réplique finale* by the gardener.

Plato's *Theaetetus* has a proverb (τὸ λεγόμενον) which may be compared with the one from Menander's *Dyscolus.*

Cf. Krzyzanowski, J., "The Polish Proverb 'The Dog in the Well'", in: *Essays Taylor,* pp. 351–355.

H. 123

(157 Ch., 121 P.; *TMI* J953.2)
Κιθαρῳδός
"The Citharist"

I + Ia + Ib (7), IIIα, β, γ + IIIγ [J] (8).

A citharist was practising in his house and thought he was playing very well. In view of this, he went to the theatre and, since he played very badly, he was thrown out and stones were thrown at him.

A situation anecdote on the ἄνοια of those who do not know themselves and the bad consequences of doing what you do not know. Scheme: Bsit.-Bacc.-Cact. (punishment).

Stemma. Xv.: AnF.

A few remnants of verse; probably five:

] συνεχῶς ᾄδων
] εὔφωνον εἶναι σφόδρα.
Καὶ δὴ ἐπαρθείς [
] καὶ πάνυ κακῶς ᾄδων
λίθοις [⏑ – ⏒ – ⏑ –] ἀπήλασαν.

Cf. Vol. I, pp. 228, 327 bis 448, 549; Vol. II, pp. 18, 299, 319.

R. v.D.
Supplementary documentation: *Opusc. fab.* 2.24.

This Latin version has some variations. First, the musical instrument is omitted, the man just sings without accompanying himself with the cithara. Second, his studio is specified: he practises in the bathroom. Third, his public performance does not take place in the theater but in another one's house. Terminology: *exemplum*. Typical fable word: *[quidam] bis*.

Cf. Zafiropoulos, pp. 153–154.

H. 124

(159 Ch., 122 P.; *TMI* U33, DG 246)

Κλέπται καὶ ἀλεκτρυών

"The Thieves and the Cock"

AnF. I + Ia + Ib + IIIδ [T] (9), AnF. IIIα, + IIIγ [J] (8).

Some thieves entered a house and took away the cock. It asked them to set it free, because it was useful for waking men up early. They replied that this is the worst thing, because it does not allow them to steal.

An anecdote (a fabulization of "Natural History") on the theme that the arguments of the weak are worthless (cf. H. 4, 16, 160 and the inversion in H. 137). Scheme: A/Bsit.-Bind./Adir.

Stemma. Xv.: AnF.

I restore:

κλέπται ποτ' εἴς τιν' οἰκίαν εἰσελθόντες
] ἀλεκτρυόνα καὶ τοῦτον
λαβόντες ἀπηλλάγησαν [
] ἐπὶ τὰ ἔργ' ἐγείροντα.
οἱ δ' ἔφασαν· ἀλλὰ καὶ διὰ τοῦτο [
] οὐκ ἐᾷς κλέπτειν

Cf. Vol. II, pp. 18, 299, 319, 348, 368.

R. v.D.

Supplementary documentation: *Opusc. fab.* 2.26; Conr. Halb. *TM* III, p. 186 M.-S.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a variation, in that the thieves are put into the singular form. Conrad

adduces the fable to exemplify *excusacio*. Both versions have an epimythium. Terminology: *exemplum*.

H. 125

(162 Ch., 123 P.; *TMI* J951.2)
Κολοιὸς καὶ κόρακες
"The Rook and the Crows"

AnF. I + Ia + Ib + IIIδ [T]; Phot. *Lex.* and *Sud.* *s.v.* ἐς κόρακας (all.), Eust. *Od.* ν 408, p. 1747.3 (all.).

The rook rejected his kind and went to live with the crows. But they drove him away and he returned to his own kind, who did not welcome him. So he was left without either.

A fable on the theme of those who reject their own and are rejected by others (cf. Vol. I, p. 613), perhaps Classical. From here derive not-H. 190 (B. 130) and not-H. 77 (Ph. I 3, contaminated with H. 103). H. 131 is parallel. The scheme is double agonal: Bsit.-Bact./A1act.-Bact./act.

Stemma. Xv.: AnF.

Metrical remnants (cf. Vol. I, p. 81).

κολοιὸς ἄλλων διαφέρων (mss. κ. τῷ μεγέθει ἄ. δ.)
ὑπερφρονήσας τοὺς ὁμοφύλους
⏓ – ⏑] τούτοις ἠξίου [συν]διαιτᾶσθαι.
οἱ δ' ἀμφιγνόντες [– ⏑ –] καὶ τὴν φωνήν
παίοντες αὐτὸν ἐξέβαλον [– ⏓ ⏓
εἰς τοὺς κολοιούς [– ⏑ – ⏓ – ⏓ ⏓]
οὕτω τε συνέβη [– ⏑ –] στερηθῆναι.

Cf. Vol. I, pp. 71, 81, 326, 554, 564, 609, 613; Vol. II, pp. 16, 20, 63, 126, 131, 141, 299, 319, 343, 368, 674; M. 447.

H. 126

(= M. 138; 166 Ch., 124 P.; *TMI* K334.1, Aa Th 57, DG 205)
Κόραξ καὶ ἀλώπηξ
"The Crow and the Fox"

AnF. I + Ib (10), II + IIIδ (12); Ph. I 13 (14), B. [AMb] 77 (12), Ps.-Dos. 9a and b (7 and 8), Aphth. 29 (10); Branc. 8 (6), *Tetr.* I

15, Rom. [gvWiss. + Ad. = *Ph. sol.*] 19 (22), Hor. *Sat.* 2.5.55–57 (all.), Tz. *Chil.* 10.756–765.

A crow had grabbed a piece of cheese (meat in AnF. and Dod.) and perched on a tree. The fox, wanting to snatch it, began to praise its beauty, saying that all it was lacking was a song; if it had this, it would deserve to be king of the birds. The crow, flattered, opened its beak to sing and dropped the cheese, which the fox snatched. Ironic closing statement by the fox.

An agonal fable, probably Classical, judging by a Corinthian vase in Berlin; it is also probably related to the theme of H. 136 and that of the king of the birds. It produced a derivative, H. 245 (with inversion); there is also probably an echo in not-H. 259 (Ph. III 18) and there is a very significant Medieval derivation ("The Cock and the Fox").

The theme is that of the stupid boasting of the animal that allows itself to be deceived by the fox, as does the monkey in Archilochus, from where this fable possibly comes, if it is not simply parallel. This ἄνοια or foolishness, pure τῦφος, is very characteristic of the Cynic fable. All our versions come from a Hellenistic model known by Horace.

It has a normal agonal structure. In almost all the versions there is A/Bsit.-Adir. (or ind. + dir.)/Bact.-Adir.; in AnF. and in Ps.-Dos., the initial speech of the fox is, however, ind.

Stemma. Xv.: AnF., Ph., /Rom./, B., Ps-Dos. 1 y 2, Aphth., Par., Dod., (+AnF. I), *Tetr.*, Tz.

This *stemma*, expressed in this way, does no more than clarify that only one metrical model existed, to which our versions either had access that was direct or through other lost semiprosified versions. The result is that in the different versions, particularly in AnF. and Par., we find complementary verse, confirmed by derivations in other versions. Here are some further clarifications, which must be supplemented by what I state in Vol. II, on the passages cited below:

1. AnF. I and II come from a common semiprosificacion that introduced the initial participle ἁρπάσας and the speech of the fox put in indirect and abbreviated style; the two versions of Ps.-Dos., which undoubtedly come from that same model, agree in this (cf. also AnF. αὐτὸν ἐπῄνει/Ps.-Dos. ἐπαινεῖν ἤρξατο). But at an earlier stage: AnF. introduced meat (κρέας) later, instead of cheese (imitating H. 136), θεασαμένη instead of ἰδοῦσα, and introduced a new

closing statement in the case of I (Ps.-Dos. eliminates it, as do Ph. and Tz.). In any event, AnF. preserves significant verse, confirmed by other witnesses. And in Ps.-Dos. there is perhaps remodelled verse, cf. Vol. II, pp. 223, 225.

2. Par. comes from a secondary model also followed by B., which offers remnants of verse that sometimes agree with AnF., and are sometimes complementary: cf. Vol. II pp. 480 ff. In this location I show that the agreements with B. are due to the common model, which had abbreviations preserved in both versions.

3. The other versions come from the original and sometimes confirm some complementary verses, sometimes others (generally by means of prosifications of them). In the case of Dod., there seems to be no reason to believe that he comes from the model of Par. and B.: the agreements with both are archaisms; the former is contaminated with AnF. I in its recent phase (κρέας, ῥίψας τὸ κρέας = ἀποβαλὼν τὸ κρέας) which corresponds to a secondary abbreviation, cf. Dod.), although some prosaic agreements, such as that regarding the kingdom of the birds, must be archaisms (cf. Aphth., Branc., Tz.). In turn, Aphth., Branc., Tz. and *Tetr.* are independent derivations; they sometimes agree with some versions, sometimes with others (cf. Vol. II, pp. 241, 126, etc.).

Here, then, is the metre that can most reliably be reconstructed. I proceed verse by verse:

1. Τυρὸν κόραξ ἔδακνε κἀπί τινος δένδρου

Cf. Vol. II, p. 225. The beginning is intact in *Tetr.*, which preserves the word order (altered at other times) and the ἔδακνε also present in Par. (δεδηχώς B.). Other versions introduced an ametrical ἁρπάσας (AnF., Ps.-Dos., cf. Ph. *raptum*); even a ἥρπασε would be ametrical. The second part (and the ἐκάθισε that follows) is preserved intact in AnF., cf. derivatives in Ph., Dod., Aphth., Branc. (Par., B. abbreviate).

2. ἐκάθισε. Τοῦτον ἰδοῦσ' ἀλώπηξ ἦλθέ ⟨τις⟩

For the τοῦτον ἰδοῦσ' ἀλώπηξ cf. Vol. II, pp. 225 and 241. The variants with ἰδοῦσα are preserved in Dos., Aphth., Branc., while AnF. (and Dod.) change it into θεασαμένη, Par. and B. abbreviate (based on its model). The ἦλθε is conjectural, as it comes from Ps.-

Dos. (ἀλώπηξ προῆλθε); it is more or less the only metrical element among various synonyms.

3.] ἐπαίνῳ τὸν κόρακ' ἐξηπάτα.

There is undoubtedly an intermediate verse in which it is said that the fox wants to eat the cheese, in various prosaic paraphrases. The fragment that we collect comes from Par., cf. B. μύθῳ . . . ἠπάτησε τοιούτῳ, Aphth. ἀπάτῃ περιενόστει τὸν κόρακα and references to the praise of the fox (cf. above on AnF. and Ps.-Dos., there is also Dod. ἐπαίνους, Branc. θωπεύειν ἐπεχείρησε).

4. φάσκουσα εὐμεγέθη τε καὶ καλόν [

The φάσκουσα is from Par.; there is an equivalent λέγουσα in AnF., Aphth., Branc., Tz. What follows is taken literally from AnF. I (II suppresses τε) and there are very close equivalents in Dod., Branc. and *Tetr.* The latter has been abbreviated in various versions (Par., Dod., Ph.).

5.] εἰ φωνὴν εἶχες

It is not possible to restore the metre of other eulogies directed at the crow, which appear in various versions and are eliminated in AnF. and others. It is clear that at a given moment the praise changed to the direct style, preserved in the εἰ φωνὴν εἶχες of AnF. II (I εἶχες, also Ps.-Dos., Aphth., cf. Ph., *si uocem haberes*, also Dod.).

6. ἄφωνος εἶ καὶ κωφός [

Preserved by Par., from there derives B. κωφός ἐσσι κοὺ κρώζεις and paraphrase in Par., Dod., Tz. But it is particularly notable that, with the passage absent in AnF. I, it is preserved, though corrupted, in II: ὢ ποῖον (but ἄφωνον Mo) καὶ ἀλαζὼν ὑπάρχεις.

7.] κόραξ δὲ τοῖς ἐπαίνοις χαυνωθείς

In Par., with slight variation in Dod. and with a derivation in B. There is also an echo in AnF. II (καὶ χαυνωθεὶς τοῖς ἐπαίνοις, cf. also Dod., Aphth., Tz.).

8. τυρόν τε [– ⏓ – ⏑] μεγάλ' ἐκεκράγει

The beginning according to Par., the ending according to AnF. (Par. ἐκεκράγει μεγάλα, cf. Dod., Branc., Tz.). It is difficult to restore the middle: the crow loses the cheese; this is abbreviated in various versions.

9.] ἁρπάσασ' ἔφη·

In Par. and AnF. I, cf. also the ἁρπάσασα in Ps.-Dos. (hence the initial ἁρπάσας of some versions; others replace this ἁρπάσας with λαβοῦσα).

10. ἔχεις, κόραξ, ἅπαντα, νοῦς δέ σοι λείπει.

It is highly significant and almost unique that this choliambic closing statement is preserved as it stands in AnF. II (I introduces another new one) and B., cf. Vol. I, p. 109, and Adr., *Tradición fabulística* I, p. 287, II, p. 17. It is also in Par. and more or less modified in the other versions that do not eliminate the closing statement.

Cf. Vol. I, pp. 96, 109, 164, 208, 233, 327, 429, 494, 512, 535, 549, 563, 613, 621; Vol. II, pp. 128, 131, 185, 189, 223, 225, 241, 299, 316, 319, 331, 349, 366, 371, 398, 449, 480, 486, 497, 499, 525, 544; M. 117, 175, 268, 269, 348, 396, 494; Corinthian vase in Berlin, cf. P., *Dem. Phal.*, p. 327.

R. Adr.

For an Albanian derivative, cf. Adr., *Fab. Balc.*, p. 73; for a derivative in *Lucanor* 5, cf. Adr., *Doc. Supl.*, p. 225; for medieval derivatives, Adr., *Zorra*. See García Gual, C., *El zorro y el cuervo*, Madrid, Alianza, 1995 (introduction and various versions, including medieval, in *RR*, br. II, 858–1026, J. Ruiz 1437 ff. and *Lucanor* 5 cited). For another medieval derivative, cf. Della Corte, pp. 27 ff. For Ph. I 13, cf. Mañas, p. 93.

R. v.D.

Supplementary documentation: Apu. *Soc. prol.* 4 (*bis*); Nicol. *Prog.* 1.8; Pomp. Porph. *in Ep.* 1.17.50 (all.); id. *in Sat.* 2.5.56; Pseudacr. ibid.; id. *in Ep.* 2.3(*AP*).437 (all.); Erasm. *Cop.* 2 (p. 28 Knott) (all.), ib.

p. 256 (all.). Roman oil lamp in Trier, Rheinisches Landesmuseum (Benndorf, p. 5).[6]

Porphyry reports that some think that Horace in one his *Epistles* (*Sed tacitus pasci si posset* <*corvus*>) is alluding to the fable of the crow and the fox, but Porphyry rejects this interpretation. Both Porphyry and Pseudacro explain a less doubtful Horatian allusion (*S.* 2.5.56) by giving a fuller version (cheese). These two explanations differ in two respects. First, in Porphyry's version the crow has cheese, in Pseudacro meat (*praeda*). Secondly, in Porphyry the fox provokes the crow to shout by asserting that he (the fox) has the better voice of the two, which is a unique variation, whereas Pseudacro follows the standard version by having the fox making the crow believe that he has a beautiful voice. In his commentary on Horace's *Epistles*, Pseudacro inserts an allusion to this fable, in which the fox is put into the plural form, which is a common way of varying fables (see H. 74, 83, 147).

Apuleius makes up two versions consecutively, to give a display of his rhetorical powers. First he elaborates the fable by adding an introduction, in which the fox and the crow are said to have initially been after the same meat, and by putting a lengthy speech into the fox's mouth (a well-known *progymnasma*; see the exemplification by Hermogenes in not-H. 246 and G41 in v.D., *Ainoi*). Then Apuleius abbreviates the fable to one short sentence.

Erasmus twice alludes to Apuleius.

Terminology: *fabula* (Pomp. Porph. *in Sat.*; Pseudacr. *bis*), *fabulari* (Apu. *bis*), [*Aesopus*] (Pomp. Porph. *in Sat.*; Pseudacr. *bis*, Apu.), *Aesopicus* (Erasm. p. 28), *apologo* (Apu., Erasm. *bis*).

Cf. Ewert, M.F., *Über die Fabel "Der Rabe und der Fuchs"*, Berlin: Vogt 1894 (Diss. Rostock 1892); Bartelink, G.J.M., "Vulpes et corvus. De lotgevallen van een fabel uit de oudheid", *Kleio* 15, 1985, pp. 18–19; Ryan, M.-L., "Le Corbeau et le Renard. De la sémiotique narrative à l'intelligence artificielle", *Revue des Sciences Humaines* 201, 1986, pp. 59–78; Finoli, A.M., "La volpe e il corvo nei rifacimenti medievali di Fedro, in Maria de France e nel *Roman de Renart*", *Acme* 23, 1970, pp. 317–328; Erber, U., "Der Fuchs und der Rabe", *Illustration 63*, 17, 1987, pp. 103–112.

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[6] I owe this reference to the kind courtesy of my friend and colleague Martin Boerman.

H. 127

(171 Ch., 125 P.; *TMI* J951.3)
Κορώνη καὶ κόραξ
"The Crow and the Raven"

AnF. I [not λ] + Ib (11), AnF. IIIα, β, + IIIγ [J] + Ia [RA] (10).

Envious of the divinatory capacity of the raven, the crow began to caw when some walkers were passing. But one of them told the others to pay no attention, as it was a crow.

Against those who boast of a nature they do not have and against false fortune-tellers. This same theme, in connection with the crow, is also in H. 91, 129. It combines the theme of nature and that of boasting which is punished with that of a satire on divination, all well-known in the Cynic fable. Scheme: B1/B2sit.-B1act.-Cdir.

Stemma. Xv.: AnF.

Remnants of verse:

] καὶ δὴ ἰδοῦσ' ὁδοιπόρους	(mss. θεασαμένη)
παριόντας ἧκε [	
] στᾶσα μεγάλ' ἐκεκράγει	
ἀπίωμεν, ὦ φίλοι· κορώνη τοί ἐστι	(mss. γὰρ)
ἥτις κέκραγε καὶ οἰωνὸν οὐκ ἔχει	(I κεκραγυῖα II κέκραγε καὶ, I οἰωνὸν II οἰωνισμόν)

Cf. Vol. I, pp. 223, 231, 554; Vol. II, pp. 18, 299, 301, 319, 449.

R. v.D.
Cf. Zafiropoulos, p. 74.

H. 128

(161 Ch., 126 P.; *TMI* J2066.2)
Κολοιὸς καὶ ἀλώπηξ
"The Rook and the Fox"

AnF. I + Ia (7).

A hungry rook settled on a fig tree and seeing some wild figs that were still green, he started to wait. The fox told him not to cling to vain hopes.

The theme of nature: it is foolish to expect a wild fig to change into a fig. A situation fable (Bsit.-Bact.-Cdir.), certainly derived from H. 15 (in version 15b of which the fox intervenes). Cf. also the Indian fable in which the jackal waits for the bull's testicles to drop.

Stemma. Xv.: AnF.

κολοιός [	
εὑρὼν δ' ὀλύνθους [	(mss. ἡ δὲ τοὺς ὀ.)
] προσέμενε ἕως σῦκα γένωνται	
αὐτὸν δ' ἰδοῦσ' ἀλώπηξ	(mss. ἀ. δὲ θεασαμένη αὐ.)
ἡ βουκολεῖν μὲν οἶδε, τρέφειν δὲ	(mss. ἥτις)
οὐδαμῶς	

Cf. Vol. I, pp. 553, 613; Vol. II, pp. 16, 299, 319, 349, 470; *Panch.* 117, pp. 264–266 R.

H. 129

(172 Ch., 127 P.; *TMI* J821.1, DG 354)

Κορώνη καὶ κύων

"The Crow and the Dog"

AnF. I + Ia (8), AnF. IIIα, β + IIIγ [J] + Ia [RA] (7).

The crow made a sacrifice to Athena and invited the dog to eat. The dog said that the sacrifice was useless, as the goddess hated it. The crow replied that he did it to be reconciled with the goddess.

Against habitual religious practices (Athena's bird is the owl, not the crow). A situation fable: Bsit.-Bact.-Cdir.

Stemma: Xv.: AnF.

A few remnants of verse:

κύν' ἐφ' ἑστίασιν ἐκάλεσε [
καὶ ἡ κορώνη [
] διότι οἶδ' αὐτήν

Cf. Vol. I, pp. 223, 562; Vol. II, pp. 18, 299, 319.

R. Adr.

For Ph. IV 11, cf. Mañas, p. 128.

R. v.D.
Supplementary documentation: *Opusc. fab.* 2.39; Conr. Halb. *TM* III, pp. 191–192 M.-S.

In these versions the fable is Christianized (H. 30, H. 34, H. 49, H. 96): Athena is replaced with God (*[Deus] passim*), whereas the omens are omitted. Conrad adduces the fable to exemplify *sacrificium*. Terminology: *exemplum*.

H. 130

(168 Ch., 128 P.)
Κόραξ καὶ ὄφις
"The Raven and the Snake"

AnF. I + Ib + IIIδ [TW] (7), AnF. IIIα, β + IIIδ [WT] + IIIγ [R] + Ia [RA] (7); cf. *Il.* 12.200–207.

The raven snatched a snake in the air, but the snake bit it and killed it. Lament of the raven when dying.

A situation fable (Bsit.-Bact.-Cdir.) on Fortune or against lack of foresight. It is perhaps derived from the story of the eagle and the snake in the *Iliad*. Cf. a derivative in not-H. 126, where the victim (this time the kite) is accused of attacking the innocent snake.

Stemma. Xv.: AnF.

There is complementary verse in AnF. I and III. It can be reconstructed:

κόραξ τροφῆς [⏓ – ⏑ –] ὡς εἶδ' ὄφιν
] ἐν εὐηλίῳ τόπῳ
κοιμώμενον, τοῦτον καταπτὰς ἥρπασε
ὁ δ' ἐπεστράφη [(mss. τοῦ δὲ ἐπιστραφέντος)
] ὡς δ' ἔμελλ' ἀποθνῄσκειν (mss. ἀποθνῄσκειν μέλλων)
δείλαιος ἔγωγ', ἔφη [
] ἀπόλλυμαι.

Cf. Vol. I, pp. 183, 194, 199, 229, 489, 560, 561; Vol. II, pp. 18, 19, 299, 319, 449.

R. v.D.
Supplementary documentation: *Opusc. fab.* 2.29; Conr. Halb. *TM* III, p. 187 M.-S.

Conrad adduces the fable to exemplify *nocere*. Both versions have an epimythium. Terminology: *exemplum*. No variations.

H. 131

(164 Ch., 129 P.; *TMI* J951.2, DG 72)
Κολοιὸς καὶ περιστεραί
"The Rook and the Doves"

AnF. I + Ia [L] (12), AnF. IIIα, β (12).

A rook whitened itself up and entered a dovecote to live with the doves. But when they heard his voice, they recognized him and drove him away. He returned to the rooks, but they did not recognize him, because of his colour, and they too drove him out. So by wanting two things he did not obtain either.

A fable with a double *agon* combining the themes of nature, the disguise that does not deceive, the rejection of those who betray their own and the excessive ambition that brings punishment. The fable is closely parallel to H. 125, but also contains themes of H. 103, H. 126, H. 136, among other fables. Scheme: A1/Bsit.-Bact./A1act.-B2act./A2act.-concl.

Stemma. Xv.: AnF.

Limited metrical remnants:

Ἰδὼν κολοιός [– ⏑ –] περιστεράς	(mss. κ. ἰ.)
] αὐτὸν ἐξήλασαν	(mss. ἐ. αὐ.)
πρὸς τοὺς κολοιοὺς πάλιν [	(mss. πάλιν π. τ. κ.)
] ἐπιθυμήσαντα μηδετέρας τυχεῖν	(III)

Cf. Vol. I, pp. 231, 326, 369, 566, 613; Vol. II, pp. 18, 299, 319.

R. v.D.

Supplementary documentation: *Opusc. fab.* 2.39A; Conr. Halb. *TM* III, p. 192 M.-S.

In these versions the fable is both elaborated and simplified: the crow's new food supply is specified (*grana*), but the return to his quondam congeners is omitted. Conrad adduces the fable to exemplify *religio*. Both versions have an epimythium. One refers to the Gospels (*Ev. Matt.* 16.6, 16.11; *Ev. Marc.* 8,15). Terminology: *exemplum*.

H. 132

(= M. 336; 160 Ch., 130 P.; *TMI* K461.1, Aa Th 293, DG 408)
Κοιλία καὶ πόδες
"The Stomach and the Feet"

AnF.I + Ia (7); Synt. 35 (8), Syr. LII (5), 52 (5); Rom. [gvWiss., from lost Ph.] 66 (18); D.H. 6.86.1-3 (33), Liv. 2.32.9-12 (16), Plu. *Cor.* 6.3 (14), Max. Tyr. 15.5 (10); cf. H. 291, not-H. 238.

The different versions (cf. Vol. II, pp. 105 ff.) sometimes show a debate, sometimes an *agon* of action between two parts or organs of the human body (or that of an animal): the consequence, in the result of the debate or the action, is ruin for the whole. Sometimes it is the head and body that take part (Egyptian fable, see the reference), sometimes the limbs and stomach (Liv., Plu., Rom. I), sometimes the mouth and eyes (not-H. 238), sometimes the feet and the rest (Max. Tyr.), sometimes the stomach and feet (AnF., Sy.), sometimes the head and tail of the snake (H. 291).

A fable on the theme of the need for harmony between the parts of the body and, symbolically, between those of the state: in Liv. it appears being told by Menenius Agrippa to reconcile the people and the nobles. The theme is parallel to that of H. 53. Some of the versions included in the documentation may be considered as quite distant derivatives, such as that of D.H. and others (not-H. 238) and that of H. 291, see the relevant places. Also *Panch.* II 1, cf. Vol. II, p. 622.

The scheme of the version of AnF., Sy. and Rom. (from Ph.) is A/Bsit.-Bdir. (AnF. ind.)/Adir.: a debate fable. In the versions of Liv. and related ones (Plu. *Cor.* and D.H.) there is a simple *agon* of action. On H. 291 and not-H. 238, I have already referred the reader to the locations where they are studied.

The *stemma* can be seen in Vol. I, pp. 106 ff., where it is explained. Three lines start from the Egyptian fable: that of Liv. and others, that of AnF. and related versions, that of H. 291. The first two (to which I restrict myself here) come directly from the Egyptian model, but the first certainly also contaminates the second (or the model of Max. of Tyre does this). Not-H. 238 derives from that first line.

As regards the metre, restricting ourselves to lines 1 and 2, we cannot establish whether the first had verse or not. In the second we find some rather doubtful verse elements:

] περὶ δυνάμεως ἤριζον
] τὴν γαστέρα βαστάζειν
] βαστάζειν δυνήσεσθε

Cf. Vol. I, pp. 329, 364, 560, 558; Vol. II, pp. 16, 37, 105, 199, 204, 299, 321, 335, 349, 376, 379, 385, 405, 411, 426, 541, 544, 555, 565, 622; an Egyptian fable, cf. Vol. I, p. 329; *Panch.* II 2, p. 216 R.

R. Adr.
Supplementary documentation: cf. Lokman 32 (line Sy.). Cf. an allusion in Chrys. M. 61, col. 1140.

For a derivative in the Haggadah, cf. Adr., *Doc. Supl.*, p. 222. See recent bibliography: Peil, D., *Der Streit der Glieder mit dem Magen. Studien zur Überlieferungs- und Deutungsgeschichte der Fabel des Menenius Agrippa von der Antike bis ins 20. Jahrhundert*, Frankfurt am Main/Bern/New York: Lang 1985; Hale, D.G., "Intestine Sedition: The Fable of the Belly", *CLS* 5, 1968, pp. 377–388; Hoefmans, M., "De speech van Menenius Agrippa, Livius AUC II 32.8–12", *Kleio* 22, 1992–93, pp. 23–35; Peil, D., "Nemo sibi satis est. Zur Datierung der Fabel vom Streit der Glieder mit dem Magen", in Vit.Brov. – Mombello 1987, pp. 213–227.

R. v.D.
Supplementary documentation (partially included in v.D., *Ainoi*, as Quint. G18b, Isid. G75, and Alcmaeon 44 (T1–3); cf. *Historiography* 1993 pp. 35–36, 1994 p. 134 nn. 175–178; *Suplemento*, p. 22): D.C. fr. 17.10–11; Quint. *Inst.* 5.11.20 (all.); Flor. *Epit.* 1.17; auct. inc. *Vir. Ill.* 18.2–4.

Cf. Alcmaeon Crot. *ap.* Isid. *Etym.* 1.40, Rom. Vind. *Epil.* (II 454 Hervieux), Conr. Hirs. *Dial. s. Av.* (p. 26 Huygens) (?; doubtful); Val. Max. 8.9.1 (metaph.); Cic. *Off.* 3.5.22 (hypothetical comp.); Sen. *Ir.* 2.31.7 (hypothetical comp.); Coripp. *in Laud. Iust.* 2.178–274.

Quintilian, connecting the fable with Menenius Agrippa, probably alludes to Livy's version, and explicitly states that it is famous (*nota illa*). He refers to the fable to illustrate his statement about the aptitude of fables to persuade the simple-minded and uneducated, who like listening to fiction and easily agree with what they like.

Florus and the anonymous author *On famous men* epitomize Livy. The version by Cassius Dio also seems to go back to Livy.

In all these versions, the fable is about the members and the belly, and is connected with the *secessio plebis* ended by Menenius Agrippa.

Terminology: μῦθος (D.C., Zonar.), *fabula* (Quint., Flor., *Vir. ill.*). Typical fable words: ποτὲ (D.C.); *quondam, deinde* (Flor.); *olim* (*Vir. ill.*). Explicit theme: *concordia* (Flor., *Vir. ill.*; cf. H. 34).

Valerius Maximus applies a comparable metaphor to the same (allegedly) historical situation (the *secessio plebis*), but replaces the belly with the head.

Cicero and Seneca imagine comparable fatal discordance between various bodily members, but do not mention the belly nor in connection with the *secessio plebis.*

Cf. Nestle, W., "Die Fabel des Menenius Agrippa", *Klio* 21, 1927, pp. 350–360; Gombel, H., *Die Fabel "Vom Magen und den Gliedern" in der Weltliteratur (mit besonderer Berücksichtigung der romanischen Fabelliteratur)*, Halle (Saale): Niemeyer 1934; Hudde, H., "La Mottes und Imberts literarische Repliken auf die Fabel von den Gliederns und dem Magen", *Romanistisches Jahrbuch* 25, 1974, pp. 94–122; Capizzi, A., "Un apologo di Alcmeone crotoniate?", *QUCC n.s.* 13, 1983, pp. 159–163; Peil, D., "Magen und Glieder", *EdM* 8, 1996, col. 1418–1422; Zafiropoulos, pp. 101–102.

H. 133

(165 Ch., 131 P.; *TMI* N255.5, DG 71)

Κολοιὸς φυγάς

"The Fugitive Rook"

AnF. I [not λ] + Ia (11), AnF. IIIα, β, γ + Ia [A] (10).

A man hunted a rook and, tying his leg with a rope, gave him to his son. The rook escaped, but the rope became entangled on some branches and he could not fly. When dying, he complained that through not suffering slavery, he had lost his life.

A fable that develops the theme of resignation, very characteristic of the Cynics: cf. H. 190, not-H. 39, not-H. 58. At the same time, the similarly Cynic theme that life is the supreme good. Scheme: C/Bsit.-Bact.-Bdir.

Stemma. Xv.: AnF.

] ὡς δ' ἔμελλ' ἀποθνήσκειν	(mss. ἐπειδὴ ἀ. ἔ.)
ἔφη πρὸς αὐτόν· ἀλλ' ἔγωγε δείλαιος	(mss. ἑαυτόν)
ὅς τὴν παρ' ἀνθρώποις	(mss. ὅστις)

Cf. Vol. I, pp. 554, 560, 561, 633; Vol. II, pp. 18, 299, 301, 319.

R. v.D.
Supplementary documentation: *Opusc. fab.* 2.21; Conr. Halb. *TM* III, pp. 184–185 M.-S.

These Latin versions elaborate the fable in that the crow when free insults mankind. Conrad adduces the fable to exemplify *gloriari*. Both versions have an epimythium. Terminology: *exemplum*.

H. 134

(= M. 122; 184 Ch., 254 P.)
Κύων καὶ μάγειρος
"The Dog and the Butcher"

AnF. I [not AG] (6), AnF. II + IIIδ (7), AnF. IIIα, β, γ + Ia [RA] + Ib [B²] + IIIδ [M] (7); Synt. 33 (7), Syr. 76 (5), Dod. 184 (8); cf. Ps.-Luc. *Asin.* 39.4.

A dog enters a butcher's shop and steals a heart. The butcher returns and says that wherever he is, he will look out for him.

A situation anecdote whose moral is that you learn from misfortunes or that you need to guard against wickedness. Scheme: A/Bsit.-Bdir.

Stemma. Xv.: AnF., Dod., Sy. Cf. Vol. II, pp. 30, 407. The closing statement is atypical.

Almost all the verse is restored, cf. Vol. II, pp. 30 ff.

Cf. Vol. I, pp. 565; Vol. II, pp. 30, 299, 302, 319, 337, 405, 407, 449, 678.

H. 135

(188 Ch., 132 P.; *TMI* J952.3)
Κύων καὶ ἀλώπηξ
"The Dog and the Fox"

AnF. I + Ia (7), AnF. II + IIIγ, δ + Ib [B²] (8); Dod. 188 (7).

A dog pursued a lion, but the latter turned round, roared, and the dog ran off. A fox that saw this made fun of the dog, because he had pursued a lion and could not even bear his roar.

Theme of the boastful, whose bravado is laughable: it definitely comes from the fable of the monkey and the fox in Archilochus, cf. also H. 84, 151, 242. The beginning is the same as H. 139. Scheme: A/Bsit.-Aact./Bact.-Cdir.

Stemma. Xv.: AnF., Dod. cf. Vol. II, p. 32.

Verse:

θηρευτικὸς κύων λέοντ' ἰδὼν τοῦτον (mss. κ. θ.)
] ἐδίωκεν· ὡς δ' ἐπιστραφεὶς
ἐκεῖνος ἐβρυχήσατο [
] ἔφυγεν εἰς τοὐπίσω (mss. εἰς τ. ἔ.)
ἰδοῦσ' ἀλώπηξ αὐτὸν [(mss. ἀ. δὲ θεασαμένη αὐ.)
] βρυχηθμὸν ὑπέμεινας;

Cf. Vol. I, pp. 179, 533, 556; Vol. II, pp. 32, 299, 319, 337, 350.

R. v.D.
Supplementary documentation: *Opusc. fab.* 2.30; Conr. Halb. *TM* III, p. 188 M.-S.

In these Latin versions the fable is simplified by the omission of both its beginning and its end: the dog does not pursue the lion, nor acts the fox as *survenant*. Besides, the lion does not even have to roar to rout the dog; a menacing look suffices (*torvis (et) comminantibus oculis*). Conrad adduces the fable to exemplify *debilitas* (cf. H. 84). Both versions have an epimythium. Terminology: *exemplum*.

Cf. Zafiropoulos, pp. 51–52, 171.

H. 136

(= M. 88; 186 Ch., 133 P.; *TMI* J1791.4, Aa Th 34A, DG 307)

Κύων κρέας φέρουσα

"The Dog that Carried a Piece of Meat"

AnF. I + Ib (7), AnF. II + IIIγ, δ (8); Ph. I 4 (7), B. 79 (8), Ps.-Dos. 11 (5), Aphth. 35 (6); Branc. 4 (11), Synt. 28 (13), Syr. XXXI (6), 33 (7), Par. 186 [Bab] (6), *Tetr.* I 9 (4); Rom. [gvWiss. + Ad. = *Ph. sol.*] 6 (13); Thgn. 347–348 (simile), Luc. *Herm.* 79 (all.?), Theon, *Prog.* 3 (5), Iren. Lugd. *Haer.* 2.11 (all.), Epiph. Const. *Haer.* 41.1 (11), Doxop. II 188,31 Walz (all.).

A dog was walking across a river carrying a piece of meat in his mouth. When contemplating his image, he believed it was another dog that was carrying a bigger piece of meat: he jumped into the water and was left without "both" pieces. This is in line 1 (cf. below); in line 2 it is said that the dog "snatched the meat" (even "in a butcher's shop": Par., B., Synt.) and that he saw the image of the meat; in 3, on this basis, it is said that the dog was walking along the river bank. The ending is sometimes altered: the meat was carried away by the river (AnF.) or the dog had to return hungry (B.) or the lament of the dog is added (5.) or, simply, it is abbreviated in one way or another.

This is a very simple situation fable (Bsit.-Bact.-concl., in the normal scheme) directed against the greedy, who lose even what they have through wanting to catch more. It is a very common Cynic theme, cf. Vol. I, p. 614; the structure certifies this same origin. Nevertheless, there is a Classical root: the simile, in Theognis, of the dog that crosses the stream and loses all he has. To introduce the motif of greed, the theme of those who confuse an image with reality has been added: it appears in *Tantr.* I 6 in another context; that of the animal that drops the meat in the water to catch a fish appears in *Panch.* IV 8. But it is doubtful where the theme is older and if there is relationship (in *Cal.* I 4 there is certainly derivation from the Greek fable, in a version in line 2, cf. Vol. II, p. 619). There is probably a derivative in H. 138. The beginning is imitated in H. 191.

Stemma. Xv.: AnF., Ph., Par. (+B), *Tetr.*, Theon, Doxop.; Yv. 2: B., Ps.-Dos., Sy., Rom. (+Ph.), Epiph.; Z.: Aphth., Branc. (+AnF.).

For the variations in the subject in the different lines, cf. above; for the detail, see the different locations in Vol. II cited at the end. Line 2 seems to have remodelled, complementary verse: cf. Vol. II, p. 240; this and 3 are successive abbreviations, in a chain, of the same metrical original. In any event, some remnant of the original verse can be found in all the versions, even elements lost in our versions of line 1, as I explain in the relevant locations in Vol. II. The verse arrives independently (partially) in AnF. I and II.

Leaving aside the remodelled verse of 2, already mentioned, that of the original fable 1 can be reconstructed to a certain degree; at other times not the verse, but the subject matter. I follow it verse by verse:

1. κύων κρέας φέρουσα ποταμὸν διέβαινε

It is obtained from line 2, where the ἔχουσα of AnF. I is corrected with φέρων AnF. II, *Tetr.*, theo and *cum ferret* in Ph.

2. αὐτῆς δ' ἰδοῦσα τὴν σκιάν [

This is logical (and not that he only sees the meat, as in 2). The literal words are obtained from AnF. I θεασαμένη δὲ τὴν ἑαυτῆς σκιάν and B. ἰδοῦσα τὴν σκιάν (cf. also Ph. *uidit simulacrum suum*) as well as from Ps.-Dos., Aphth. Rom. and Theo. The verse ending evidently said "in the water" (as in AnF., Ph., B., Aphth., *Tetr.*, with only lexical differences: other versions eliminate this). There is always ἐν (except in AnF. κατά), I propose ἐν τοῖς ῥείθροις, with B., cf. *Tetr.*

3. I will not attempt a reconstruction of this verse, but it did clearly say "he thought that it was another dog that was carrying another bigger piece of meat", as in AnF., Ph., cf. Ps.-Dos., Branc., Epiph., Theon. It is likely that ἑτέραν κύνα (cf. Ph.) and μεῖζον κρέας ἔχουσαν are metrical remnants: from here comes the ἔχουσα in AnF., which was introduced secondarily in AnF. I in the initial verse (conversely, starting from this verse, Ph. introduces a *ferri* here).

4. Neither would I attempt a reconstruction here, but the meaning is clear: "he dropped his own from his mouth and rushed for the other one". Cf. AnF. I ἀφεῖσα τὸν ἴδιον, Ph. *et quem tenebat ore dimisit cibum* (position changed), Par. εἰς τὸ ὕδωρ ἀφῆκε τὸ κρέας, Aphth. ὃ μὲν εἶχεν ἀφῆκε, Synt. τοῦ στόματος ἀπορρίψας, B. τὸ κρέας ἀφῆκε. For the second half of the verse: AnF. I ὥρμησε ὡς τὸ ἐκείνης ἀφαιρησομένη (II ὥρμησε τὸ ἐκείνου λαβεῖν), Ph. *eripere uoluit*, B. τῇ σκιῇ δ' ἐφωρμήθη (cf. also Aphth., Sy., Theon, Iren.). It is likely that B. preserves the beginning of its τὸ κρέας ἐφῆκε and that the ὥρμησε of AnF. is the end of the verse.

5. οὕτω δὲ συνέβη ἀμφοτέρων στερηθῆναι

The verse is preserved in AnF. I, except that the well-known initial formula (cf. Vol. I, p. 564) has been altered to συνέβη δὲ αὐτῇ. There are traces of the dilemma in Ph., B., Aphth., Par., *Tetr.*, in particular.

6. "He did not reach the other meat and lost what he had", must have been the meaning, without a clear metrical restoration. There are traces of the former in AnF., B., Par. Aphth.; other versions, such as Ph., Branc., Sy., Theon, have eliminated it or replaced it. There are traces of the loss of the meat in Par. προσαπώλεσε δὲ τὸ κρέας ὃ εἶχε, Ps.-Dos. ἀπέλαβε ὃ ἐκράτει, Synt. τοῦ προτέρου ἐξέπεσεν, Epiph. τὴν οὖσαν ἀπώλεσεν, Branc. ὃ μὲν κατεῖχε κρέας εὐθὺς ἀπώλεσε, *Tetr.* ἀπεστέρητο παντὸς οὗπερ ἐκράτει, theo ὃ μὲν εἶχεν ἀπέβαλε, R. *amisit illam quam prius ore tenebat*, Iren. *perdidit escam.* At other times there are abbreviations or various changes: the dog cannot touch his meat according to Ph., the river carries it away according to AnF., he becomes hungry according to B., he jumps into the river and drowns according to Theo. I have already stated that Sy. adds the lament by the dog (a raven takes the meat).

On the other hand, the order I establish here (he did not reach the other meat and lost his own), based on most of the witnesses, may not be ancient. Following Branc. (whose vocabulary is followed by other witnesses) we could propose

τὸ μὲν κατεῖχε κρέας [εὐθὺς] ἀπώλεσ' ἐμπεσών

followed by another verse, or another two, remnants of which may also be in AnF. 45.: the river carries away the meat and the dog is left without the other, because it was nothing (AnF.) or invisible (Sy.) or not true (Branc.). Apart from other alterations, some versions simply introduce a change of word order at the end.

Cf. Vol. I, pp. 115, 144, 201, 289, 399, 564, 594, 614; Vol. II, also pp. 69, 131, 142, 186, 189, 227, 237, 240, 299, 308, 316, 319, 330, 337, 338, 349, 366, 368, 371, 372, 373, 387, 397, 405, 414, 481, 495, 499, 500, 526, 525, 541, 542, 598, 619, 623, 542; *Tantr.* I 6, pp. 24 ff. H. = *Panch.* IV 9, p. 413 R.; *Cal.* II 4, p. 33 K.-L.

R. Adr.

Supplementary documentation: cf. Lokman 41 (line Sy.).

For the *Panchatantra* version, cf. Adr., *Siria*, p. 24. Cf. a version in Ph. I 4 in Adr., *Nuevos testimonios . . .*, p. 9 (*POxy.* XI 1404 (*s.* III AD)), also Mañas, p. 88.

R. v.D.
Supplementary documentation (partially included in v.D., *Ainoi*, as Democr. 47A1, Theon G20c, *PMich.* G45, and Sopat. Rh. G58; cf. *Characters*, p. 245; *Suplemento*, p. 18): Democr. 68B224 Diels-Kranz (all.); Theon, *Prog.* 3 (II 78 Spengel) (all.); *PMich.* 6^r.6–8 (all.); Hier. *Ep.* 29.7 (all.); Sopat. Rh. *Prog. ap.* Io. Sard. *in* Aphth., p. 7 Rabe (all.); Georg. *Gnomol.*, *Anecd. Gr.* I, p. 17 (all.).

By their very brevity the allusions show that the fable must have been a classic.

The anonymous rhetorician of the Michigan Papyrus alludes to the fable to exemplify how to disprove another one's fables by pointing out their obscurity.

Sopater's allusion serves to exemplify the genre's verisimilitude.

Both Democritus and Hieronymus ascribe the fable to Aesop. Terminology: *fabula* (Hier.).

Georgides includes in his *Gnomologium* the epimythium of Babrius, with some slight textual variants (for which see Luzzatto – La Penna, *in app. crit.*).

Cf. Navone, P., "Il cane e l'ombra. Appunti sulla fortuna della favola nei bestiari mediolatini e romanzi (Ph., I 4)", in: Vit.Brov. – Mombello 1987, pp. 191–200; v.D., *Characters*, pp. 241–242. For Thgn., Murray, R.D., Jr., "Theognis 341–50", *TAPhA* 94, 1965, pp. 277–281; Cerri, G., "Congettura a Tegnide 347–348", in: *Studi Della Corte*, p. 63; Napolitano, M., "Del bere sangue e di Teognide-cane (a proposito di Theogn. 341–350)", *Eikasmos* 7, 1996, pp. 65–79.

H. 137

(185 Ch., 134 P.; *TMI* K553, DG 311)
Κύων καὶ λύκος
"The Dog and the Wolf"

AnF. I + Ia (13), AnF. II + IIIδ (16), AnF. IIIα, β, γ + Ia [RA] + Ib [B^2]; Dod. 185 (21).

A wolf is going to eat a dog that he has found sleeping in front of the house, and the dog asks him to leave him a few days, because his masters are going to celebrate a wedding and he will put on weight: then he will allow himself to be eaten. The wolf agrees, but when he returns to remind the dog of his promise, the dog, who is sleeping on the roof, tells him that the next time he finds him asleep, he should not wait for any wedding.

A fable that inverts the theme of H. 4, and other fables: the strong, through greed, lets himself be deceived by the weak (cf. also H. 99): the intelligence of the weak, the ἄνοια of the strong. The dog appears in an atypical form. It has a normal agonal structure: A/Bsit.-Adir./Bact. + ind.-Adir.

Stemma. Xv.: AnF., Dod. The various collections have access to the verse, cf. Vol. I, p. 98; Vol. II, p. 459.

There are many important remnants of verse:

κύων πρό τινος ἐπαύλεως ἐκοιμᾶτο	(I, II ἐπ. τ.)
λύκος δὲ τοῦτον εἶδε καὶ συλλαμβάνων	(I θεασάμενος καὶ συλλαβών)
φαγεῖν ἔμελλε [– ⏑ – ⏓ – ⏓ ⏓	(II ἔ. φ., perhaps θύσειν cf. III θήσειν)
⏓ – ⏑ – ⏓ –] αὐτὸν μεθεῖναι, λέγων·	(I μ. αὐ. λ.)
νῦν λεπτός εἰμι καὶ ἰσχνός [– ⏓ – ⏓ ⏓	(AnF. νῦν μὲν. It continues: "but if you wait a little")
μέλλουσι δ' οἵ μου δεσπόται γάμους ἄγειν	(I μου οἱ, cett. οἱ ἐμοί)
ἐὰν ἀφῇς με νῦν, ὕστερον λιπαρώτερον	(I ἐὰν οὖν)
⏓ – ⏑] καταθοινήσεις με.	(AnF. I)
ὁ μὲν οὖν λύκος πεισθεὶς ἀπῆλθε [– ⏓ ⏓	(III)
μεθ' ἡμέρας δ' ὀλίγας [⏑ – ⏓ – ⏓ ⏓	(I, II, cf. Dod., perhaps μ. ἡ. δ' ἐλθὼν ὀλίγας ὡς εἶδ' αὐτόν, cf. ἐλθὼν ὡς ἐθεάσατο αὐτόν)
ἐπὶ δώματος κοιμώμενον εὗρε τὸν κύνα	(AnF. ἐπὶ τοῦ δ. κ., Dod. κ. εὗ. τ. κ.)
ὁ δὲ σταθεὶς κάτω [⏑ – ⏓ – ⏓ ⏓	(AnF. II, cf. the others)
⏓ – ⏑ – ⏓] ἀλλ' ὦ λύκε, ἐὰν αὖθις	(Cf. Vol. II, p. 459)
πρὸ τῆς ἐπαύλεως μ' ἴδῃς καθεύδοντα	
μηκέτι [⏑⏑] ἀναμείνῃς δεσπότου γάμους.	(AnF. μηκέτι, the rest Dod., cf. AnF.)

Cf. Vol. I, pp. 82, 215, 433, 552, 554, 560, 568, 570, 574, 577, 615; Vol. II, pp. 299, 319, 348, 449, 459.

R. v.D.

Supplementary documentation: *Opusc. fab.* 2.31; Conr. Halb. *TM* III, p. 188 M.-S.; Rinuc. 55; Ogn. 34.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a minor variation in that the dog stands at a distance (*de/a longe*) instead of on a roof. Conrad refers to the fable to exemplify *providencia.*

Rinucius gives a Latin prose translation of AnF. (185b Ch.; cf. Ogn.). The fable has an epimythium. Function: illustrative (*significat*).

Terminology: *exemplum* (*Opusc.*, Conr.), *fabula* (Rinuc.).

For Rinuc., cf. Pillolla, p. 247.

H. 138

(= M. 84; 177 Ch., 135 P.; *TMI* J1791.3.2, DG 313)
Κύνες λιμώττουσαι
"The Hungry Dogs"

AnF. I + Ia + II [T] (8); Ph. I 20 (6); Synt. 61 (10), Syr. XLIX (5), 49 (5), Rom. [Ad. = *Ph. sol.*] 2 (9); Plu. *Mor.* 1067F (4).

Some hungry dogs that saw some hides in a river agreed to drink the water in order to eat them. But they burst from drinking before reaching the hides. In Sy. they were wolves: a "survenant" told them that they would burst if they were determined to drink all the water.

A situation fable: Bsit.-Bact.-concl.: against greed and ἄνοια, perhaps derived from H. 136.

Stemma. Xv.: AnF., Ph./Rom./, Plu., Sy. I have already discussed the modification introduced by Sy.; Plu. is a prosaic derivative of AnF.

Limited metrical remnants:

] συνέθεντο ἀλλήλαις
] ὕδωρ ἐκπίωσιν, εἶθ' οὕτως

Cf. Vol. I, p. 621; Vol. II, pp. 102, 131, 136, 299, 319, 337, 349, 371, 372, 405, 414.

R. Adr.

Supplementary documentation: cf. Lokman 36 (line Sy.).

For Ph. I 20, cf. Mañas, p. 98.

R. v.D.

Cf. Williams, G., "Dogs and leather", *CR* 73 (*n.s.* 9), 1959, pp. 97–100.

H. 139

(183 Ch., 136 P.; *TMI* K2031)
Κύων καὶ λαγωός
"The Dog and the Hare" (I)

AnF. I + II [T]; B. 87 (7); Synt. 50 (8), Syr. 70 (5), Par. 183 [Ba] (6); S. fr. 885 Radt [simile], Ar. *Eq.* 1067 ff. (all.?), Demetr. *Eloc.* 261 (all.), Luc. *Bis Acc.* 33 (all.), Zen. 4.90 (prov.).

A dog that had caught a hare sometimes bit it, sometimes licked it. The hare said to stop biting or caressing it, so that it could see if he was a friend or an enemy. On the differences of S., cf. Vol. II, p. 411.

A situation fable (Bsit.-Bact.-Adir., with the hare the dialectical winner) on the theme of ambiguity. It comes from a simile in S. (which in turn presupposes the fable, perhaps also alluded to by Ar.); H. 22 and H. 232 are possible derivatives.

Stemma. Xv.: AnF., B., Par. (+B.), Synt., Syr. (and references in Demetrius, Luc.), B. perhaps comes from an intermediate derived version; Synt., Syr. reach the original in archaic times, cf. loc. cit.

See the metre in Vol. I, p. 82. However, I now believe that more, indeed, almost the whole thing, can be reconstructed (from AnF. I, until stated otherwise):

θηρευτικὸς κύων λαγωὸν συλλαβὼν	(mss. κ. θ.)
τοῦτόν ποτε μὲν ἔδακνε, ποτὲ δ' αὐτοῦ θαῖμα	(Cf. Vol. II, p. 411)
σαίνων περιέλειχεν, ὁ δ' ἀπαυδήσας ἔφη	(Par. σαίνων, cf. S.)
παῦσαί με δάκνων ἢ [⏑ – –] φιλῶν, ἵνα	(AnF. καταφιλῶν)
γνῶ πότερον ἐχθρὸς ἢ φίλος καθέστηκας.	(mss. φ. μου)

Cf. Vol. I, pp. 82, 164, 401, 535, 553, 555, 568, 570, 574, 575, 579; Vol. II, pp. 16, 41, 195, 299, 319, 330, 339, 349, 365, 367, 405, 411, 678; M. 261.

R. Adr.
Supplementary documentation: cf. Lokman 31 (line Sy.).

R. v.D.
Supplementary documentation: *Opusc. fab.* 2.32; Conr. Halb. *TM* III, pp. 188–189 M.-S.

Cf. Σ *in* Ar. *Eq.* 1031, 1068; Suet. *Περὶ βλασφημιῶν* 93 Taillardat; Eust. *Od.* p. 1493.22.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a minor variation in that the dog behaves differently towards the hare, playing with and jumping in front of him. Conrad adduces the fable to exemplify *duplicitas*. Both versions have an epimythium. Terminology: *exemplum*.

The other instances mentioned (all included in v.D., *Ainoi*, p. 678) all quote the proverb (παροιμία Σ) from S., which was at the basis of the fable.

Cf. Zafiropoulos, pp. 92–93.

H. 140

(= M. 143; 190 Ch., 137 P.; *TMI* J953.10)

Κώνωψ καὶ ταῦρος

"The Mosquito and the Bull"

AnF. I [not λ] (6); B. 84 (8); Synt. 47 (10), Syr. 71 (5), Par. 190 [Babd] (6), *Tetr.* I 50 (4), Rom. [Ad. = *Ph. sol.*] 84 (15); Mesom. fr. 11 Heitsch (7).

A mosquito settled on a bull's horn and when it was about to fly off, it asked if he wanted it to go. The bull answered that he had not noticed when it had arrived and he would not notice if it left.

A fable against the boasting of those who do not know modesty, of Oriental origin ("The Elephant and the Camel", an Assyrian fable transmitted by Mesomedes, cf. Vol. I, p. 324 and to which the proverb "the elephant pays no attention to the mouse", Greg. Cypr. in Zen. 3.67, *app. crit.*, perhaps refers), with a change of animals, as with the versions of H. 177). It is midway between situational and agonal: A/Bsit.-Bind./Adir. (in B. and Sy. there is Bdir., perhaps more archaic). In Ph., despite the title (preserved, with the fable, in Rom. 84) this fable is a derivative: the mosquito challenges the bull to a fight, then says that it is sufficient for him to have done it. Two other derivatives in Ph.: "The Flea and the Camel" (not-H. 270 b = M. 367, in Rom. 92); and "The Fly and the Mule" (not-H. 222 = M. 316, Ph. III 6, Rom. 47).

Stemma. Xv.: AnF., B., Par., Sy., *Tetr.*, Rom. On these versions, cf. Vol. II, pp. 103, 153, 405, 496.

Metre: Cf. Vol. II, p. 103. We can perhaps add ἐπυνθάνετο τοῦ ταύρου.

Cf. Vol. I, pp. 179, 206, 324, 439, 459, 469, 474, 512, 516, 553, 616; Vol. II, pp. 16, 103, 153, 194, 199, 299, 301, 330, 376, 379, 405, 411, 470, 496, 541, 547, 553, 556; M. 314, 317; Sumerian proverb 2.65, *Pop. Sayings* rev. III, 50–54 (= Lambert, p. 217); *Panch.* I 10, p. 103 R.

R. Adr.

Supplementary documentation: cf. Lokman 13 (line Sy.).

R. v.D.

Supplementary documentation: cf. Diogenian. 4.45 (prov.); ib. V 2.66 (prov.).

The proverb "an elephant does not catch a mouse", which is included in Diogenianus' paroemiographical collection, may be compared with the fable.

For the Assyrian fable, cf. Stol, M., "De voorgeschiedenis van een fabel", *Hermeneus* 44, 1972, pp. 49–51; "Le 'roitelet' et l'éléphant", *RA* 65, 1971, p. 180.

H. 141

(153 Ch., 250 P.; *TMI* W154.6, DG 437)

Καρύα

"The Walnut Tree"

AnF. I [CE = Ia?] + IIIδ [T] (5); Par. 153 [Babd] (6), Dod. 153 (10); *AP* 9.3 (Antip. Thess.) (6), Ps.-Ov. *Nux* 1–2 (all.).

A walnut tree planted beside the road, which was hit by stones from passers-by, complained because it collected nothing but misfortunes.

A situation fable (Bsit.-Cact.-Bdir.) on the theme of ingratitude; it is completely parallel to H. 18, as they are two variants of the same fable. On ingratitude, cf. also H. 62, 222, 225, among other fables. It possibly has an Oriental origin, cf. *Ahikar* (Vol. I, p. 324).

Stemma. Xv. 1: AnF./*AP*/; Yv. 2: Par., Dod. Cf. Vol. II, p. 96. *AP* may come from AnF. or from the model, cf. Vol. II, p. 367.

Verse 1: No less than three of the four verses can be restored quite well:

Καρύα παρά τιν' ὁδόν [⏑ –] πεφυκυῖα	
] στενάξασ' εἶπε·	
ἀθλία ἔγωγ' εἰμ', ἥτις ὕβρεις καὶ λύπας	(mss. ἥτις κατ' ἐνιαυτὸν ἐμαυτῇ, etc.)

Verse 2 (cf. loc. cit.):

καρύα τις ἐν ὁδῷ [	(Par., Dod.)
καρπὸν ἔφερε πολύν [	(Par., Dod.)
] ῥάβδοις καὶ λίθοις	(Dod.)
ἡ ⟨δὲ⟩ στενάξασ' ἐκ βάθους τῆς καρδίας	(Id.)
] τῇ παναθλίῃ	(Id.)
] καρποῖς εὐφραίνω	(Id.)
] δεινὰς χάριτας ἀντιλαμβάνω	(Par., with inv.)

It is easy to see that version 1 is abbreviated, as it does not mention the fruits, the reason with the walkers throw stones. The version of Par. is also abbreviated in verse 2. And both, judging by certain agreements, certainly date back to a final common model.

Cf. Vol. I, pp. 184, 324, 513, 535, 561; Vol. II, pp. 16, 96, 284, 286, 289, 290, 346, 350, 367, 369; *Ahikar* 2.28; *Hitopadeśa*, p. 34 Rice.

R. v.D.

Supplementary documentation: *Epigr. Bob.* 44; *Opusc. fab.* 2.40.

The *epigramma Bobiense* is a Latin translation of Antipater's epigram with one minor variation: the nut tree refers to the farmer (*Rusticus*) who planted it. Implicit evaluation (*imprudens, damna*).

The version in the *Opusculum fabularum* elaborates the fable, adding direct speech of neighbouring trees, who express their compassion with the nut tree. Besides, the passers-by pelt the tree only with rods (*baculis*, cf. Par. βάκλοις, Dod. ῥάβδοις), not with stones. The fable has an epimythium. Terminology: *exemplum*.

Cf. Callahan, V.W., "Ramifications of the Nut-Tree Fable", *Acta Conventus Neo-Latini Turonensis*, Paris 1980, pp. 197–204.

H. 142

(148 Ch., 249 P.; *TMI* J512.3)

Κάμηλος

"The Camel" (1)

AnF. I (5), II (4); B. 80 (4); Dod. 148 (6); Archil. *Epod.* VI (fr.).

The owner wanted to force the camel to dance, but he refused because he was aware of his ugliness not only when he danced, but even when he walked.

A situation fable that approves of those who know their limitations: it is the reverse of many Cynic fables in which those who are not aware of them are punished. It derives from H. 85 and, ultimately, from Archil. *Epod.* VI. Scheme: Bsit.-Bdir.

Stemma. Xv.: AnF., Par., B.

There are remnants of a metrical model of four verses:

κάμηλος ἠναγκάζετο [	(AnF. κ. ἀναγκαζομένη, Par. κ. βιαζομένη, B. κάμηλον ἠνάγκαζε)
] πρὸς τὸν δεσπότην ἔφη	(Par., I suppress ἀναγκάζοντα)
] ἄσχημός εἰμ' ὀρχουμένη	(Par., AnF. ὀ. εἰ. ἄ.)
] καθημένη	(Par.)

Note that Par. and AnF. come from a common semiprosified version (ἀλλὰ καὶ περιπατοῦσα) and that B. eliminates the initial passive and alters the closing statement by the camel. The initial verse was probably completed with κάμηλος ἠναγκάζετο τίς ποτ' ὀρχεῖσθαι: this latter form is in AnF. and B. (Par. ὀρχήσασθαι).

Cf. Vol. I, pp. 39, 40, 50, 228, 233, 399, 472; Vol. II, pp. 16, 193, 219, 299, 319, 337, 348.

R. v.D.

Supplementary documentation: *Sud.* π 3225 Adler.

The *Suda* lexicon quotes the greater part of the final distich (after the first minor caesura) of B. (Βάβριος) to exemplify the meaning of πυρρίχη (*v.l.*; see Luzzatto – La Penna *in app. crit.*).

H. 143

(= M. 238; 192 Ch., 138 P.; *TMI* J881.1, Aa Th 70, DG 260)
Λαγωοὶ καὶ βάτραχοι
"The Hares and the Frogs"

AnF. I + Ib (9), AnF. IIIδ [W] + IIIγ (11), IIIα, β (14); B. 25 (10), Aphth. 23 (10); Syr. *XLV* (14), Par. 192 (11), Dod. 192, 1 [CabefgjMC] (18), 2 [Cd] (16); *Tetr.* I 44 (4); Rom. [gvWiss. from lost Ph.] 35 (16).

Recognizing their cowardice, the hares decide to commit suicide and head for a lagoon. But when they hear them, the frogs jump into the water. One of the hares tells the others not to commit suicide, as there are others more unfortunate than they are. Lines 2 and 3 (see below) reduce or eliminate the moment of the lament by the hares; some of these fables introduce some variations.

Theme of resignation, developed by the Cynics in various ways (cf. H. 133); here in a situation fable with a scheme B1sit.-B1act.-Cact.-B2dir.

Stemma. Xv. 1: AnF. III, IIIγ, Par., Dod., B./*Tetr.*/; Yv. 1: AnF. I, Rom., Sy.; Zv. 2; Aphth. Cf. the locations given in the references. In reality, almost the whole original verse is reconstructed; it must have reached the 9th century on one hand through AnF. III and Par. (very closely related), on the other through IIIγ; it has complementary verse, from which Dod. 1 and 2 can also be deduced. The versions of Y do not seem to present new remnants of verse; they are summarized, while there are some (remodelled) in Aphth. (cf. Vol. II, p. 246). The truth is that it is not at all certain that Syr. comes from the intermediate version Y; it may be an independent derivative. The version of Rom. comes from the lost Ph. See a derivative in not-H. 274 (Ph. I 30).

Metre. We can propose:

1. ὅλοι λαγωοὶ εἰς [⏑ –] συνελθόντες

ὅλοι λαγωοί, the only metrical beginning among the versions, is preserved by Dod. 2, but is confirmed by οἱ λαγωοὶ πάντες Par. (made ποτέ in III), οἱ λ. δὲ ἅπαντες Dod. 1 (οἱ λ. the others). I think that συνελθόντες (in III, Par. Dod. 1) is the verse ending; in fact the semiprosified version should say εἰς ἣν σ. (Par.), hence συναχθέντες

εἰς ἕνα Dod. 2, συναχθέντες I. But εἰς ἣν, which other versions eliminate (or transform into the unintelligible εἰς ἕνα), is ametrical; it must conceal, for example, εἰς τόπον.

2. The verse, which is difficult to reconstruct, must have said something like "they spoke to each other crying". Indeed, apart from the abbreviation of line 2 (see below) and of Par. εἶπον, IIIγ ἑαυτοῖς εἶπον, we have Dod. 1 ἐβόων ταῦτα πρὸς ἀλλήλους θρηνοῦντες, III τὸν ἑαυτῶν πρὸς ἀλλήλους ἀπεκλαίοντο βίον (this βίον is not ancient, but comes from what follows, where in this version it has been eliminated), Syr. "pleurèrent sur elles mêmes". I believe that the following are ancient: εἶπον in Par., IIIγ; ταῦτα in Dod. 1 (because direct style follows); πρὸς ἀλλήλους, which is usually a choliamb ending; and a verb "crying". As a conjecture, θρηνοῦντες εἶπον ταῦτ' ⟨ἔπη⟩ πρὸς ἀλλήλους can be proposed.

3. ἀβίωτός ἐστι [– ⏑ –] ἡμῶν ὁ βίος (for the final tribrach, cf. Vol. I, p. 583).

This is the text (abbreviated, I believe) of IIIγ and Par., which Dod. 1, 2 alter slightly (Syr. summarizes the whole passage).

4. ἐπισφαλὴς καὶ δειλίας πλέως. Καὶ γάρ

It is preserved intact in III (except in indirect style: ὡς . . . εἴη, which, on the other hand, has eliminated the preceding text. When (in the versions mentioned above) it is eliminated, however, the καὶ γάρ remains.

5. οἱ ἀετοί τε καὶ κύνες τε καὶ ἄνδρες

Intact in IIIγ, with slight alterations in III, Par. and Dod. 1, 2.

6. ἡμᾶς καταπονοῦσι [

In Par., inverted in IIIγ, slightly altered in the rest of the line. It must have been followed by an "all on the ground" or something of the kind, judging by the agreements.

7. βέλτιον θανεῖν ἅπαξ ἢ διὰ βίου τρέμειν

Preserved intact in III (except for the interpolation οὖν εἶναι), with alterations in IIIγ and, Par., Dod. 1.

Note that verses 2 to 7 have been summarized in line 2 (and 3) with a phrase of the type "they decided to kill themselves (or to throw themselves off a cliff or to drown)", cf. B., Ph., Aphth., AnF. I. And that Syr. summarizes verses 3 to 7 with "combien ils étaient faibles et méprisés" (something similar in B., shorter in Ph.).

8–10. There follows a difficult passage whose meaning (with expansions in some versions, although they may also be ancient) is more or less "saying this, they headed to a lagoon to drown. And the frogs that were there (or on the banks, or around), when they heard the noise, threw themselves into the depths of the lagoon". Only conjecturally can we attempt to reconstruct something here.

Perhaps v. 8 is εἰπόντες οὖν ταῦτ' εἰς λίμνην ἀπῄεσαν: for the beginning, cf. Par., IIIγ, with inversion; for εἰς λίμνην III, cf. also IIIγ and Syr.; the ἀπῄεσαν is preserved by IIIγ, Par.

9. It must have begun with a fut. part. or equivalent (cf. "se noyer", Syr., ἀποθανούμενοι from Aphth., ἀποπνιγησόμενοι III, πνιγῆναι IIIγ, πεπτωκέναι Dod. 1, 2. And have ended with βάτραχοι, defining the animals in the middle ("to die. But the frogs of the lagoon") or something of the kind).

For 10, Par., III, Dod. 1, 2 suggest τούτους ἰδόντες, but other agreements make it more likely that the frogs jump when they hear the noise (the τούτους ἰδόντες anticipates what follows). The "jump" of the frogs also cannot be reconstructed exactly.

10. Only conjecturally, I can restore:

εἷς τις δ' ἰδὼν γέρων λαγωὸς τοῦτ' ἔφη

We must start from the εἷς δέ τις γέρων λαγωὸς ἔφη of IIIγ, Par., and very close elements in the rest of the tradition, but taking into account that the "seeing this (or these)" is confirmed by Ph. *lepores cum hoc uiderent*, AnF. I θεασάμενος αὐτούς, Aphth. πρεσβύτερος ἑωρακὼς λαγωός (and, as I have already said, by a τούτους ἰδόντες moved forward in some versions).

11. Στῆτε, φίλοι, καὶ μὴ ἀπογνῶμεν ἑαυτῶν

It is found in Par., but without the φίλοι, cf. on the other hand στῆτε, φίλοι, καὶ μὴ ἑαυτοὺς ἀποπνίξωμεν IIIγ. In other versions there are sometimes certain alterations and the φίλοι is replaced by ἑταῖροι or ἀδελφοί, no less ametrical. I think that the original verse is that given above, whose ametrical beginning is justified by an imitation of Homer: with a certain humour (inherited from the *Batrachomyomachia*?), the frog delights in exhorting the others with a Homeric formula, although it is at the cost of tolerating a trochee.

12. ἤδη γὰρ ὡς ὁρᾶτε καὶ ἡμῶν ἐστι

Intact in III (I eliminate ἕτερ' before ἐστι, it is an alteration of the word order); other versions introduce εἰσί and certain paraphrases.

13. The verse said "other more cowardly animals".

Cf. Vol. I, pp. 94, 433, 583, 622, 633; Vol. II, pp. 38, 70, 73, 152, 187, 246, 299, 323, 324, 345, 405, 413, 437, 443, 446, 456, 506, 554, 719.

R. v.D.
Supplementary documentation: Nicol. *Prog.* 1.10.
Nicolaus' version is identical with Aphth. 23.
Cf. Dähnhardt, IV, pp. 97–103; Brednich, R.W., "Hasen und Frösche", *EdM* 6, 1990, col. 555–558; Zafiropoulos, pp. 171–172.

H. 144
(194 Ch., 139 P.)
Λάρος καὶ ἰκτῖνος
"The Gull and the Kite"

AnF. [EGCas = Ia?] + Ia (6); *Tetr.* I 6 (4).

A gull died from eating a fish and the kite said that this was right, because, while being a bird, it had wanted to live a marine life.

A situation fable (Bsit.-Cdir.) against those who violate nature. The theme is specifically that of the incompatibility between sea and land

animals, cf. H. 25, 118, 150 (and Vol. I, p. 613). There is an inversion in not-H. 304 (Ph. *App.* 22).

Stemma. Xv.: AnF., *Tetr.*

It comes from a model in four verses. Reconstructions:

] καταπιὼν διερράγη	(AnF. διαρραγέντος αὐτοῦ)
αὐτὸν δ' ἰδὼν ἰκτῖνος	(AnF. ἰ. δὲ αὐ. θεασάμενος)
δίκαια πάσχεις [– ◡] πτηνὸς γεννηθείς	(AnF. ἄξια σύ γε, *Tetr.* πέπονθας ὡς δίκαια)

Cf. Vol. I, pp. 228, 613; Vol. II, pp. 16, 42, 284, 299, 319, 505, 508.

R. v.D.

Cf. Zafiropoulos, pp. 75–76.

H. 145

(199 Ch., 140 P.; *TMI* J642.1, DG 378)

Λέων καὶ γεωργός

"The Lion and the Farmer"

AnF. I + Ib [14], AnF. II + IIIδ (13); B. 98 (22), Aphth. 7 (7); Par. 199 [Ba] (13), Dod. 199 (22), Syr. 36; D.S. 19.25.5–6 (11).

A lion fell in love with a farmer's daughter and he, not daring to refuse him directly, told him to pull out his teeth and cut his claws, so as not to scare her. The lion did this and the farmer drove him off with a stick (killed him in B., D.S. and Aphth.). The theme of the animal in love, of mythical-religious origin, appears in H. 50 in connection with the theme of nature. Here it takes on a new, more modern aspect: the lover even gives up his own nature, ending in catastrophe. This is a Cynic remodelling of the theme (the lover's ἄνοια). The fable is agonal: A/Bsit.-Bind./Aind. (but Bdir. in Dod., AnF. II, both ind. in Aphth., D.S., Syr.)-Act. (there is a closing statement by A in Dod., Syr.). It is significant that in the ending of B. (certainly imitated in Syr.) there is reference to the Homeric passage according to which it is not possible for there to be friendship between men and lions (*Il.* 22.262).

Stemma. Xv. 1: AnF., Dod.; Xv. 2: D.S., B., Par., Syr.; Xv. 3: Aphth.

Versions 2 and 3 are summaries (although B. expands again) with remodelled verse, cf. on this, Vol. II, p. 246. AnF. and Dod. are very closely related; in spite of his differences, B. has important features in common that date back to the original, in other aspects he goes with lines 2 and 3; Syr. is possibly a derivative of his.

I will restrict myself to verse 1, for the others cf. the locations cited.

λέων ἐρασθεὶς παιδὸς ἐμνηστεύσατο	(AnF. I, Dod. λ. ἐ., B. παιδός, AnF. ἐμνηστεύσατο, cf. B., Dod.)
] δύνασθαι ἐκδοῦναι	(AnF. I)
] τούς τ' ὀδόντας ἐξέλῃ	(AnF. I but καὶ τοὺς ὀ., cf. Dod. and echoes in v. 2, but in aor. ind. as action)
τούς τ' ὄνυχας ἐκτέμῃ [	
τούτους γὰρ (εἶπε) τὴν κόρην δεδοικέναι	(mss. of AnF. δ. τ. κ. in dir. st. Dod.)
] παίων ῥοπάλοις ἐξήλασε	(AnF. αὐτὸν π. ἐ., cf. B., Dod.)

Cf. Vol. I, pp. 175, 212, 493, 535, 553, 566, 569; Vol. II, 195, 246, 299, 319, 337, 345, 374, 387, 405, 470, 474.

R. Adr.

See Lens Tuero, J., "La fábula del león enamorado en la Bibliotheca Historica de Diodoro de Sicilia", *EFG* 1, 1985, pp. 1–5.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi*, as Hieronym. Hist. 37(T1) and Sopat. Rh. G58; cf. *Characters*, p. 245): Hieronym. Hist. *ap.* D.S. *l.c.*?; Sopat. Rh. *Prog. ap.* Io. Sard. *in* Aphth. (all.); Nic. Basil. *Prog.* 1.3 (pp. 74–75 Pignani); Georg. Pach. *Prog.* 1 (I 551–552 Walz); *Opusc. fab.* 2.42; Conr. Halb. *TM* III, p. 193 M.-S.; *SR* 4.1.2.18; Rinuc. 62.

Possibly Diodorus took his fable from Hieronymus' history of the Wars of the Successors, the principal source of this section of his *Library*.

Sopater alludes to the fable to exemplify the genre's verisimilitude.

Nicephorus' version is a rhetorical elaboration of the fable, adding a direct speech of the lion—in accordance with the general advice of Hermogenes (illustrated in not-H. 246; see v.D., *Ainoi*, G41)—in which he expounds his attractiveness as a son-in-law, and converting the father's reply into a lengthy ῥῆσις.

Georgius' version has a variation (see v.D., *Addenda*, p. 106): instead of voluntarily pulling out his nails and teeth, the lion is tempted to put his nails into a hole in a piece of wood held apart by wigs, whereupon he gets struck and is clubbed to death. The latter variation may be influenced by the Medieval Beast Epic.

Nicephorus' fable and the Latin versions have an epimythium, Georgius' a promythium.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a minor (?) variation, in that the lion is flogged (*[verberatus]*) instead of beaten. Conrad adduces the fable to exemplify *amor libidinosus*.

The other versions do not contain any variations.

Rinucius gives a rather free Latin prose translation of AnF. (199b Ch.). Function: illustrative (*significat*).

Terminology: μῦθος (Sopat. Rh. *ap.* Io. Sard.), μυθευόμενος (Georg. Pach.), *exemplum* (*Opusc.*, Conr.), *fabula* (Rinuc.). Typical fable word: ποτε (Niceph.), *cuiusdam* (*Opusc.*, Conr., Rinuc.).

Cf. Zafiropoulos, p. 164. For B., cf. Tournier, É., "La fable du lion amoureux dans Babrius", *RPh* 19, 1895, pp. 36–37. For Rinuc., cf. Pillolla, p. 261.

H. 146

(202 Ch., 141 P.; *TMI* U113, DG 384)

Λέων καὶ βάτραχος

"The Lion and the Frog"

AnF. I + Ia + Ib (7), AnF. II + IIIδ + IIIγ [Laud] (7), AnF. IIIα, β, γ (6); Dod. 202 (12).

A lion that heard the croaking of a frog was afraid; but when he saw it, he stepped on it and said that nobody should be afraid before seeing.

A situation fable (Bsit.-Bact.-Bdir.) on the theme of *ataraxia*, cf. also H. 84, 199. This fable must come from those fables (the theme of

the fright of the lion when hearing the cock's crow and the ass's braying), adding the Cynic theme of the frog. The general theme agrees with the initial part of *Tantr.* and *Panch.* (the fright of the lion on hearing the bull's bellow).

Stemma. Xv. 1: AnF.; Yv. 2: Dod.

Verse 1 (cf. Adr., *Tradición fabulística* I, p. 238):

λέων ἀκούσας βατράχου κεκραγότος	
ἐπεστράφη πρὸς τὴν λίμνην [	(O λίμνην, others φωνήν)
ὡς εἶδεν αὐτὸν τῆς λίμνης ἐξελθόντα	(after a verse that cannot be reconstructed, ὡς εἶ. αὐ. is obtained from ὡς ἐθεάσατο αὐτόν)
μηδέν' ἀκοὴ ταραττέτω πρὸ τῆς θέας	(lacks a verse)
τὸν δοῦπον ὡς ἤκουσεν [– ⏑] ἐστράφη	
] εἶναι τὸ ζῷον	
] μακρὰν τῆς λίμνης	
] εἰπὼν καὶ λόγον	
] μηδεὶς ταράττει λόγος	
] βουλὴ καλλίστη	

This version has verse that is incompatible with 1, but major agreements, for example in v. 1, clearly deduced from there (λέων βάτραχον ἀκούσας κεκραγότα), on the theme of the animal that the lion believes to be big and is in fact small, in the final maxim. It is most likely that v. 2, was remodelled starting from 1.

Cf. Vol. I, pp. 79, 327, 553, 568, 569, 575, 634; Vol. II, also pp. 98, 299, 321, 350, 366; *Tantr.* I frame, pp. 5 ff. H. = *Panch.* I frame, pp. 22 ff. R., also I 2, pp. 41 ff. R.

R. v.D.

Supplementary documentation: *Opusc. fab.* 2.33; Conr. Halb. *TM* III, p. 189 M.-S.; Rinuc. 58; Ogn. 36.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) elaborates the fable, adding that the lion at first did not, but later did, dare to drink. Conrad adduces the fable to exemplify *terror*.

Rinucius gives a Latin prose translation of AnF., varying the *réplique finale* (202b Ch.; cf. Ogn.). Function: illustrative (*significat*).

All of these versions have an epimythium. Terminology: *exemplum* (*Opusc.*, Conr.), *fabula* (Rinuc.).

Cf. Zafiropoulos, p. 160. For Rinuc., cf. Pillolla, p. 253.

H. 147

(= M. 231; 197 Ch., 142 P.; *TMI* J644.1, Aa Th 50A, DG 201)
Λέων καὶ ἀλώπηξ
"The Lion and the Fox"

AnF. I [not λ] + Ib (12), AnF. II + IIIδ (13), AnF. IIIα, γ (12); B. 103 (20); Ps.-Dos. 6 (8), T.Assend. 8, Aphth. 8 (8); Synt. 37 (15), Syr. XXXVII (11), 63 (9), Par. 197, 1 [Bab] (12) and 2 [Bd] (7), Dod. 197 (19), *Tetr.* II 2, Rom. [gvAd. = Ps.-Dos. 6] 86; Archil. *Epod.* IV (fr.), Thgn. 293–294 (all.), Sol. 11.5–8 (all.), Pl. *Alc.* I 123a (all.), Lucil. 1074–1083 Krenkel, Hor. *Ep.* 1.1.74–76 (all.), Sen. *Ot.* 1 (all.), Plu. *Mor.* 79A (all.), Them. *Or.* 13, 174c (5).

An old lion that could no longer hunt pretended to be sick, inside his cave: he devoured the animals that came to visit him. The fox also arrived and, from far off, asked him how he was. "Bad" said the lion and asked him why he would not enter. "Because I see traces of animals going in, but I do not see those of others coming out", the fox replied.

The fable, which develops the theme of the cunning of the strong unmasked by the clever weak (cf. also H. 162, 166, 168 and, earlier, the Sumerian fable cited in Vol. I, p. 349), was already known by Archilochus and is later alluded to by Solon, theognis, Plato and authors of the Hellenistic and Roman Ages. Some of its motifs are re-encountered in India, cf. Vol. II, p. 623. Scheme of AnF.: A/Bsit.-Aind./Bdir. + ind.-Adir. The last B is only dir. in AnF. II, Syr., Par.; there is Adir./Bdir. in B., Dod.; and Ps.-Dos., T.Assend., Aphth. eliminate the dialogue.

The fable, very widespread, produced various derivatives: H. 10, 81, perhaps 268 in part; not-H. 200 (Ph. IV 14), 120 (B. 106), 201 (Ph. I 21), 305 (Rom. 56).

Stemma. Xv. 1: AnF. I, II, III, summ. in Aphth., T.Assend., Ps.-Dos. Rom., *Tetr.*, Sy. Yv. 1: Lucil., B., Par. (+B.), Dod. (+B.).

In fact, it is difficult to establish the relationships between the two lines; in Vol. II it is considered that 1 is derived from 2, as testified by Lucil., by its agreements with B. (cf. Vol. II, p. 55) and by a

possible derivation from Archil.: Cf. φωνὴν βαρεῖαν προσποιητὰ λεπτύνων B. and φωνὴν ἐφηδύνουσα λεπτόν Archil. 57 Adr. Yet the very existence of two lines is doubtful, cf. below. Within 1, Ps.-Dos. (very close to T.Assend.) and Aphth. come from a summary in prose in which traces of verse are preserved (cf. Vol. II, pp. 227, 239). In any event, B. and AnF. I (and this line) are very close, and derive from the same model: cf. κατήσθιε in AnF., Dod. and B., πῶς ἔχεις in AnF. II (πῶς ἔχοι I), Dod. and B., plus what is said below. There is a fluctuation that makes the two lines cross: ἐξίοντος AnF. I, Pl./ ἐξιόντων a remnant: they are possibly variants of the whole tradition.

For the metre, cf. Adr., *Tradición fabulística* I, pp. 11, 31, 41, II, p. 261.

λέων γηράσας καὶ τροφὴν πορίζειν (AnF. I, eliminating in the middle μὴ δυνάμενος δι' ἀλκῆς ἑαυτῷ, which must come from v. 2; cf. AnF. II, Par. 1, 2, Synt., also Syr., Dod., T.Assend., Aphth., B.).

αὐτῷ μὴ δυνάμενος, νοσεῖν προσεποιεῖτο

The first half in AnF. and Dod., with inversion; there is paraphrase outside of there; the second in Ps.-Dos., cf. Aphth. v. ὑπεκρίνατο, Par. 2 ὑπεκρίνετο, Dod. νοσεῖν δὲ προσεποιεῖτο, AnF. I προσποιεῖτο τὸν νοσοῦντα, Par. 1 προσποιούμενος νοσεῖν.

] εἰς ἐπίσκεψιν ζῷα
συλλαμβάνων κατήσθιε [

Everything in AnF. I. For the beginning cf. B. ἐπισκοπήσων, cf. Par. 1, Dod., Ps.-Dos.; for what follows, λαμβάνων κατήσθιε, B., Par. 1, 2, etc.

καὶ στᾶσ' ἄπωθεν [

In AnF. I, but perhaps cf. Dod., AnF. II.

] πῶς ἔχεις;

In AnF. II, B., Par. 1, Dod., Syr., Ps.-Dos., AnF. I πῶς ἔχεις, cf. Synt. The verse was very probably: καὶ στᾶσ' ἄπωθεν, πῶς ἔχεις; ἐπηρώτα (the last verse in B., cf. Ps.-Dos., T.Assend. ἐπηρωθεῖσα).

τί δ' οὐκ εἰσέρχῃ [

I believe that it can be obtained from the τί δ' οὐ προσέρχῃ of B. and from forms comparable with εἰσέρχομαι in direct or indirect style in Ps.-Dos., Dod., T.Assend., even in AnF. I (οὐκ εἴσεισιν)

] ἀλλ' ἔγωγ' ἂν εἰσῆλθον	(AnF. I εἰσ. ἄν)
εἰ μὴ ἑώρων [– ⏑ –] πολλῶν ἴχνη	
⟨τῶν⟩ εἰσιόντων, ἐξιόντος δ' οὐδενός	(AnF. I π. εἰσ. ἴ. etc. Cf. also Sy.)

In fact, I find its very existence now much less certain than when I wrote my Vol. II: the verse cited above φωνὴν βαρεῖαν προσποιητὰ λεπτύνων may be understood as complementary and be placed after the νοσεῖν προσεποιεῖτο: simply, it would supposedly have been lost outside of Lucil. and B. (in Par. and Dod. to the extent that it is preserved, it may be an ancient remnant or a contamination of Babrius). Certain alterations to the beginning and ending in B. and, sometimes, Par. and Dod., may come from the former; I do not see any trace of independent verse in them.

Cf. Vol. I, pp. 79, 116, 143, 325, 349, 398, 515, 535, 553, 565, 575, 605; Vol. II, pp. 55, 58, 141, 152, 195, 196, 221, 227, 239, 249, 297, 301, 323, 324, 332, 334, 348, 359, 367, 371, 374, 405, 409, 408, 521, 541, 623; *Tantr.* Ap. III, p. 156 H. = *Panch.* III 15, pp. 361 ff. R.; *Panch.* V 9, pp. 458 ff. R.

R. Adr.

Supplementary documentation: cf. Lokman 6 (line Sy.).

See "The talking cave", derivative from *Panchatantra* III 15, in Adr., *Siria*, p. 26.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi*, as Quint. G18b and Pl. 49T7, 12a-c; cf. p. 676): Quint. *Inst.* 5.11.20; Philostr. *VA* 7.30; Chrys. *in Acta Ap. hom.* 53.5 (all.); Nicol. *Prog.* 1.1; Σ *in* Pl. *Alc. l.c.*; Olymp. *in Alc.* 122b–124a; Pomp. Porph. *in Ep.* 1.1.74 (all.); Non. *Comp. Doctr.* 2 (p. 182 Lindsay); ib. p. 209; ib. pp. 236–237; ib. 4 (p. 446); ib. p. 471; ib. p. 538.

Cf. D.S. 9.20.2; D.L. 1.2; Plu. *Sol.* 30.

Philostratus' version has a variation in that Apollonius suggests that the fox should go inside the cave to visit the lion, escape by

the skin of his teeth, and thus produce tracks leading out again too.

John Chrysostomus' allusion has a variation in that both antagonists are put into the plural form—a common type of variation; see e.g. H. 45, H. 74, H. 126, M. 52, M. 163.

Olympiodorus does not only paraphrase the fable alluded to by Plato but also gives two alternative interpretations. First he contrasts the old lion with the eternal youth of Plato's style, then he compares the *lion* (instead of the visiting animals) to Sparta's money.

Quintilian refers to Horace's allusion to exemplify the genre.

Porphyry states that Horace alludes to Lucilius' version. The fragments from the latter's fable are preserved by Nonius Marcellus, as lexical or semantic exemplifications.

Nicolaus' version is identical with Aphthonius' (8).

Both Philostratus and Porphyry ascribe the fable to Aesop. Terminology: μῦθος (Olymp.), *fabella* (Pomp. Porph.). Typical fable words: τις (Philostr.); λέγεταί ποτε (Olymp.).

The fragment from Solon is quoted by Diodore, Diogenes, and Plutarch.

Cf. Garbugino, *Leone*; Steinbauer, B., "Fußspuren vor der Löwenhöhle", *EdM* 8, 1996, col. 1228–1232; Zafiropoulos, pp. 162–163. For Sol., cf. Cook, R.M., "Solon fr. 8 Diehl [= fr. 11 West] 1.5–6", *PCPhS* 183, 1954–1955, p. 3 (*non vidi*); Rihll, T.E., "Lawgivers and Tyrants (Solon, frr. 9–11 West)", *CQ* 39, 1989, pp. 277–286. For Plutarch, cf. v.D., *Plutarco*, pp. 142–145.

H. 148

(212 Ch., 143 P.)

Λέων καὶ ταῦρος

"The Lion and the Bull"

AnF. I + Ib (12), AnF. II + IIIγ, δ (13); B. 97 [+ T.Assend. 4] (12); Syr. XXVIII (8), 30 (8), *XLVII* (6), Dod. 212 (14).

A lion wants to devour a bull and invites him to eat, telling him that he is going to sacrifice a sheep. But when the bull sees the size of the coppers and spits, he runs off. When asked why by the lion, he says that these preparations are for a bull, not a sheep.

It is the theme of the weak who avoid the tricks of the strong. The confrontation between the lion and the bull is ancient in the art and

literature of Greece (cf. Vol. I, pp. 197 ff.) and is at the basis of the [*Tantrakhyayika*]. Scheme: A/Bsit. (in AnF. II, Syr. and Dod. there is dir. by the lion)-Aact.-Bind.-Adir.

Stemma. Xv.: AnF., Dod., Syr. There are certain agreements between Syr. and AnF. II; there are also expansions in the former and in B. The first verse must have been λέων [⏑ – ⏑ – ⏑ – ⏑ –] ταύτῳ perhaps λέων μεγίστῳ (cf. Dod. and AnF. I). Then there would follow an ending τεθυκέναι φήσας (AnF. I) and perhaps, if the direct style is ancient, συνεστιαθῶμεν (AnF. II, cf. I πρὸς ἑστίασιν, Dod. συνευφρανθῶμεν). Another ending seems to be ἰδὼν (mss. θεασάμενος) λέβητας πολλούς (in II, cf. I, Dod.) and a beginning ταῦτ' οὖν ἰδὼν ὁ ταῦρος in AnF. I, II followed by a verb "he went away". There are clear remains of the ending in Dod. (in AnF. they are approximate):

] ὁρῶ σοι, ἄναξ
] οὐκ εἰς προβάτου παρασκευήν
ἀλλ' εἰς μέγιστον ταῦρον ἡτοιμασμένην (mss. ταῦρον μέγιστον)

Cf. Vol. I, pp. 133, 173, 197, 198, 215, 492, 552, 553, 556, 557; Vol. II, pp. 191, 299, 319, 331, 405, 407.

R. Adr.
Supplementary documentation: cf. Lokman 5 (line Syr.).

R. v.D.
Supplementary documentation: Rinuc. 60.

Latin prose translation of AnF. (212b Ch.). Epimythium. Function: illustrative (*significat*). Terminology: *fabula*.

Cf. Zafiropoulos, p. 162. For Rinuc., cf. Pillolla, p. 257.

H. 149

(198 Ch., 144 P.; *TMI* J2172.2)
Λέων καὶ γεωργός
"The Lion and the Farmer"

AnF. I + Ia + Ib (10); B. 113(4); Dod. 318, 1 [Bab Madhm] (7) and 1[Mb] (7), Ar. *Ra.* 1430 a-b (orig.?).

To catch the lion, who has entered his sheepfold, the farmer closes the gate. But when the lion devours the livestock, he has to open

it. The lion leaves and he complains; his wife reproaches him for his foolishness. In B. the farmer is about to open the door for the wolf and the dog dissuades him.

A fable whose moral is that it is foolish to challenge the powerful; it perhaps comes from a fabulization of the proverb by Ar. that it is better not to raise a lion in the city but if you do, you need to accomodate his habits. Scheme: A/Bsit.-Aact./Bact.-Cdir. (in B. it is purely situational: Bsit.-Bact.-Cdir.).

Xv.: AnF., B./Dod. 1, 2./B. is a summary that alters the subject, but dates back to the same original (cf. AnF. I ἔκλειε, συγκλεῖσαι, B. συγκλείειν).

For the metre cf. Adr., *Tradición fabulística* I, p. 305. It is reconstructed as follows:

] γεωργοῦ εἰσῆλθεν
] ποίμνια διέφθειρε
] στένοντ' εἶπε·
δίκαια πάσχεις· τί γὰρ ⟨σύ γ'⟩ ἠβούλου τοῦτον
συγκλεῖσαι ὃν καὶ μακρόθεν σ' ἔδει τρέμειν;

The reconstruction of these two verses starts from a) mss. δίκαια πέπονθας (cf. Vol. I, p. 562); b) συγκλεῖσαι τοῦτον ἠβουλήθης, but A ἠβούλου, cf. GE): I think that there was an alteration of the order σύ γε συγκλεῖσαι, with a further reduction to συγκλεῖσαι; the original verse συγκλεῖσαι ἠβούλου offers a prosody explained in Vol. I, pp. 577 ff. Cf. not-H. 195.

Cf. Vol. I, pp. 79, 180, 199, 552, 577, 633; Vol. II, pp. 16, 59, 194, 219, 299, 319, 331.

R. v.D.
Cf. Zafiropoulos, p. 171.

H. 150

(203 Ch., 145 P.; cf. *TMI* B261, Aa Th 222, DG 142)
Λέων καὶ δελφίς
"The Lion and the Dolphin"

AnF. I [not λ] + Ia (11); Ael. *NA* 14.25 (all.?), 15.17 (all.?).

The lion asked the dolphin to become his ally. But when he was fighting against a boar and asked for help from the dolphin, he could not leave the water and the lion accused him. The dolphin answered that he should accuse nature.

Theme of the different natures of land and sea animals, which cannot be avoided (cf. Vol. I, p. 613). Scheme with two *agones*: B1/B2sit.-B1act. + ind./B2act.-B1ind./B2dir.

Xv.: AnF. On the access to the verse of the different mss., cf. Vol. II, p. 310.

After the three verses reconstructed in the location cited, there are still some metrical remnants (cf. Vol. I, p. 82): δελφῖν' ἐπὶ βοήθειαν, ᾐτιᾶτ' αὐτόν, ὑποτυχὼν ἔφη and μὴ ἐμὲ μέμφου, ἀλλὰ τὴν φύσιν (cf. Vol. I, p. 548).

Cf. Vol. I, pp. 82, 181, 548, 556, 560, 570, 613; Vol. II, also 16, 20, 299, 301, 310, 319, 367.

R. v.D.

Supplementary documentation: *Opusc. fab.* 2.44; Conr. Halb. *TM* III, p. 194 M.-S.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a variation in that the dolphin is replaced with a tunny fish (B; unspecified in M) and the swine with an (unspecified) sea-creature (*aliam maris beluam/bel[l]uam marinam*); in accordance with the latter variation, it is the tunny fish not the lion who is attacked and (vainly) calls upon his heterogeneous partner. Conrad refers to the fable to exemplify *amicitia*. Both versions have an epimythium. Terminology: *exemplum*. Typical fable word: *quidam*.

Cf. Zafiropoulos, pp. 72, 98.

H. 151

(214 Ch., 146 P.; *TMI* J411.8)

Λέων φοβηθεὶς μῦν

"The Lion that Was Afraid of the Mouse"

AnF. I + Ib, (7), Ib + Par. 214, 2 [Ma] (6); B. 82 (11), *Dact.* 7; Syr. XXVI (7), 28 (6), Par. 214, 1 [Bab] (7), *Tetr.* I 4 (4); Tz. *Chil.* 13.492–496 (5).

When the lion was asleep (in his cave Ib, Syr.), a mouse entered his mouth (I, his hair Ib, B., P., his neck Tz., his body mss. of I, "sur lui" Syr.). The lion was afraid and a fox made fun of him for being afraid of a mouse. The lion answered that he was not afraid of the mouse, but rather he was angry at its audacity (I, he was frightened by his intent or audacity Ib, Par., Syr., Tz., he was afraid he was going to dirty his hair, B.).

Theme of the superiority of the strong, despite some momentary fright. It probably inverts the theme of H. 155 (the beginning is identical), contaminating it with motifs from H. 84, 135, 156, 242. Scheme, also recent: A/Bsit.-Aact.-Cind.-Adir.

Stemma. Xv.: AnF., B., Par. 1, 2, Syr. 1, 2, *Tetr.*, Tz. The different versions have direct access to the verse (even I and Ib) and complicated relationships with each other (cf. the passages mentioned at the end). All must be used in the reconstruction; clearly recent, for example, is the στόματι of AnF. I in Hausrath (we must read σώματι with Chambry and P.). B. alters the ending. Cf. also in particular Vol. II, pp. 294 and 409 on Syr. (there is a difference between the two versions), Vol. II, p. 497 on *Tetr.*

The initial verse is:

κοιμωμένου λέοντος μῦς ἐπέδραμε

This trimetre (on the spondee in IV, rare, cf. Vol. I, p. 582) is exactly the same as in Par. 1 and the initial word order is preserved in B. In AnF. I, taking it from the ending, the theme of the body has been introduced (σώματι, the same as in AnF. 155 I); the theme of the hair (χαίτῃ) in Par. 1, Ib, B., cf. Tz., may come from v. 2, but may also be a secondary addition, which is missing in Syr. as well as in AnF. This is likely, if the reconstruction of the beginning of the following verse is correct:

ὁ δ' ἐξανέστη [– ⏑] καὶ ἐθυμώθη

There is ὁ δ' ἐξαναστάς in AnF. I, cf. Ib, but the personal form is preserved in Par. 1, ὁ δὲ ἀνεπήδησε Syr. "Il se leva". The κ. ἐ. is in Par. 1, B., cf. Ib φοβερὸν ἀπέβλεπε "plein de colère".

ἰδὼν δ' ἀλώπηξ αὐτόν [(cf. Vol. I, p. 556).

Evidently, a verb "he made fun" may have followed (Syr. "il se moqua de lui"), but the verbs preserved (I ὠνείδιζεν, B. ἐπεχλεύαζεν, Par. ἐπεγέλασεν, cf. Syr. "il se moqua") do not give the metre: it must have been one of them and [⏑], [⏑⏑] or [–] be missing.

] τὸ σῶμ' ἐπιδραμεῖν ἐτόλμησε

Cf. Vol. II, p. 409. This ending is very much altered in the different versions dating from ancient times.

Cf. Vol. I, pp. 180, 398, 554, 582, 616; Vol. II, pp. 15, 16, 41, 196, 294, 299, 303, 319, 337, 350, 363, 371, 405, 409, 427, 497.

R. Adr.

For Ph. II 1, cf. Mañas, p. 105.

R. v.D.

Supplementary documentation: *Sud.* ε 449, π 46, φ 644, 718 Adler; Nic. Chon. *Or.* 11 (p. 112 Van Dieten) (all.).

The *Suda* lexicon quotes six choliambs from B. (Βάβριος *quater*)—with some slight textual variants, for which see Luzzatto – La Penna *in app. crit.*—to exemplify the meaning of φριξότριχα (vv. 1–3), ἔκθορεν (v. 3), φωλάδι (v. 3), and παλαμναῖος (vv. 6–8).

Nicetas briefly alludes to the fable. No variations. Terminology: μῦθος.

Cf. Zafiropoulos, pp. 170–171.

H. 152

(201 Ch., 147 P.; *TMI* K348)

Λέων καὶ ἄρκτος

"The Lion and the Bear"

AnF. I + Ia (10), AnF. II + IIIδ (10), AnF. II + IIIγ (a), AnF. IIIα, β (9); Dod. 201 (18), *Tetr.* II 13 (4).

A lion and a bear were fighting over a fawn. They were half dead and a passing fox took possession of the fawn. Lament of the two animals.

The theme of discord, from which a third benefits. Cf. the central theme of *Tantr.* I and *Panch.* I, the lion and the bull as enemies of the jackals.

Scheme: B1/B2sit.-Aact.-B/B2dir.

Stemma. Xv.: AnF., Dod., *Tetr.* On the access to the verse of the different collections of AnF., cf. Vol. II, pp. 31 and 312, on *Tetr.* cf. Vol. II, p. 509.

Metre:

λέων καὶ ἄρκτος νεβρὸν ἐλάφου εὑρόντες	(Cf. Vol. II, p. 31)
] ἐπετείνετο δεινῶς ἡ μάχη	(Dod.)
ἔκειντο [– ⏑ – ⏑ –] ὑπ' ἀλλήλων	(AnF., cf. Dod., *Tetr.*)
] ἀλώπηξ ὡς εἶδε	(Dod., cf. AnF.)
τοὺς μὲν παρειμένους, τὸν δὲ νεβρὸν ἐν μέσῳ	(AnF.)
] δάκνουσ' ἔσυρεν ἐκ μέσου τοῦτον	(Dod., I seclude τὸν βοῦν)
οἱ δ' ἐξαναστῆναι μὴ δυνάμενοι εἶπον·	(AnF. + Dod.)
] ἀλώπεκι ἐμοχθοῦμεν	(Dod. + AnF.)

Cf. Vol. I, pp. 185, 558, 561; Vol. II, pp. 31, 299, 312, 319, 331, 408, 509; *Tantr.* I frame, pp. 44 ff. H. = *Panch.* I frame, pp. 19 ff. R.

R. v.D.
Cf. Zafiropoulos, p. 102.

H. 153

(205 Ch., 148 P.; *TMI* J321.3)
Λέων καὶ λαγωός
"The Lion and the Hare"

AnF. I + Ia + Ib [S].

The lion found a sleeping hare, but left it to pursue a passing deer. It escaped and when he returned the hare had gone. Lament of the lion.

The theme of greed, which enables a third party to benefit. The theme is that of *Panch.* II 7 (the jackal lets the mice escape through waiting for the bull's testicles). Scheme: B/A1/A2sit.-A1act./Bact./A2act.-Bdir.

Stemma. Xv.: AnF.

Cf. Vol. II, p. 18, some elements can be added:

λέων λαγωῷ περιτυχὼν κοιμωμένῳ (mss. περιτυχὼν λαγωῷ)
ἔμελλε τοῦτον καταφαγεῖν, ἔλαφον (AnF. τ. ἔ. κ. . . . θεασα-
δ' ἰδὼν μενος δὲ ἔ.)
] ἀλλ' ἔγωγ', ἔφη (AnF. ἔ. ἀλλ' ἔ.)
δίκαια πάσχω, ὅτι ἀφεὶς τὴν ἐν χερσί
βοράν, ἐλπίδα [⏑ – –] μείζονα προέκρινα.

Cf. Vol. I, pp. 79, 185, 554, 562, 568, 569; Vol. II, pp. 16, 18, 299, 319, 622; *Panch.* II 7, pp. 264 ff. R.

R. Adr.
For *Panch.*, cf. Adr., *Siria*, p. 26.

R. v.D.
Cf. Zafiropoulos, p. 59.

H. 154

(= M. 464; 210 Ch., 149 P.; *TMI* J811.1, Aa Th 51, DG 402)
Λέων, ὄνος καὶ ἀλώπηξ
"The Lion, the Ass and the Fox"

AnF. I + Ia + Ib (12), AnF. II + IIIα, δ (11), AnF. IIIα, β (11); Ph. I 5 (11), B. [AG] 67 (10), *Dact.* 5 and 21; Par. 208 [Bab] (10), Dod. 208 [Mb] (10), 210 [Cd] (15), *Tetr.* I 41 (4), I 48 (4), Rom. [gvWiss. + Ad. = *Ph. sol.*] 8 (16).

The lion, the ass and the fox went hunting, and the lion ordered the ass to share out the catch. He made three equal parts and the lion devoured him. He then ordered the fox to divide and he made a big heap and a very small one and told the lion to choose. When the lion asked him who had taught him to share out like this, he answered the misfortunes of the ass. All this in AnF. and line 1, see below. In 2, it is the lion that shared out, keeping everything for himself: either between himself and the ass (B.), or between himself, the cow, the goat and the sheep (Ph.).

It is the theme that the powerful must not be challenged, which is very common. It has a precedent in the Sumerian fable of "The Nine Wolves and the Tenth". There are derivations, I think, in

H. 156 and not-H. 180 (B. 106). There is (in model 1) a double *agon*: A/B1/B2sit.-Aind./B1act./Act.-Aind./ B2act.-Aind./B2dir. In line 2 after sit. there is Aact.-Adir., the fable has become situational.

Stemma. Xv. 1: AnF., Dod. 1, *Tetr.* 2; Yv. 2: Ph./Rom./, B./Dod. 2, Par./, *Tetr.* 1. Note that the existence of verse in the model of line 2 is pure conjecture; it cannot be determined starting from our witnesses.

It is significant that Ph. goes with line 2, as I have pointed out.

Cf. Adr., *Tradición fabulística* I, p. 305, II, p. 32. Only verse 1, as I say, is reconstructable:

λέων, ἀλώπηξ καὶ ὄνος πρὸς ἀλλήλους
κοινωνίαν [⏑ – ⏑ –] ἐσπείσαντο (or κ. σπεισάμενοι, cf. H. 156)

The beginning is in Dod., cf. AnF. I λ. καὶ ὄ. καὶ ἀ., which is followed by κοινωνίαν πρὸς ἀλλήλους σπεισάμενοι. I think that this is a formula (cf. also H. 181 I) that echoes Archil. (*Epod.* 1); in the middle went "to hunt" or something of the kind (cf. Dod., E.).

] ἐξῆλθον εἰς ἄγραν

In AnF. I, it is formula (cf. Vol. I, p. 560). Preceding would perhaps be οἱ τρεῖς δὲ ἅμα (cf. Dod.).

πολλὴν δὲ θήραν συλλαβόντων [

AnF. I, cf. II, III where there is the θήραν in I and a superfluous αὐτῶν is lacking from I. Cf. Dod., very closely related.

προσέταξεν ὁ λέων τῷ ὄνῳ διελεῖν αὐτοῖς (an inv.)

In AnF. I, cf. Dod., close.

-/⏑ – ⏑ – -/⏑ –] τρεῖς μερίδας ἐξ ἴσου (Dod.)
-/⏑ – ⏑ – -/⏑ – –] κατεθοινήσατο (I)
ἀλώπεκι [⏑⏑] μερίσαι προσέταξε (I, cf. Dod.)
ἡ δ' εἰς μίαν μερίδα ἅπαντα [(AnF. II, cf. I, III)
λέων πρὸς αὐτήν· τίς σε διανέμειν οὕτως

The beginning ἡ ... μερίδα is in AnF. III, cf. Dod. What follows, in direct style, is deduced from AnF. II (οὕτως, διανέμειν, also I, but Dod. μερίζειν οὕτως ἐδίδαξεν; Ἡ δ' ἔφη· ἡ τοῦ ὄνου συμφορά).

The beginning is in all the witnesses; the ἡ δ' ἔφη is deduced from ἡ δ' ἀ. ἔφη in AnF. II (III ἡ δ' εἶπεν, I ἡ δ' ἀ. εἶπεν). The final phrase is in AnF. II, III, pluralized in I and with a change of order in Dod. Note the abbreviation in hiatus of τοῦ (Vol. I, p. 577).

Cf. Vol. I, pp. 557, 559, 560, 566, 577, 616, 634; Vol. II, also pp. 56, 58, 131, 132, 140, 180, 187, 303, 304, 189, 207, 209, 299, 319, 331, 332, 349, 363, 470, 471, 474, 496, 541, 573, 674, 718; M. 218b, 225, 232b; Sumerian fable in Kramer, p. 187.

R. Adr.

For a new papyrus version (paraphrase of B. 9), cf. Daniel, R.W., in Hoogendijk, F.A.J. – Van Minnen, P. (eds.), *Papyri, Ostraca ... in the Leiden Papyrological Institute (P. L. Bat. 25)*, Leiden 1991, pp. 8–11, n. 5, and Adr., *Nuevos testimonios ...*, p. 10 (*PLugd. Bat.* XXV 5 (*s.* II AD)). For Ph. I 5, cf. Mañas, p. 89. For a Mesopotamian model, cf. Oettinger, N., "Achikars Weisheitssprüche im Licht älterer Fabeldichtung", in Holzberg, pp. 3–22).

R. v.D.

Supplementary documentation: Ulp. 17.2.29.2 (all.); Aristo *ap.* Ulp. *l.c.* (all.); Cassianus ibid. (all.); Etien. *TMP* 4.8.

The fable has become proverbial and created a judicial term (*societas leonina*). No variations.

Etienne de Bourbon adduces the fable *de invidia.*

Cf. Górski, K., *Die Fabel vom Löwenantheil in ihrer geschichtlichen Entwicklung*, diss. Berlin: Mayer & Müller 1888; Guarina, A., "La società col leone", *Labeo* 18, 1972, pp. 72–77; Postgate, J.P., "Phaedrus I.5", *PCPhS* 9, 1986; Goetz-Stankiewicz; Pöge-Alder, K., "Löwenanteil", *EdM* 8, 1996, col. 1224–1228; Van Tooren, M., "De vaars, het schaap en de geit als bondgenoten van de leeuw. Sociaal-politieke lotgevallen van een fabel", in: Fisser, C.A.C.M. – Van der Paardt, R.Th. – Slings, S.R. (eds.), *Receptie van de klassieken* X, Lunteren: Hermaion 1998, pp. 21–37; Zafiropoulos, p. 66.

H. 155

(= M. 226; 207 Ch., 150 P.; *TMI* B363.1, B371.1, Aa Th 75, DG 391)

Λέων καὶ μῦς

"The Lion and the Mouse"

AnF. I + Ib (13); B. 107 (18), Ps.-Dos. 2 [+ T.Assend. 9 approx.] (12); Branc. 6 (6), Syr. XXVII (6), 29 (6), Par. 207 [Bab] (12), Rom. [gvWiss. + Ad. = *Ph. sol.*] 22 (40); Lib. *Ep.* 47.16 (all.); Themist. *Ep.* 9, p. 750 Hercher (all.?), cf. Iul. *Ep.* 8, p. 377 D.

The mouse was walking on the sleeping lion and the latter caught him and was about to eat him up; but the mouse asked him to let him go, and promised him that he would pay him back for the favour. The lion released him, laughing. But some hunters captured the lion and tied him to a tree; the mouse gnawed the rope and freed the lion. Closing statement by the mouse: mice too are grateful.

Theme of the grateful animal, evidently developed to highlight men's lack of gratitude. It ultimately derives from the theme of the grateful eagle in Stesichorus (cf. not-H. 86); the theme is also found in India, in the tale of the grateful animals and the ungrateful man (*Panch.* I. 11, p. 112 55. R.) and in that of the elephants and the gazelle freed by the mice (cf. below): they may be independent fables or derived from Greek fables. This fable gives H. 156 as a derivative inside Greece; the beginning is identical to H. 151. On the derivation of the Egyptian fable of the lion, cf. Vol. I, p. 712.

The fable offers a double *agon*, inverting the second and the first: A/Bsit.-Bind./Aact.-Asit./Bact.-Bdir. Certain versions (Ps.-Dos., Branc., B.) eliminate the closing statement, B. also eliminates the beginning (but he expands the middle; he also presents the mouse's words in dir.).

Xv.: AnF., B., Par. [B.], Ps.-Dos., T.Assend., Branc., Rom., Syr.

Various versions come from intermediate semiprosifications; the one that underlies T.Assend. and Ps.-Dos. is particularly clear, cf. Vol. II, p. 225; those underlying Branc. and B. may be independent, although they also eliminate the closing statement, as does Rom. (it is absorbed within the fable in Ps.-Dos. and Rom., later it is ancient). Rom. comes from the lost Ph., cf. Vol. II, p. 525; Par.

comes from the same summarized version as B., but is contaminated with this. Syr. alters considerably.

For the metre, cf. Adr., *Tradición fabulística* II, pp. 11, 17, 41 and the passages of Vol. II cited in the reference. Metrical remnants can even be obtained from the summaries:

1. κοιμωμένου λέοντος μῦς ἐπέδραμε
2. ὁ δ' ἐξανέστη καὶ [⏑] συλλαβὼν αὐτόν
3. φαγεῖν ἔμελλε [

The first verse and half of the second are identical to H. 151, see there; AnF. likewise presents the same text (with σώματι and ἐξαναστάς), following the end of verse 2. As for 3, I take it from Par. (with inversion), cf. AnF. οἷός τε ἦν καταθοινήσασθαι, B. ἔμελλε δειπνήσειν.

4–5. (?) γελάσας ἀπέλυσεν [

After the pleading of the mouse, this fragment of AnF. may be metrical, followed by a non-metrical αὐτόν. But it is very likely that after γελάσας (AnF., Par., B., T.Assend., γελῶν Ps.-Dos., μειδιάσας Branc.) there was another phrase before the ἀπέλυσεν αὐτόν (as in T.Assend., Rom. *dimisit*, Ps.-Dos., Par. ἀφῆκεν αὐτόν).

On the other hand, the γελάσας has a subject, except in AnF.: Par. γελάσας δ' ὁ λέων, T.Assend. γελάσας δ' ὁ λέων, B. γελάσας δ' ὁ θήρ (undoubtedly innovated), Ps.-Dos. ὁ δὲ λέων γελῶν (altered). I believe it most likely that there were two consecutive verses beginning with γελάσας δ' ὁ λέων and] ἀπέλυσεν αὐτόν [.

6.] πεσὼν ἠγρεύθη

As in Par.: there follows the indication that the lion was tied (AnF. ἐπεδέθη δένδρῳ). Par. δεθείς, Branc. ἔδησαν . . . ἔν τινι τῶν δένδρων: perhaps δένδρῳ τ' ἐπεδέθη [.

7. ὁ μῦς δ' ἀκούσας [

8. αὐτοῦ στένοντος τὸν κάλων περιέτρωγεν

Here it is AnF. that best preserves the ancient version, but the restoration of the first verse (AnF. τὸ τηνικαῦτα ἀκούσας ὁ μῦς) offers problems. It is safer to leave ὁ μῦς δ' ἀκούσας, cf. Rom. *mus ut audiuit.*

The ending is identical in AnF. if we take away an ἐλθών; περιέτρωγε is confirmed by τρώγων Ps.-Dos.

9.] ἔλυσε τὸν λέοντα [

It is the text of Par. and B., undoubtedly original: cf. Ps.-Dos. ἠλευθέρωσε τὸν λέοντα, AnF. λύσας αὐτόν, T.Assend. διαλυσάμενος (ἔσωσεν) αὐτόν, Rom. (*Ph. sol.*) *liberum dimisit*, Branc. ἐλυτρώσατο.

10.] ἐστὶ γὰρ παρὰ μυσὶ χάρις

In AnF., much altered or eliminated in other versions.

Cf. Vol. I, pp. 79, 100, 116, 206, 215, 326, 431, 512, 516, 553, 554, 555, 557, 565, 633, 712; Vol. II, pp. 16, 60, 196, 222, 225, 260, 299, 319, 332, 337, 349, 350, 359, 366, 367, 398, 405, 407, 470, 495, 525, 541, 546, 547, 553, 622; Egyptian fab. Vol. I, p. 712; *Panch.* I 11, pp. 112 ff. R., II 8, pp. 274 ff. R.; *Tantr.* II frame, pp. 96 ff. H. = *Panch.* II frame, pp. 282 ff.

R. Adr.

Supplementary documentation: cf. Lokman 4 (line Syr.).

For *Panch.* II 8, cf. Adr., *Siria*, p. 26; also "The lion and the mouse" in *Thousand and One Nights*, in *Doc. Supl.*, p. 218.

R. v.D.

Supplementary documentation (included in v.D., *Ainoi*, as Mar. Victor. G47): Mar. Victor. *Rhet.* 1.17 (all.).

Marius Victorinus alludes to the fable to exemplify the genre. No variations.

Cf. Ahrens, H., *Die Fabel vom Löwen und Maus in der Weltliteratur*, Diss. Rostock 1920; Zafiropoulos, pp. 125–126. For B., cf. Weinreich, O., "Zu Babrios 107 und Martial I 20", *Philologus* 86 (*n.s.* 40), 1931, pp. 370–372.

H. 156

(= M. 51; 209 Ch., 151 P.; DG 115)
Λέων καὶ ὄνος
"The Lion and the Ass"

AnF. I + Ia (11); Ph. I 11 (15); *Tetr.* II 1(4); Rom. [gv, from Ph. I 11?] 83 (12).

The lion and the ass went hunting; at the entrance to a cave in which there were three goats, the lion waited outside and the ass entered, frightening them with his bray, so that the lion would catch them. When he asked the lion how he had done it, he answered that even he would have been afraid if he had not known it was an ass.

It is the theme of conceit, which comes from Archilochus, but treated here with simple irony. It is combined with the theme of the weaker animals, whose noises nevertheless scare the lion (H. 84, etc., also the theme of the frame of *Tantr.* I and *Panch.* I). There seems to be a more direct influence from H. 154 and H. 199. Cf. also *Tantr.* III 1 (the ass with a panther skin), perhaps from H. 199, as well as H. 203. It is a double structure, with initial implicit *agon*, later explicit: A/Bsit.-Aact./Bact.-Aact./Bind.-Adir. In Ph. there is Bdir.

Stemma. XV.: AnF., Ph./Rom./, *Tetr.* On the position of Rom., cf. Vol. II, p. 529.

It is not easy to reconstruct the beginning, in spite of the fact that it has a formula close to those of H. 1, 35, 154 and 206 and the fact that the ἐξῆλθον ἐπὶ θῆραν must come from the formula ἐξῆλθον εἰς ἄγραν (cf. Vol. I, p. 560). Perhaps, respecting the text of AnF. I, except for the correction cited:

λέων καὶ ὄνος κοινωνίαν πρὸς ἀλλήλους
σπεισάμενοι [–] ἐξῆλθον εἰς ἄγραν

Note that this implies the abbreviation of a long -οι before a vowel (also in καὶ ὄνος). Apart from this, perhaps] κατά τι σπήλαιον and] παρετηρεῖτο are choliamb endings and ὁ δ' εἶπεν· ἀλλ'εὖ ἴσθι [a beginning.

Cf. Vol. I, pp. 207, 428, 460, 559, 560, 565; Vol. II, pp. 16, 38, 42, 132, 142, 187, 209, 299, 319, 332, 349, 408, 527, 529; M. 218,

412; *Tantr.* I frame, pp. 4 ff. H. = *Panch.* I frame, pp. 19 ff. R.; *Tantr.* III 1, pp. 109 ff. H.; *Panch.* IV 8, pp. 409 ff.

R. Adr.
For Ph. I 11, cf. Mañas, p. 92.

R. v.D.
Cf. Swoboda, M. "Phaedrus, Fab. II 7 & I 11", *Meander* 13, 1958, pp. 187–258; Zafiropoulos, p. 156.

H. 157

(215 Ch., 152 P.)
Ληστὴς καὶ συκάμινος
"The Bandit and the Mulberry Tree"

AnF. I (12).

When asked why he had dirty hands, a bandit said that he had just climbed down from a mulberry tree. Captured, he was crucified on the mulberry tree. The tree said that it was pleased, since he had slandered it.

An expanded situation fable: Bsit.-C1ind./Bdir.-C2act.-C3dir. Rare scheme. It is the theme of the punishment of the wicked, which is combined with that of the lie and slander punished.

Stemma. Xv.: AnF.

Some remnants of verse:

ληστὴς ἐν ὁδῷ [-/⏑ – ⏑ –] ἀποκτείνας
] τῶν δ' ἄντικρυς ὁδευόντων
] ὡς ταῦτ' ἔλεγ' οἱ διώκοντες
ἔφη πρὸς αὐτόν· ἀλλ' ἔγωγ' οὐκ ἄχθομαι (P.'s text)
καί τοι, ὃν αὐτὸς φόνον ἀπειργάσω, τοῦτον (mss. καί γάρ)

Cf. Vol. I, p. 639; Vol. II, pp. 16, 299, 319.

H. 158

(= M. 330; 218 Ch., 153 P.; *TMI* K2061.1.1, DG 504)
Λύκοι καὶ πρόβατα
"The Wolves and the Sheep"

AnF. + Ib (11); *Vit. Aesop.* 97 (11), B. 93 (11), Aphth. 21 (8); Par. 219 [Bab] (8), Rom. [gvWiss. + Ad. = *Ph. sol.*] 63 (18); Lib. VIII 24 Foerster (16).

The wolves sent messengers to a flock, asking the sheep to give them the dogs and promising peace in return (leaving the wolf cubs as hostages, Rom.). The sheep agreed and the wolves destroyed the flock. In Par. 1 and B. the ending changes: a ram pointed out the danger involved in the proposal. In Aphth., Lib. the beginning is missing.

Probably derived from the fable of the sheep and the dog in X. *Mem.* 2.7.13–14 (not-H. 226). The theme is that of the importance of the guardian or custodian (and that you must distrust the enemy). Scheme: A/Bsit.-Aind./Bact.-Aact. (AnF.). In Aphth., Lib. and *Vit. Aesop.* the ending is missing and the speech of the wolves is in dir. In Par. 1, B. the fable is situational: Bsit.-Bind.-Cdir. (the wolves are B here, they are defeated). There are derivatives in H. 165, not-H. 172, not-H. 185 (Ph. I 31).

Stemma. Xv. 1: AnF. I, Ph./Rom./, Dod.; Yv. 2: Aphth., Lib.; Zv. 3: *Vit. Aesop.*; Wv. 4: Par., B. Note that Rom. expands Ph., known through the *Phaedrus solutus* of Ad. (the wolves give the wolf cubs as hostages; when they howl, their parents declare the truce broken).

There is no clarity regarding the different verses. The verse is different from AnF. I in Aphth., cf. Vol. II, p. 243. It is not found, it seems, in the ending (reworked) of Par., and B., but it is before:

ἂν τοὺς κύνας λαβόντες γε διαφθείρωσι	(Par., εἰ instead of ἄν, λάβωσι καὶ)
τὰ μωρὰ δὲ πρόβατα συνέθεντο ποιῆσαι	(Par., I seclude τοῦτο)

This is probably complementary to AnF.: the correspondence with the first verse is ametrical, μωρά is confirmed by *Vit. Aesop.* Note the frequent lexical correspondences of Par. 1 and B. with AnF. As for *Vit. Aesop.*, which presents the fight between wolves and sheep at the beginning with some remnants of verse (cf. Vol. II, p. 79), it may

also be complementary, with that beginning being eliminated or replaced everywhere.

In AnF. I there are some traces of verse that appear compatible with those cited: ἔγνωσαν [– ⏑] διὰ δόλου τοῦτο πρᾶξαι; πρέσβεις ἔπεμψαν [(πέμψαντες mss., is the known formula);] ἐξέδωκαν τοὺς κύνας that is naturally missing in the new ending of Par., B., but there are traces in *Vit. Aesop.* following that corresponding to the verse reconstructed before (παρέσχον ἐκδότους τοὺς κύνας) and also in Aphth.; τὴν ποίμνην διέφθειραν (I seclude ἀφύλακτον).

If this is so, we could propose a double ramification of the initial Xv. 1: *Vit. Aesop.* and the rest; here, a main line, a summ. (with another verse, at least in part) and a modified version (with the same verse: if there is a new one at the end, it cannot be seen). The main line (AnF. and Ph.) seems to abbreviate the middle; not so Dod., but clear verse cannot be seen.

Cf. Vol. I, pp. 199, 402, 474, 560, 564, 606, 609, 613, 655, 657, 658; Vol. II, pp. 16, 65, 79, 152, 196, 243, 286, 299, 301, 321, 322, 332, 373, 474, 541, 544, 547, 553; M. 337.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi*, as Aristobul. 36F1, D. 40F1, T7, and Isid. G75; cf. *Suplemento*, pp. 18–19): D. fr. 13 Baiter-Sauppe *ap.* Aristobul. *FGH* 139F3 *ap.* Plu. *Dem.* 23.5; Nicol. *Prog.* 1.5; Isid. *Etym.* 1.40.

Nicolaus' version is identical with Aphthonius' (21).

Both Aristobulus and Isidore of Seville put the fable into Demosthenes' mouth. Isidore's version has a variation, adding shepherds (*pastores*) to which the wolves pharisaically appeal. The fable's context differs too: Aristobulus (witness Plutarch) says that Demosthenes told the fable when Alexander demanded the extradition of eight Athenian demagogues, whereas Isidore replaces the Macedonian with his father Philip and rounds up the number of orators to ten. Although it is impossible to establish with certainty whether Demosthenes really inserted this fable in a speech delivered on that particular occasion, this is not at all improbable in view of the frequent occurrence of related pastoral metaphors in classical Greek in general and within the Demosthenian corpus in particular.[7]

[7] See v.D., *Ainoi*, D. 40F1, nn. 45–49.

Cf. Zafiropoulos, p. 106. For the *Vit. Aesop.*, cf. v.D., *Life*, pp. 139–140.

H. 159

(226 Ch., 154 P.)
Λύκος καὶ ἵππος
"The Wolf and the Horse"

AnF. I [GE = Ia?] + Ia (10).

A wolf finds a barley field, and being unable to eat it, he goes to the horse and shows it to him, saying that he has kept it for him, because he likes to hear the noise that he makes when chewing. The horse tells him that if wolves ate barley, he would never have preferred him to himself.

The theme of nature and the foolish boasting of those who seek to work against it; also, of those who falsely seek gratitude. A situation fable: Bsit.Bact.-Adir.

Stemma. Xv. AnF.

Quite a lot of verse can be reconstructed:

λύκος κατά τιν' ἄρουραν ⟨ποτὲ⟩ κριθὰς εὗρε
ὡς δ' οὐκ ἐδύνατ' αὐταῖς τροφῇ [
] ὡς εὑρὼν κριθάς
αὐτὸς μὲν οὐκ ἔφαγεν [
ὦ οὗτος, εἰ λύκοι κριθῶν τροφῇ ἔχρωντο (mss. χρῆσθαι ἠδύναντο)
οὐκ ἄν ποτε τῆς γαστρὸς τὰ ὦτα (mss. τ. ὦ. τ. γ.)
προὔκριναν

Cf. Vol. I, pp. 179, 362; Vol. II, pp. 15, 16, 283, 286.

H. 160

(= M. 247; 222 Ch., 155 P.; *TMI* U31, Aa Th 111A, DG 632)
Λύκος καὶ ἀρήν
"The Wolf and the Lamb" (1)

AnF. [not λ] + Ib (12); Ph. I 1 (15), B. 89 (12); Par. 222 [Bab] (12), Dod. 222 (18), *Tetr.* I 33 (4), Rom. [gvWiss. + S + Ad. = *Ph. sol.*] 3 (21); Basil. *Ep.* 189.2 (13).

The wolf sees the lamb drinking in a river and wants to eat him with some pretext. He accuses him of muddying the water and the lamb replies that he drinks downstream from him; he then says that last year he insulted his father and the lamb answers that he had not been born then (Ph. varies the second motif: you spoke badly of me . . ., if not, it was your father; B. changes everything: you spoke badly of me and I had not been born; you ruin the grass—I do not eat grass; you have drunk at my spring—I only drink my mother's milk). The wolf, tired, says that does not mean he is not going to eat him (in Ph. he restricts himself to eating him).

The theme that the excuses of the weak are worth nothing probably derives from H. 4; it is parallel to H. 16, H. 124 (it is inverted in H. 137). The structure is modern: after the situation (A/Bsit.) an *agon* of dialogue or a double or triple debate, depending on the version concerned: Aind/Bind.-Adir./Bind. in AnF., Adir./Bdir.-Adir./Bdir.-Adir. + act. in Ph., Adir./Bdir.-Adir./Bdir.-Adir./Bdir. in B. There follows the closing statement by A (the wolf), except in Ph., who eliminates it.

Stemma. Xv. 1: AnF., *Tetr.*; Yv. 1: Par., Dod., B., Ph./Rom./.

Cf. Vol. II, p. 57: the two branches come from semiprosifications that preserve remnants of the original verse; even 2, although it is significantly contaminated by B. (cf. Par. εὐλόγως φαγεῖν θέλων, Dod. ἐπεζήτει . . . φαγεῖν εὐλόγως, ἐβουλήθη μετ' εὐλόγου αἰτίας καταθοινήσασθαι).

It may be said that AnF. preserves the original development; the secondary version agrees on the "you spoke badly of me" ("of my father") and on the death of the lamb. Starting from here, Ph. has added the "if not, it was your father"; he has displaced to the sit. the fact that the wolf was above; he has eliminated the theme of the pretext sought by the wolf and the "closing statement" (in B., Par., Dod.), replacing it with simple action: in short, there is more drama and more direct censure of vice in him. B. has added the other reasons, emphasizing the interplay of the dialogue. See some of my interventions in the discussion on the paper by Nøjgaard, M., "La moralisation de la fable: d' Ésope à Romulus", in: Adr., *La fable*, pp. 225–251.

Metre:

λύκος ποτ' ἄρν' ἰδών [	(cf. AnF. λ. π. ἄ. . . . ἰδών and λ. θεασάμενος ἄρνα)

] εὐλόγως φαγεῖν θέλων	(cf. above)
] ᾐτιᾶτ' αὐτόν	(AnF., cf. B. ἔγκλημα δ' . . . ἐζήτει)
ἔφη· πέρυσι τὸν πατέρα μου ἐλοιδόρεις	(AnF. ἔφη· ἀλλὰ . . . ἐλοιδόρησας)

I introduce a parenthesis: the expansion of the debate by line 2 presupposes a remodelled verse that is partly preserved in Par. and Dod. where they differ from B.: Par. ὁ δὲ πρὸς αὐτόν· τὴν ἄρουράν μου νέμεις, ὁ δ'· οὐ πέπωκα, Dod. ὁ δὲ . . . νέμεις. ὁ δ' ἀρνὸς ἔφη· ἀκμὴν τροφὴν οὐκ εἶδον.

The problem of the closing statement remains: both that of AnF. (ἐὰν οὖν σὺ ἀπολογιῶν εὐπορῇς, ἐγώ σε οὐ κατέδομαι) and that of Par., Dod. and B. (Dod. ἀλλ' ἐγὼ τέως νῦν ἄδειπνος οὐ μενῶ, etc., cf. the others) come from a closing statement identical to that of H. 16 (parallel fable), which I have partially reconstructed. Here we must postulate:

ἐὰν οὖν σὺ [– ⏑̱ –] εὐπορῇς	(AnF. I, cf. H. 16 I, where I propose ⟨νῦν⟩ πολλῶν, and for ἀφορμῶν instead of ἀπολογιῶν, cf. Par., Dod.)
] ἐγὼ τέως ἄδειπνος οὐ μενῶ	(Dod. ἀλλ' ἐ. τ. νῦν . . ., Par. ἀλλ' ἐ. ἄ. . . . cf. H. 16 II)

The modification of this last verse in AnF. I is identical to that of H. 16.

Cf. Vol. I, pp. 181, 199, 439, 523, 560, 615; Vol. II, pp. 57, 131, 140, 186, 299, 301, 319, 337, 348, 367, 384, 496, 538, 541.

R. Adr.

Cf. Echoes in "The hawk and the partridge", in *Thousand and One Nights*, in Adr., *Doc. Supl.*, p. 218. For Ph. I 1, cf. Mañas, p. 86.

R. v.D.

Supplementary documentation: Gr. Nyss. *Ad Eust.* (p. 4 Müller); Georg. *Gnomol.*, *Anecd. Gr.* I, p. 90 (all.).

Some scholars ascribe Basilius' letter to Gregory.

Georgides includes in his *Gnomologium* an epimythium from Babrius.

Cf. Dedek, R., "Le Loup et l'Agneau. Eine Fabel La Fontaines im Unterricht", *Anregung* 21, 1975, pp. 41–48; Nøjgaard, M., "The moralisation of the fable: from Æsop to Romulus", in: Bekker-Nielsen, H. – Foote, P. – Haarder, A. – Meulengracht Sørensen, P. (eds.), *Medieval Narrative. A Symposium. Proceedings of the Third International Symposium organized by the Centre for the Study of Vernacular Literature in the Middle Ages, Odense 20–21 November 1978*, Odense: University Press 1979, pp. 34–40; Blumenberg, H., "Wolf und Lamm. Vier Glossen zur Fabel", *Akzente* 30, 1983, pp. 389–392; Goetz-Stankiewicz; Zafiropoulos, pp. 59–60. On Ph., cf. Tahovski, A.G., "Ad Phaedri versum I 1, 8", *Živa Antika* 2, 1952, pp. 78–79 (*non vidi*); Iuvara, S., "Fedro 1,1: "demistificazione" della favola?", *Atti e Memorie dell' Accademia Patavina di Scienze, Lettere ed arti* 86.3, 1973–1974, pp. 339–354.

H. 161

(= M. 254; 225 Ch., 156 P.; *TMI* W154.3, Aa Th 76, DG 631)
Λύκος καὶ ἐρῳδιός
"The Wolf and the Heron"

AnF. I (9); Ph. 8 (12), B. 94 (10), Aphth. 25 (7); Branc. 7 (8), Par. 225 [Bab] (9), Dod. 225, 1 [Ca, etc.] (12) and 2 [La, etc.] (12), *Tetr.* I 30 (4), Rom. [gvWiss. + Ad. = *Ph. sol.*] 11 (21); Greg. Cypr. 2.8 (prov.), Zen. 3.48 (prov.).

A wolf had a bone stuck in his throat and was looking for someone to take it out, promising a recompense. A heron volunteered (a crane, Ph., Par., Dod., Aphth., Branc., *Tetr.*, Rom.: they seem to be free variations), and removed the bone by putting its beak inside the wolf's mouth. When it claimed payment, he asked if it was not enough to have taken its head out of the wolf's jaws. There is an expansion in Rom.

Theme of the strong and the weak: you cannot claim anything from the former, or ask for their gratitude; you must resign yourself to being tolerated. Agonal scheme: A/Bsit.-Bact.+ind. (dir. in Branc.)/Adir. (satire of the wolf).

Stemma. Xv. 1: AnF., Ph./Rom./; Yv. 1: Par., Dod., B., Branc.; Zv. 1; Aphth. From a primary line, it seems, come two with supplementary

verse; the latter is a summary. Naturally, the versions of X, Y and Z can be used to reconstruct the original verse (Y, Z seem to have some innovated verse).

The beginning of AnF. is a choliamb, replaced in Aphth. with a new one (λύκῳ περιπείρεται ὀστοῦν καὶ ἐζήτει); in the other versions there are traces of λύκου δὲ λαιμοῦ (Dod. 1, cf. 2, Par.: perhaps for λαιμῷ λύκου) and ὀστοῦν ἐνεπάγη Branc. (other versions close). And the following line, παρεκάλει ἐπὶ μισθῷ τὸ ὀστοῦν ἐξελεῖν, is perhaps a choliamb: cf. Ph. *coepit singulos illicere pretio ut illud extraherent*, also Aphth.; this is opposed to a different metre μισθὸν παρέξειν εἶπεν Par., Dod., cf. B. There then follows in AnF. καθεὶς τὴν [ἑαυτοῦ] κεφαλήν, cf. καθεῖσα τὴν κεφαλήν Aphth., cf. Ph. This is lacking in the other line, which, on the other hand, has ἡ δ' ἐκβαλοῦσα [Dod. 2, cf. the others (and ὀστοῦν ἐξέσπασεν AnF.). There is then an οὗτος γελάσας Dod. 1, cf. 2 that is lacking in line 1. And in the ending there is a difference:

ὦ οὗτος, οὐκ ἀγαπᾷς [ἐκ] λύκου στόματος σῷαν	(AnF.)
ἀρκεῖ σοί, εἶπε μισθός [ὅτι ἐκ λύκου στόματος [	(Dod. 1, cf. the others)

For the new verse of Aphth., cf. Vol. II, pp. 53, 244.

Cf. Vol. I, pp. 108, 181, 429, 460, 559, 563; Vol. II, pp. 16, 53, 131, 142, 186, 189, 244, 319, 332, 363, 367, 368, 398, 496, 498, 541, 544.

R. Adr.
Cf. Curletto. For Ph. I 8, cf. Mañas, p. 91.

R. v.D.
Cf. Zafiropoulos, For Rom. (Ad.), cf. Bertini – Gatti, nrs. H. 166–167.

H. 162

(= M. 219; 221 Ch., 157 P.; *TMI* K2061.4, Aa Th 127A*, DG 386)

Λύκος καὶ αἴξ

"The Wolf and the Goat"

AnF. I + Ia + Ib (8); Av. 26 (16), Synt. 44 (12), Syr. XLI (8), 41 (8), *Tetr.* II 8 (4); *App. Prov.* 1.18, 3.73 (prov.).

A wolf (lion in Av.) saw a goat pasturing by a ravine and told him to come down in case he fell; also, he could pasture on the plain. The goat said that what the wolf wanted was to eat him.

A variant on H. 99, cf. also H. 147, 166, 168. It is about the cunning of the weak who do not allow themselves to be deceived by the powerful. Scheme: Bsit.-Bind.-Adir. (situation fable, but concealing an *agon*). In Sy. and Av. there is Bdir.

Stemma. Xv.: AnF., Syr., Synt., Av., *Tetr.* This latter version may come from that of AnF.; in *App. Prov.* there are iambic remnants that do not agree with AnF. (ἀλλ' ἦ λύκος καλεῖ τὰς αἶγας μολὼν and λύκος αἶγας ἐκκαλῶν: it is difficult to reduce them to a unit: καλεῖ ⟨γε⟩?).

For the metre, cf. Adr., *Tradición fabulística* I, pp. 264, 305:

ἰδὼν λύκος τιν' αἶγα [(mss. λ. θεασάμενος αἶ.)
] παρῄνει αὐτὴν
κατωτέρω καταβῆναι [
μὴ καὶ πέσῃ λαθοῦσα
] πρὸς αὐτόν, ἡ δ' ἀπεκρίθη·
ἀλλ οὐκ ἔμ' ἐπὶ νομὴν καλεῖς [

Cf. Vol. I, pp. 174, 492, 556, 560, 616; Vol. II, pp. 16, 42, 268, 286, 299, 319, 332, 376, 379, 405, 411, 583, 674; M. 190.

R. Adr.
Echo in a fable in Haggadah, cf. Adr., *Doc. Supl.*, p. 224. For Av. 26, cf. Mañas, p. 295.

R. v.D.
Cf. Zafiropoulos, p. 162.

H. 163

(= M. 323; 224 Ch., 158 P.; *TMI* J2066.5, Aa Th 75*, DG 647)
Λύκος καὶ γραῦς
"The Wolf and the Old Woman"

AnF. I (9), AnF. II + IIIδ (12), AnF. IIIα, β, γ (12); B. 16 (10), Aphth. 39 (7), Av. 1 (16), *Dact.* 1; Par. 224 [Bac] (8), Dod. 224 (18).

A hungry wolf heard an old woman saying to a boy who was crying that unless he was quiet, she would throw him to the wolf. The wolf waited and, as nothing happened, he complained, saying that men say one thing and do another.

In B. (and derivatives) the ending varies: the she-wolf complains that the wolf comes back empty-handed; he says that it has happened to him because he paid attention to a woman.

The theme of those that say and do different things (cf. H. 35 and Them. *Or.* 21, a Cynic talks within the context of a fable, cf. Gerhard, p. 256); it has been combined with the theme of the wolf (and in B. with a hint of anti-feminism). Structure: Bsit.-Cind. (dir. in AnF. II, III and Dod.)/Bact.-Bdir. It is, then, a situation fable that B. expands: C1dir.-Bact.-C2dir./Bdir.

Stemma. Xv. 1: AnF., Dod.; Yz. 1: Aphth., B./Par., Av./.

Line 2 is a summary in which the beginning and ending are missing; this has been renovated by B. He has a new verse, undoubtedly complementary, which can be seen in Aphth., and which B. has renovated. See line 1:

] ἐὰν ἔλθῃ [ὁ] λύκος φονεύσωμεν (AnF. II, cf. III, Dod.)
ὦ τέκνον, αὐτόν [

The dir. speech of II and others seems to correspond to an indirect one, also metrical, in I and Aphth.: from I ἀπειλουμένης, ἐὰν μὴ παύσηται, βαλεῖν αὐτὸν τῷ λύκῳ and Aphth. εἰ μὴ παύσαιτο, ἠπείλη λύκῳ παραβαλεῖν we can perhaps obtain an ancient verse, although the detail is obscure. In any event, in Aphth. new verse can be found: τήθην ἐλύπει παίδιον [,] οὐκ ἐπαύετο, λύκος δέ τις [, κενὸς δ' ὁ λύκος [,] ἐλπιζομένης γενήσεσθαι.

Cf. Vol. I, pp. 556, 562, 620; Vol. II, pp. 47, 196, 244, 264, 299, 319, 337, 338, 363, 449, 470, 471, 475, 591.

R. Adr.
For Av. 1, cf. Mañas, p. 286.

R. v.D.
Supplementary documentation (listed in v.D., *Ainoi*, p. 640): cf. Ar. *Lys.* 629 (prov.); Diogenian. 6.20 (prov.); Luc. *Gall.* 11; Σ *ad loc.* (prov.); Aristaen. *Ep.* 2.20 (prov.); Hsch. λ 1396 Latte (prov.).

All instances of the proverb λύκος ἔχανε(ν)/χανών, which is used in Babrius' fable.

H. 164

(231 Ch., 159 P.; *TMI* K604)
Λύκος καὶ πρόβατον
"The Wolf and the Sheep"

AnF. I (11); B. 53 (8); Par. 231, 1 [BabMg] (8), 2 [Bc] (8), 3 [Bd] (6), Dod. 231 (12), *Tetr.* II 5 (4); Plaut. *Trin.* 169–172 (all.?).

A wolf who was satiated with food told a sheep that if she told him three truths, he would not eat her. The sheep told him that she wished she had never met him and, in that case, that he were blind, and that "I wish all you wolves were dead". The wolf set her free. In line 2 it was a fox that met the wolf and the end result is not given.

The structure is atypical, with the three answers (more like a tale), as are the character of the wolf and the result: there is a recent inversion of fabulistics themes, which line 2 corrects to a certain degree. Stories influenced by the Cynics (*Dialogue of Alexander and the Gymnosophists, Life of Aesop, Life of Secundus*) in which the sage who tells the truths to the powerful and is respected by them in the end may perhaps be compared. I am not very convinced of the Sumerian and Indian parallels that I propose in Vol. I, p. 362. Scheme: A/Bsit.-Aind./Bind. + dir.-Aact. (line 2: A/Bsit.-Bind./Adir.-Bdir.).

Stemma. Xv. 1: AnF., *Tetr.*; Yv. 1: Par. 1, 2, 3, Dod., B. Version Y preserves remnants of the same verse; we cannot see if it has another; it has modified the beginning and eliminated the ending.

λύκος τροφῆς κεκορεσμένος ⟨πότ'⟩, ἐπεὶ εἶδε πρόβατον ἐπὶ γῆς βεβλημένον [ ] παρεθάρσυνε	(AnF. ἐπειδὴ ἐθεάσατο)
εἰ τρεῖς, ἔφη, λόγους ἀληθεῖς εἴπῃς μοι	(Par. 1, εἰ τ. ἔ. cf. the others)
] ἀπολύσω σε	(Par. 3, cf. the others)
ἡ δ' εἶπεν· εἴγε μηδαμῶς συνήντησα	(Par. 1, 2, 3, Dod.)
] εἰ ἄρα τοῦτ' εἵμαρτο	(AnF.)
τυφλόν σ' ὑπήντησα	(Par. 2, cf. the others)
κακοὶ κακῶς ἀπόλοισθε πάντες οἱ λύκοι	(AnF.)
] ἡμῶν κακὸν πολεμεῖτ' ἡμᾶς	(AnF.)

Cf. Vol. I, pp. 362, 569, 615; Vol. II, pp. 16, 56, 195, 299, 319, 337, 371, 408; Sumerian fab., col. 5.55; *Hitopadeśa*, p. 56 Rice.

R. v.D.

Supplementary documentation: Cocondr. *Trop.* 24 (all.); Georg. *Gnomol., Anecd. Gr.* I, p. 9 (all.).

Cf. *Gest. Rom.* 58.

Cocondrius' refers to the words spoken by the fox to the wolf. He alludes to the fable to exemplify animal εἰδωλοποιία.

Georgides includes in his *Gnomologium* a slight variant of the epimythium in the *Cod. Athous* (see Luzzatto – La Penna, *in app. crit.*).

One may compare a story in the *Gesta Romanorum* about king Asmodemus, who decreed that any criminal who told the judge three truths should be released. In a kind of epimythium this is interpreted as an allegory of Jesus Christ forgiving humble sinners.

Cf. Zafiropoulos, p. 56. For the *Gesta Rom.*, cf. Oesterley, p. 722.

H. 165

(230 Ch., 234 P.; *TMI* K2061.1, cf. DG 619–620)

Λύκος καὶ ποιμήν

"The Wolf and the Shepherd"

AnF. I [ECas = Ia?] + Ia; Plaut. *Ps.* 139–140 (all.), Ter. *Eu.* 5.1.16 (all.), Cic. *Phil.* 11.17 (all.).

A wolf followed a flock without causing any harm and the shepherd ended up believing he was a guardian. One day, when he had to

go to town, he left him in charge of the flock. He took advantage of the opportunity and destroyed it. The shepherd's lament.

The theme of nature: the wolf does not change (perhaps from H. 225). Scheme: A/Bsit.-Bact./Acc.-Bdir.

Stemma. Xv.: AnF. (and allusions, cf. above).

Some metrical remnants:

] οὐδὲν ἠδίκει
] τὰ πρόβατ' ἀπηλλάγη
] τὰ πλείω διέφθειρεν
τί γὰρ λύκῳ [⏑̄ – ⏑] πρόβατ' ἐπίστευον;

All this is not easy to reconcile with the δίκαια πάσχω that is deducible from ἀλλ' ἔγωγε δίκαια πέπονθα in AnF.

Cf. Vol. I, pp. 79, 237, 535, 570, 613; Vol. II, pp. 15, 16, 20, 283, 286, 367.

R. Adr.
Cf. a derivative in the Haggadah, in Adr., *Doc. Supl.*, p. 223; cf. Manns, p. 129.

R. v.D.
Cf. Zafiropoulos, p. 173.

H. 166

(232 Ch., 160 P.; *TMI* K2061.5, DG 641)
Λύκος καὶ πρόβατον
"The Wolf and the Sheep"

AnF. I [not λ + Ia (8), AnF. IIIα, β, γ [J]; *Tetr.* II 3 (4).

A wolf that had been bitten by dogs asked a sheep to bring him a drink. She said: if I give you a drink, I will be your food.

The theme of the wolf whose wickedness cannot be concealed and of the cunning of the weak. A very well-known theme; the direct precedent is perhaps H. 166. It is a situation fable: Bsit.-Bind.-Adir.

Stemma. Xv.: AnF., *Tetr.* (the latter perhaps from AnF.).
It can perhaps be reconstructed:

] διατεθεὶς ἐβέβλητο
τροφὴν ἑαυτῷ [
καὶ δὴ πρόβατον ἰδών [(mss. θεασάμενος π.)
εἰ γάρ σύ μοι δώσεις ποτόν, ἐγὼ τὴν τροφὴν (AnF. III; I seclude φησί, τὴν from I)
ἐὰν ἐγὼ ποτὸν ἐπιδῶ σὺ καὶ τροφῇ μοι χρήσῃ;

Cf. Vol. I, pp. 79, 174, 492, 554, 613; Vol. II, pp. 42, 286, 299, 301, 319, 332, 343, 408.

R. v.D.
Supplementary documentation: *Opusc. fab.* 2.49; Conr. Halb. *TM* III, pp. 196–197 M.-S.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has some variations. First the wolf is replaced with a she-wolf. Second, she is lying sick in a cave instead of having been beaten by dogs; this variation may derive from H. 147. Third, neither wolf nor lamb mention food but talk about (lack of) compassion; the fable is further Christianized (cf. H. 30, H. 34, H. 49, H. 96, H. 129) in that the lamb—a true *agnus Dei*!—applies to God (cf. H. 48). Conrad adduces the fable to exemplify *misericordia*. Both versions have an epimythium. Terminology: *exemplum*.

H. 167

(195 Ch., 257 P.; *TMI* J281.1, DG 403)
Λέαινα καὶ ἀλώπηξ
"The Lioness and the Fox"

AnF. I [not OE] + Ib + IIIγ [J]; Syr. LVIII (6), 58 (5), Par. 195, 1 [Mb] (7), 2 [Ba] (6), Dod. 195, 1 [Cd] (7), 2 [Ca Mb] (8).

The fox (the hare Syr.) insulted the lioness because she only had one cub. She replied: "but it is a lion". In line 2 the fox disappears (the criticism is impersonal). In Dod. 1 the cub replies.

The fabulization of a proverb. It is directed against attitudes without awareness of who is really being criticized. Scheme: Asit.-Adir.

In Dod. 1 there is Bind.-Adir. (the fox criticizes in the active voice), In line 2 Bdir./Adir.

Stemma. Xv. 1: AnF., Syr., Dod. 1; Yv. 2: Dod. 2, Par. 1, 2.

For v. 1 we can postulate λέαινα ὠνειδίζετο ὑπ' ἀλώπεκος (AnF. λ. ὀνειδιζομένη ὑπ' ἀ.); the final words are] ἀλλὰ λέοντα. There is more verse in Dod. 1, perhaps ancient (ἔφασκεν αὐτῷ [,] οὗτος ἀντέφη). For 2:

λέαινα ὡς πάντα τὰ τετράποδ' ἐκαυχᾶτο	(Par. 2 πάντων τῶν . . . καυχωμένων)
πόσους σὺ τίκτεις παῖδας; ἡ δ' αὐτοῖς ἔφη	(Cf. Par. 2, Dod. 2 γελῶσα πρὸς αὐτοὺς ταῦτα λέγει)
σκύμνον μὲν ἕν' ἐγὼ ἀλλὰ γενναῖον πάνυ	(Dod. 2, cf. the others)

Cf. Vol. II, pp. 16, 51, 299, 301, 306, 321, 332, 475, 678; M. 444.

R. Adr.

Supplementary documentation: cf. Lokman 11 (line Syr.).

R. v.D.

Supplementary documentation: *Opusc. fab.* 2.48; Conr. Halb. *TM* III, p. 196 M.-S.; Rinuc. 63.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has two variations. First, the fox is replaced with a swine. Second, she specifies the number of her piglets (*XIIII porcellos Opusc.*, cf. Conr.; cf. also H. 30, 33, 45, 53), and adds a reference to the temporal dimension, which implies a multiplication by six (*per annum—per duos quosque menses*). Conrad adduces the fable to exemplify *garrulitas*.

Rinucius gives a Latin prose translation of AnF. (195a Ch.). Function: illustrative (*significat*).

All of these versions have an epimythium. Terminology: *exemplum* (*Opusc.*, Conr.), *fabula* (Rinuc.).

Cf. Dyson, G.W., "ΛΕΟΝΤΑ ΤΕΚΕΙΝ", *CQ* 23, 1929, pp. 186–195. For Rinuc., cf. Pillolla, p. 263.

H. 168

(= M. 254b; 223 Ch., 261 P.; *TMI* J216.2, DG 65)

Λύκος καὶ ἀρνίον

"The Wolf and the Lamb" (2)

AnF. + Ib (7); B. [Mb] 132 (10), Av. 42 (16).

The lamb (sheep B.), pursued by the wolf, takes refuge in a temple. And when the wolf says that the priest will sacrifice him, he answers that he prefers that to being devoured by him.

The weak reject the tricks of the wicked, cf. H. 147, 162, 166. It is a fable of debate in one act: A/Bsit.-Aind./Bind. (there is dir. in B. and his derivative Av.) Babrius expands, Av. talks of a city full of temples.

Stemma. Xv.: AnF., B./Av./. There may or may not be a derivative prior to B.

Metre reconstructed based on AnF.:

λύκος ἀρνίον ἐδίωκεν [
] θυσιάσει αὐτό
] τῷ θεῷ, ἐκεῖν' ἔφη
ἀλλ' αἱρετώτερόν μοί ἐστι θυσίαν (mss. θεοῦ θυσίαν)
θεοῦ γενέσθαι [

Cf. Vol. I, pp. 174, 493, 577; Vol. II, pp. 16, 61, 191, 262, 299, 306, 319, 332.

R. Adr.
For Av. 42, cf. Mañas, p. 300.

H. 169

(= M. 236; 191 Ch., 256 P.; *TMI* J682.1, DG 259)
Λαγωοὶ καὶ ἀλώπεκες
"The Hares and the Foxes"

AnF. I [AE Cas = Ia?] + Ia (5), AnF. IIIα, β + IIIγ [J] (5); Synt. 22 (6), Syr. XXIV (4), 25 (4).

The hares, who were at war with the eagles, asked the foxes for an alliance. They refused: they knew who the hares were and against whom they were fighting.

Theme of the useless ally (cf. H. 150) and the cunning of those who do not want to ally with the weak; derived from fables with the theme of the strong and the weak. Cf. perhaps also not-H. 176 and 178. Scheme: A/Bsit.-Cdir.

Stemma. Xv.: AnF., Synt., Syr. They are all very closely related texts.

Remnants of four verses:

] πολεμοῦντες ἀετοῖς
] εἰς συμμαχίαν ἀλώπεκας
] εἰ μὴ ᾔδειμεν
τίνες ἦτε καὶ τίσι πολεμεῖτε

Cf. Vol. I, pp. 564, 615; Vol. II, pp. 15, 284, 286, 306, 346, 405, 407, 678.

H. 170

(234 Ch., 161 P.; *TMI* K1956.4)
Μάντις
"The Fortune-Teller"

AnF. I + Ia + Ib (11), AnF. II + IIIδ (10), IIIα, β, γ + II [L] + IIIδ [M] (10); Dod. 234 (15); Archil. *Epod.* V (fr.), X. *Smp.* 4.5 (all.?), Aristid. *Or.* 3.611 (all.).

The fortune-teller was giving answers in the square when somebody came to tell him that his house had been plundered. He went to see what had happened and a man mocked him because he knew other people's affairs in advance, but not his own.

The fabulization of Archil. *Epod.* V (Cf. Vol. I, pp. 248, 399). This theme of the fortune-teller who does not see into his own affairs, which acquires tragic proportions in Simon. (83 D.), is used by Archil. with a critical purpose, which the Cynics were pleased to accept. H. 56 and 277 derive from here, perhaps also 286. It is a situation anecdote: Bsit.-C1ind.-Bact.-C2dir.

Archil.: Dem.Phal.: Xv.: AnF., Dod.

Small remnants of complementary verse in AnF. and Dod. (who expands the closing statement).

] ἀπήγγειλε (AnF. ἀπαγγείλαντος)
ὡς οἰκία [⏑ – ⏑ –] τὰ ἔνδον φροῦδα (Dod. οἰκία, AnF. τῆς οἰκίας, Dod. τὰ ἔνδον φροῦδα, cf. AnF.)

μεγάλα στενάξας ἧκε δρομαῖος [	(Dod. μ. στ., AnF. στ.; AnF. ἀπῄει, Dod. ταχέως τρέχει, cf. Vol. I, p. 560)
] τὰ τῆς οἰκίας	(Dod.)
] τις ἰδὼν εἶπεν· ὦ οὗτος,	(AnF. θεασάμενος)
σὺ τ' ἀλλότρια προειδέναι ἀπηγγέλλου	(AnF. τ. ἀ. πράγματα . . . ἀπαγγελλόμενος, Dod. τ' ἀ.)
] τὰ σαυτοῦ οὐ προὐμαντεύου;	(AnF. προε-)

Cf. Vol. I, pp. 20, 248, 399, 560, 563, 606, 627; Vol. II, pp. 16, 31, 299, 319, 328, 330, 349, 436.

R. Adr.
Supplementary documentation: cf. Lokman 10 (line Sy.).

R. v.D.
Supplementary documentation: Guar. 25; Barb. 25; Ogn. 39; Vall. 25; Rinuc. 67.

Five Latin prose translations of AnF. (234a Ch.). All of these versions have an epimythium. Terminology: *fabula*. Typical fable words: *quispiam* (Barb.), *quidam* (Guar. *ter*, Barb., Vall., Rinuc.). No variations. Function: illustrative (*demonstrat* Guar., *significat* Rinuc.).

Cf. Zafiropoulos, p. 136. For Barb., cf. Cocco, pp. 142–143. For Guar., Barb., and Vall., cf. Galli, p. 281. For Rinuc., cf. Pillolla, p. 271.

H. 171

(295 Ch., 162 P.; *TMI* M370)
Παῖς καὶ κόραξ
"The Boy and the Raven"

AnF. I [EG = Ia?] + Ib (10).

When given the prophecy that the boy would die on account of a raven, the mother kept him in a chest, where she fed him. But one day the boy put out his head and hit the "raven" (the κόραξ "handle"), and died.

A fable that explains that it is impossible to prevent a prophecy from being fulfilled, a very rare theme in fables and not at all Cynic. There is a very exact parallel in H. 279. They are fabulizations of myths. It is a situation anecdote: Bsit.-Bact.-concl.

Stemma. Xv.: AnF.

Remnants of metre:

] ἀναιρεθήσεται
διόπερ φοβουμένη [
αὐτὸν καθεῖρξε [–] κόρακος ἀναιρεθῇ
καὶ διετέλει τεταγμέναις [
οὕτω τε συνέβη [

Cf. Vol. I, p. 640; Vol. II, pp. 15, 16, 284, 286, 290.

R. v.D.

Supplementary documentation: Psel. *Orat.* 25.55 Littlewood (all.).

Brief allusion, marked by τὸ δὲ *c. gen.* It is immediately preceded by an allusion to a related fable (H. 279). The ambiguity on which the fable under consideration is based is explicitly indicated (τοῦ ἑτέρου κόρακος). The function of Psellus' allusion is to create admiration (θαυμάσοντας).

Cf. Zafiropoulos, pp. 138–139.

H. 172

(235 Ch., 163 P.; *TMI* A2232.2, DG 59)
Μέλισσαι καὶ Ζεύς
"The Bees and Zeus"

AnF. I + Ib (9); Par. 235, 1 [Ba] (11), 2 [Cef] (13), Dod. 235 (23); Nic. *Th.* 806–810 (all.?).

So as not to give their honey to men, the bees asked Zeus to enable them to kill with their sting. Zeus, annoyed, ordained that they must die after stinging. In Par. and Dod. there is a longer version, which begins with the bee taking honey to Zeus.

It is the aetiological theme of the deputation to Zeus, cf. data on H. 119. Here it is slightly varied: it was not a petition against nature,

but something destined to harm men that was requested; Zeus did not deny it, but accompanied it with a fatal gift. In AnF. the scheme is the normal aetiological one: Bsit.-Bact.+dir.-Cact. In the other branch, Bact./Aact.-Bdir./Cdir., the debate type.

Stemma. Xv. 1: AnF.; Yv. 2: Par. 1, 2, Dod. The relationship between the two verses is unclear: whether they come independently from ancient prose or from ancient verse, or whether one alters the other.

Verse 1:

μέλισσαι ἐφθονοῦντο [	(mss. φθονήσασαι)
] ἧκον πρὸς τὸν Δία	
] ἰσχὺν ὅπως παράσχηται	(mss. ὁ ἰ.)
Ζεὺς δ' ἠγανάκτει [	(Cf. Vol. I, p. 549)
] σωτηρίας στερίσκεσθαι	(Cf. H. 88)

Verse 2:

I give abbreviated data; further data can be found by comparing the three versions:

Μέλισσα μήτηρ κηρίων οὖσ' εἰς θεοὺς ἀνελήλυθεν, φέρουσα κηροὺς καὶ μέλι.	(Par. 2, an inv.)
Τερφθεὶς δὲ ὁ Ζεὺς τῇ μελίσσης προσφορᾷ	(Dod. cf. τ. π. μ., cf. Par. 2)
δοῦναι ὑπέσχετο γέρας ὅ(τι) ἂν αἰτήσῃ	(Par. 1 with an inv., cf. Dod., but αἰτήσηται Par. 2)
Ἡ δέ· δός, ἔφη [⏑ – ⏑] θεραπαινίδι κέντρον	(Par. 2)
] εἰς φυλακήν μου	(Par. 2)
] ἥκει λαβεῖν ἀπὸ σοῦ μέλι	(Dod.)
σὺ δὲ πετάσεις [	(Dod.)
εὐθὺς τεθνήξει [	(Dod.)
ζωὴ γὰρ ἐν σοι [	(Dod.)

Cf. Vol. I, pp. 205, 535, 566, 608; Vol. II, pp. 16, 95, 299, 321, 367, 541.

R. v.D.

Supplementary documentation: Nic. Chrys. *Prog.* 4 (38); Rinuc. 70.

Nicolaus Chrysoberges rhetorically elaborates the fable, adding many details about the initial situation and using different figures of speech.

Rinucius gives a Latin prose translation of AnF.

Both of these versions have an epimythium; Nicephorus' has a title by way of promythium, too. Terminology: μῦθος (Nic. Chrys.), *fabula* (Rinuc.). Function: illustrative (*significat*).

Cf. Dähnhardt, pp. 266–269; Skillen, A., "Aesop's Lessons in Literary Realism", *Philosophy* 67, 1992, pp. 169–182. For Nic. Chrys., cf. Widmann, pp. 252–256; for Rinuc., cf. Pillolla, p. 277.

H. 173

(= M. 321; 237 Ch., 164 P.; cf. *TMI* N255.2, DG 127)

Μηναγύρται

"The Priests of Cybele"

AnF. I + Ia + Ib (9); Ph. IV 1 (11), B. [Nat. Com. *Myth.* 9, p. 633 and Tz. *Chil.* XIII 251–265 (*H.* 475)] 141 (9, fr.); Rom. [gvAd.Wiss.] 68 (16); Ps.-Luc. *Asin.* 35 = Apu. *Met.* 8.24 (all.).

The priests of Cybele had an ass and, when it died, they used its skin for a drum. When other priests asked about the ass, they replied that it had died and now it was beaten more than ever.

Theme of the unfortunate ones who do not even find respite from their sufferings when they are dead. A situation anecdote.: A/Bsit.-Aact.-Cind.-Adir.

Stemma. Xv.: AnF., Ph./Rom./, B. The version by Ph. modifies the ending; that of B. is attributed to him by Tzetzes: it is a fragmentary expanded version, without the ending. Rom. alters the model considerably. Metrical fragments in AnF.:

εἰώθεσαν τὰ [
] τούτοις ἐχρῶντο
ἔφασαν τεθνηκέναι μὲν αὐτόν [
πληγὰς δὲ τοσαύτας λαμβάνειν [

Cf. Vol. I, pp. 108, 469, 554, 593; Vol. II, pp. 16, 61, 129, 142, 183, 299, 319, 337, 688.

R. Adr.
For Ph. IV 1, cf. Mañas, p. 122.

H. 174
(239 Ch., 165 P.; *TMI* L332)
Μύες καὶ γαλαῖ
"The Mice and the Weasels"

AnF. I + Ib (10), Ib [B^2 Barb Salm] + Par. 239, 3 [Ma] (7); Ph. IV 6 (13), B. 31 (24), Ps.-Dos. 3 (7); Synt. 51 (15), Syr. XLIV (10), 44 (8), Par. 239, 1 [BaMg] (11), 2 [Bd] (9), Dod. 239 (27); Archil. 165 (all.?), Ar. *V.* 1182 (fr.), poem in Schibli.

Defeated in their war against the weasels, the mice decided to elect generals; to identify themselves, these generals put on helmets with horns. In the battle that followed, the mice were conquered again and all escaped to their holes, apart from the generals, whose helmets prevented them from entering, so they were devoured (in line 2 there is no mention of helmets, but the mouse-generals tied some spikes to their heads, and the result was the same).

The fable is of Classical origin; it appears in Ar., where it certainly arrived from the East (cf. Vol. I, pp. 321, 354, Vol. II, p. 574). The theme of the detestable consequences of power that comes to replace anarchy was pleasing to the Cynics, cf. H. 44; and also that of the τῦφος or ἄνοια of the generals. Parallel to our fable is a burlesque epic poem from the Hellenistic Age published by Schibli.

Line 2 (see below) is modified; within 1 Ph. abbreviates the beginning and expands the ending considerably, B. expands, Ps.-Dos. summarizes; the versions of Syr. and Synt. seem to demonstrate an independent use of the model. Scheme: A/B1sit.-B2act./B1act.-B1act./B2act. Although there is a real *agon*, the fable is presented as situational in two acts. It perhaps influenced not-H. 61.

Stemma. Xv. 1: AnF. I, Ph., Ps.-Dos., Synt., Syr.; Xv. 2: Par. 1, 2, 3, Dod., Ib, B.

Verse 1 (I complete the one already shown in Vol. I, p. 83):

μυσὶ καὶ γαλαῖς πόλεμός ⟨ποτ'⟩ ἦν, οἱ δὲ μύες	(AnF. ἀεὶ δὲ οἱ μύες)
ἡττώμενοι ἐπεὶ συνῆλθον εἰς ταὐτόν	
] τοῦτο πάσχουσι	
αὐτοῖς συνῆψαν. Ἐνστάσης δὲ τῆς μάχης	
οἱ δὲ στρατηγοὶ μὴ δυνάμενοι εἰσελθεῖν	

For some problems of prosody, cf. Vol. I, pp. 576 ff.; for metrical elements in Ps.-Dos., perhaps of remodelled verse, Vol. II, p. 226.

Verse 2 (I only give the closest witnesses):

γαλαῖ ποτε καὶ μύες μάχην πρὸς ἀλλήλους	(B. and Dod. ποτέ, B., Par. 1 π. ἀ. μ., Ib with inverted order)
ἄσπονδον εἶχον [	(Ib, Par. 1, 2)
ἀεὶ δ' ἐνίκων αἱ γαλαῖ [	(Par. 1 ἐνίκων δὲ ἀεὶ αἱ γ.)
οὐδὲ στρατηγούς [	(Dod.)
] στρατηγοὺς τῶν ἄλλων	(Dod.)
] τῶν μυῶν πεφευγότων	(Dod.)
] τοὺς τάλανας ἐν τρόμῳ	(Dod.)
οἱ μὲν ἄνοπλοι [⏓ – ⏑ –] ἐσώθησαν	(Par. 1)
μὴ δυνάμενοι εἰς τὰς ὀπὰς [⏓] εἰσελθεῖν	(Par. 1)
ὑπὸ τῶν γαλῶν διεφθάρησαν	(Par. 2)

The ending is perhaps] οἱ πάντες, cf. πάντες (Dod.)

Cf. Vol. I, pp. 83, 331, 354, 362, 399, 468, 568, 570, 576, 577; Vol. II, also 15, 16, 49, 131, 139, 186, 189, 226, 295, 296, 299, 319, 320, 330, 405, 408, 426, 476, 574; Egyptian fable, Vol. I, p. 331; Sumerian fable, cf. Kramer, p. 188.

R. Adr.
Cf. v.D., *Ainoi*, p. 188 (Ar. 17F1). For Ph. IV 6, cf. Mañas, p. 126. Cf. also a burlesque epos with similar subject in Adr., *Ratón.*

R. v.D.
Supplementary documentation: *Sud.* τ 1076 Adler (all.); ib. φ 711 (all.); Georg. *Gnomol., Anecd. Gr.* I, p. 9 (all.).

The *Suda* quotes three choliambs from B., viz. vv. 9–10 and 17, with some slight textual variants (for which see Luzzatto – La Penna *in app. crit.*), to illustrate the meaning of φρήτρα and τρώγλη, respectively.
Georgides' *Gnomologium* contains an ametrical variant of the epimythium by Babrius (omitting the introductory formula λέγει δ' ὁ μῦθος).
Cf. Zafiropoulos, p. 104.

H. 175
(242 Ch., 166 P.; *TMI* J861.3)
Μύρμηξ
"The Ant"

AnF. I (11), IIIα, β + IIIγ [J] + Ia [RA] (10).

The ant was a farmer who stole his neighbours' crops. Zeus, angry, changed him into an ant that followed the same habit.

A Cynic aetiology within the theme of "angry Zeus", but far removed from the original criticism of those who do not follow their nature. In fact, it seems to be an inversion of the original theme of H. 114: now the ant is not a symbol of πόνος, or toil, but of greed that is punished. Scheme: Bsit.-Cact.
Stemma. Xv.: AnF.

μύρμηξ ὁ νῦν πάλαι ⟨ποτ'⟩ ἄνθρωπός ⟨τις⟩ ἦν (mss. τὸ πάλαι)
] ἰδίοις πόνοις οὐκ ἠρκεῖτο
Ζεὺς δ' ἠγανάκτει (mss. ἀγανακτήσας)

Cf. Vol. I, pp. 186, 205, 222, 553, 566, 611, 615; Vol. II, pp. 299, 319, 344.

R. v.D.
Cf. Dähnhardt, IV, p. 272; Zafiropoulos, pp. 149–150.

H. 176

(235 P.; *TMI* B362, cf. Aa Th 240A*, DG 37)
Μύρμηξ καὶ περιστερά
"The Ant and the Dove"

AnF. I [not OE] + Ia + Ib (8), AnF. II + IIIδ (10), IIIα, β, γ (9); Dod. 244 (14).

The ant was about to drown and the dove saved him by rolling up a leaf. A hunter put his canes with birdlime in this leaf to catch the dove. Then the ant bit his foot and when the hunter moved the canes he let the dove escape.

Undoubtedly an imitation of H. 155, the motif of the gratitude of the small animal is duplicated: A1/A2sit.-Cact./A1act.-Cact.

Stemma. Xv.: AnF., Dod. The three versions of AnF. had access to the verse.

μύρμηξ ἐδίψα καὶ κατελθὼν εἰς πηγὴν	(AnF. μ. διψήσας κ. εἴς τινα π.)
πιεῖν ἠβούλετο [	(AnF. I βουλόμενος π.)
περιστερὰ δ' ὡς εἶδε [	(AnF. III with τοῦτο θεασαμένη Dod. ὡς εἶδε)
] ἐκ φυτοῦ παραυτίκα	(Dod.)
] ἐπὶ τοῦ κλάδου	(Dod.)
] συλλαβεῖν ἠβούλετο	(AnF. II)
] τούς τε καλάμους ἔρριψε	(AnF. III)
καὶ τὴν περιστερὰν φυγεῖν ἐποίησεν	(Idem, I seclude αὐτίκα)

Cf. Vol. I, p. 633; Vol. II, pp. 31, 299, 301, 306, 319, 337, 349, 449.

R. v.D.

Supplementary documentation: Rinuc. 68; Ogn. 40.

Rinucius gives a Latin prose translation of AnF. (244b Ch.; cf. Ogn.). His version has an epimythium. Terminology: *fabula*. Function: illustrative (*significat*).

Cf. Zafiropoulos, pp. 126–127. For Rinuc., cf. Pillolla, p. 273.

H. 177

(240 Ch., 167 P.; *TMI* J861.3, DG 153)

Μυῖα

"The Fly"

AnF. I [not λ] + Ib (6), AnF. II + IIIδ (5); B. [AG] 60 (6); Dod. 240 (7).

The fly (the mouse Dod., B.) had fallen into the soup; before drowning, he said: "I have eaten, I have drunk, I have taken a bath, if I die, what do I care?"

The fly is the Cynic animal: it is satisfied with little in life, pure subsistence, and does not complain about death.

A situation fable: Bsit.-Bact.-Bdir. The final lament is inverted ironically.

Xv. 1: AnF.; Xv. 2: Dod., B. This second line presents remodelled verse, so it is the starting point of B. Cf. Vol. II, pp. 46, 477.

The two verses can be found in the locations cited.

Cf. Vol. I, pp. 108, 489, 554, 570, 578, 594; Vol. II, also pp. 46, 197, 219, 299, 301, 319, 338, 367, 477.

R. v.D.

Supplementary documentation: Rinuc. 71.

Rinucius gives a Latin prose translation of AnF. (240a Ch.). His version has an epimythium. Terminology: *fabula.* Function: illustrative (*significat*).

Cf. Zafiropoulos, p. 153. For Rinuc., cf. Pillolla, p. 279.

H. 178

(247 Ch., 168 P.; *TMI* J1891.3)

Ναυαγὸς καὶ θάλασσα

"The Shipwrecked Man and the Sea"

AnF. I + Ib (12); B. [AG] 71 (12); Par. 247,1 [Bab] (9), 2 [Bd] (8), Dod. 247 (11); Sol. 9 (orig.?), Ps.-Callisth. 3.8 (from Sol.).

The shipwrecked man whom the storm had thrown onto a beach began to insult the sea because it deceived men with its meekness

and then destroyed them. The sea appeared to him as a woman and told him not to blame her, but the winds.

A possible fabulization of Solon which imitates also H. 80, but swaps the theme of Fortune for that of Nature. For the final formula, cf. Vol. I, p. 548. A situation anecdote: Bsit.-Bind.-Cdir. Par., Dod. and B. alter the beginning, now making it a ship that is sinking and a farmer who comments from the beach (Bsit.-Bdir.-Cdir.).

Stemma. Xv. 1: AnF., Xv. 2: Par. 1, 2 (+B.), Dod. (+B.), B. In Par., Dod. and B. we find a modified version, as stated above; in it there are remnants of verse complementary to those of AnF., at the same time as (in the Byzantine versions) contaminations of B.: cf. Vol. II, p. 482. It is sometimes doubtful whether agreements with B., such as the initial ἰδὼν γεωργός, are remnants of the modified initial model (secondary verse) or contaminations of B.; in the same way, θάλασσαν δακρύων may be a remnant of primary or secondary verse or a summary of B. The ending of Dod. μὴ τῆς γῆς εὑρήσεις seems to be the origin of B., primary or secondary; ἡ δὲ πρὸς αὐτόν (Dod.), certainly secondary, cf. AnF. I ἐμέμφετ' αὐτῇ.

After saying this, it is worthwhile to show some verse from AnF. I:

ναυαγὸς ἐκβρασθεὶς [,] ἐκοιμᾶτο I μετὰ μικρὸν δέ [, ἐμέμφετ' αὐτῇ [,] τῇ πραύτητι I τῆς ὄψεως [,] ἐπαγριουμένη διαφθείρει.

Cf. Vol. I, pp. 51, 471, 489, 535, 548, 554, 555, 560; Vol. II, also pp. 16, 19, 195, 233, 299, 319, 336, 338, 349, 365, 367, 482.

R. v.D.

Supplementary documentation: *Opusc. fab.* 3.4.

The fable has an epimythium, which reveals a hierarchical social (feudal?) structure (*ministri—dominorum*). Terminology: *exemplum*. Typical fable word: *[quidam] bis*. No variations.

H. 179

(249 Ch., 169 P.; *TMI* J731.1)

Νέος ἄσωτος καὶ χελιδών

"The Young Libertine and the Swallow"

AnF. I + Ib (9), AnF. II + IIIδ (9); B. [Mb] 131 (18); Dod. 249 (12), *Tetr.* II 4 (4); Zen. 5.12 (prov.).

A young libertine had lost everything gambling, except for a cloak; when he saw a swallow and thought it was already spring, he lost this too. But the bad weather came and the swallow died. Seeing it, the youth said: "you have lost us, you and me".

An anecdote in two acts on the theme of ἄνοια or the foolishness of those who do not take account of καιρός or appropriateness, cf. H. 11, 48, 54, etc. Scheme: B/Csit.-Bact.-Bdir. before Bact.

Stemma. Xv. 1: AnF., Dod.; Xv. 2: *Tetr.*, B. Line 2, whose verse cannot be reconstructed (but would have been remodelled, cf. the agreement of *Tetr.*, Dod. ὡς εἶδε χελιδόνα and AnF. I ὡς ἐθεάσατο χελιδόνα), introduces the theme of the dice.

Verse 1:

] καταφαγὼν τὰ πατρῷα	(AnF. I)
ὡς εἶδε χελιδόνα [	(Cf. above)
παρὰ καιρὸν ἐλθοῦσαν [	(Dod.; AnF. ὀφθεῖσαν)
] φέρων	
ἀπημπόλησεν [	(AnF.)
] νεκρὰν ἐρριμένην	(AnF.)
ἔφη· σὺ κἀμὲ καὶ σαυτὴν ἀπώλεσας	(Dod. with final ἔφη; AnF. is close)

Cf. Vol. I, pp. 233, 555, 569; Vol. II, pp. 51, 195, 207, 299, 319, 338, 449, 474, 511.

R. v.D.
Supplementary documentation: *Sud.* τ 695 Adler; *Opusc. fab.* 3.5; Rinuc. 72.

The *Suda* quotes one choliamb (v. 7) from B. (Βάβριος) to exemplify the meaning of τιττυβίζετε.

The version in the *Opusculum fabularum* has a variation in that the protagonist is not a youth gambling away his paternal inheritance, but just a fool. The fable is Romanized, replacing the ἱμάτιον with a *tunica*.

Rinucius gives a Latin prose translation (249b Ch.). His version, too, has a slight variation: the youth sees the swallow dying instead of dead. Function: illustrative (*significat*).

Both versions have an epimythium. Terminology: *exemplum* (*Opusc.*), *fabula* (Rinuc.). Typical fable word: *quidam* (*Opusc.*).

Cf. Zafiropoulos, p. 61. For Rinuc., cf. Pillolla, p. 281.

H. 180

(250 Ch., 170 P.)
Νοσῶν καὶ ἰατρός
"The Sick Man and the Doctor"

AnF. I + Ia + Ib (12), AnF. II + IIIδ (9), AnF. IIIα, β, γ + Ia [A]; Dod. 250 (14).

The doctor asked the sick man how he was and he answered that he had sweated considerably: he assured him that this was good. Likewise when he said he had a fever and he had dropsy. But when asked by a relative, the sick man said: "I'm dying from all this goodness".

A Cynic anecdote in three acts against doctors, cf. Vol. I, pp. 180 ff. Bind./Adir.-Bind./Adir.-Bind./Adir.-Cind./Adir. In Dod. the first act is missing and there follows Bdir./Adir.-Bdir./Adir.-Cind./Adir.

Stemma. Xv.: AnF., Dod. There is independent access to the verse by I, II, III; in Dod. the direct style is possibly archaic, cf. Vol. II, p. 31.

Metrical remnants:

] πῶς ἔχεις, ἔφη;	(Dod.)
φρίκῃ σφόδρα με [	
] ἐκ δευτέρου δ' ἐρωτηθείς	(AnF. II)
] πῶς ἐτηρήθης;	(AnF. II)
] ἀγαθὸν ἔφη τοῦτο	(Dod., cf. AnF.)
] ὑπὸ τῶν ἀγαθῶν ἀπόλλυμαι [	(AnF. III, cf. the others)

The order is doubtful, as some phrases repeat.

Cf. Vol. I, pp. 180, 566; Vol. II, pp. 297, 298, 299, 319, 338, 449.

R. v.D.

Supplementary documentation: Guar. 26; Barb. 26; Ogn. 42; Vall. 26; Rinuc. 73.

Latin prose translations of AnF. (250b Ch.). All of these have an epimythium. Barbaro and Valla make extensive use of direct speech.

Terminology: *fabula* (Guar., Barb., Vall., Rinuc.). Typical fable word: *quispiam* (Barb.), *quidam* (Vall.). Function: critical (*increpat* Guar.,

Barb.; *reprehendit* Guar.; *redarguit* Barb.)/illustrative (*significat* Rinuc.; cf. *innuit* Vall.).

For Barb., cf. Cocco, pp. 144–145. For Guar., Barb., and Vall., cf. Galli, pp. 232–240, 281. For Rinuc., cf. Pillolla, p. 283.

H. 181

(251 Ch., 171 P.; *TMI* A2275.5.3, Aa Th 289, DG 146)
Νυκτερὶς καὶ βάτος καὶ αἴθυια
"The Bat, the Bramble and the Gull"

AnF. I + Ia (14), AnF. II + IIIδ (13), AnF. IIIα, β, γ + Ib [B[2]] + IIIδ [F] (14); Synt. 36 (16), Syr. 61b (11), Dod. 251 (16).

The three wanted to go into business together: the bat put up the money, the bramble a dress, the gull bronze. Then they boarded ship and a storm capsized it, but the animals survived. Ever since then the gull dives looking for bronze, the bat, fearing creditors, only comes out at night, and the bramble grabs the clothes of those that pass, believing they are his (in Dod. the final order is the same as the initial one).

An aetiological fable that explains the nature of the two animals and the plant. It is structured in two acts, without speeches, with a triple action in each; B1/B2/B3sit.-B1/B2/B3act.-B3/B1/B2act. (in Dod. the order is maintained, as has been said).

Stemma. Xv. 1: Dod.; Yv. 1: AnF.; Z: Synt., Syr. There is a single model, whose verse is preserved in the complementary verse of AnF. and Dod. But the oldest model is best preserved in Dod.: the one that has produced the three versions of AnF. (which invert the order of the characters at the end) has come from here; and the one that produces Synt., Syr. (it maintains the old order, but makes all the characters, and not only the bat, "borrow" the items, which is in contrast with the ending of the fable).

Some metrical remnants:

] κοινωνίαν πρὸς ἀλλήλους	(AnF. I)
] διέγνωσαν	(Idem., perhaps ζῆν βίον, cf. III)
] εὐθέως ἀπέπλευσαν	(AnF. II, cf. III, Dod.)

] ἡμέρας οὐ φαίνεται (AnF. III, cf. I, II)
] ἐσθῆτ' ἴδῃ (Dod.)
] σύρει βίᾳ (Dod.)
] χαλκοῦν εὑρήσειν (Dod., cf. AnF. I)

Cf. Vol. I, p. 555; II, pp. 30, 299, 319, 338, 405, 414, 425, 449.

R. v.D.
Cf. Dähnhardt, IV, pp. 273–274.

H. 182

(252 Ch., 172 P.; *TMI* B261.1, DG 148)
Νυκτερὶς καὶ γαλῆ
"The Bat and the Weasel"

AnF. I + Ia + Ib (13), AnF. IIIα, β, γ (12); Varr. *Ag.* fr. 8 (all.).

A bat that fell from a nest survived because he said that he was a mouse to the weasel that caught him; and when he fell for second time, he told a second weasel he was a bat.

The theme of ambiguity, in this case praised as a recourse for survival. Cf. the contrary position (in connection with the theme of homosexuality) in H. 240, 241. Deriving from our fable are not-H. 278 (*Tetr.* I 22) and 302 (Rom. 54). Scheme: A/Bsit.-Bind./Aind.-concl.-A/B2sit.-B2ind./Aind.-concl. As can be seen, there are two consecutive simple agonal fable schemes.

Stemma. Xv.: AnF.

Limited metrical remnants:

] ὡς δ' ἔμελλ' ἀναιρεῖσθαι (mss. μέλλουσα)
] πᾶσι πολεμεῖ πτηνοῖς
] οὕτω τε συνέβη
] σωτηρίας περιγενέσθαι

Cf. Vol. I, pp. 535, 559; Vol. II, pp. 20, 37, 319, 343, 343, 367.

R. v.D.
Cf. Zafiropoulos, p. 62.

H. 183

(254 Ch., 173 P.; *TMI* Q3.1, cf. Tu 443)
Ξυλευόμενος καὶ Ἑρμῆς
"The Woodcutter and Hermes"

AnF. I + Ia + Ib (23), AnF. II + IIIδ (23), AnF. IIIα, β, γ (21); Dod. 254 (33); Macar. 6.68 (prov.).

A woodcutter who had lost his axe was crying when Hermes appeared. The god showed him a golden axe, asking him if it was his, and he denied it; then a silver one, and he again denied it; finally, he was shown his own, which he accepted. For his fairness, Hermes gave him all three. Another woodcutter, who was envious, wanted to try his luck: he lost an axe and when Hermes brought him a gold one, he accepted it as his own. The god gave him neither that nor his own actual one.

A tale in two acts, with a triple structure, the first: Asit.-Cact. + ind./Aind.-Cact. + ind./Aind.-Cact. + ind./Aind.-Cact.-Bsit.-Cact. + ind./Bind.-Cact. As can be seen, the structure of the second act is abbreviated, arriving at the conclusion quickly. This is the reward for fairness and the punishment for unfairness. The theme and structure are anomalous within the collections of fables; perhaps it is of Mesopotamian origin (*Ahikar* 2.70).

Stemma. Xv.: AnF., Dod. All the collections reach the verse, although we need to accept an intermediate prosaic model in the case of AnF.

We find quite abundant remnants of verse:

ξυλευόμενός τις [	(AnF.)
] χρυσοῦν πέλεκυν ἀνήνεγκε	(AnF. I, cf. II, III)
] εἰ οὗτός ἐστιν, ἤρετο	(AnF. III, cf. I, II, Dod.)
ἐκ δευτέρου ⟨τιν'⟩ ἀργυροῦν ἀνήνεγκε	(AnF. I, cf. II)
] πρὸς τοὺς ἑταίρους	(AnF. I, cf. Dod.)
λέγει τὰ πάντα καὶ διηγεῖται ὅλως	(Dod.)
] τὸν ποταμὸν ἐμβαίνει	(Idem.)
] καθεζόμενός τ' ἔκλαιε	(AnF. I)
Ἑρμοῦ δ' ἐπιφανέντος [	(AnF. II, cf. others)
] χρυσοῦν πέλεκυν ἐνήνεγκεν	
τοῦτόν γε οὗτος [	(Dod.)
] ναί, ἀληθῶς ἥδ' ἐστίν.	(Cf. AnF. II, III, Dod.)
ἰδὼν δ' ἐκεῖνος τὴν ἀναίδειαν ⟨αὐτοῦ⟩	(AnF. II, cf. Dod.)

Cf. Vol. I, pp. 39, 341, 362, 436, 438, 555, 556, 640; Vol. II, pp. 299, 319, 338, 367, 449; *Ahikar* 2.70.

R. Adr.
Cf. a similar Circassian fable, Adr., *Fab. Balc.*, p. 69.

R. v.D.
Supplementary documentation: Ars. 41.36 (Apostol. 13.67a); Rinuc. 74; Ogn. 43.

The version by Arsenius has many variations, both as to the protagonists and in the line of the story. To begin with, the wood-cutter is replaced with a farmer and Hermes with a river. Furthermore, the order is inverted: the river shows the honest farmer first an axe of silver and then a golden one instead of vice versa; this variation constitutes a climax. Finally, the second farmer gets off differently: the river brings him only his own axe instead of one made of gold. Typical fable word: φασι. The fable contains *oratio obliqua*. The fable is told *in extenso* as explanation (γὰρ) of a proverb.

The proverb included in Macarius' paroemiographical collection may plausibly be taken as an abbreviation of Arsenius' version.

Rinucius gives a Latin prose translation of AnF. (254b Ch.; cf. Ogn.). Typical fable word: *quodam*. His version has an epimythium. Terminology: *fabula*. Function: illustrative (*significat*).

Cf. Zafiropoulos, p. 150. For Rinuc., cf. Pillolla, p. 285.

H. 184

(262 Ch., 174 P.; *TMI* N111.4.1)
Ὁδοιπόρος καὶ Τύχη
"The Walker and Fortune"

AnF. I + Ib (7), AnF. II + IIIγ, δ + IIIα (K); B. 49 (7); Par. 262, 1 [Bab Mg] (7), 2 [Bc] (6), 3 [Bd] (5), Dod. 262 (7).

A walker (a boy AnF. II, Dod., "someone" Par., a worker B.) fell asleep by a well. When he was about to fall in, Fortune appeared to him, telling him that if he had fallen in, he would have blamed her.

A situation fable that has the peculiarity that the "survenant" is the true victim who complains. Scheme: Bsit.-Bact.-Cdir. It is significant

that the Cynic theme of Fortune (cf. Vol. I, pp. 614 ff.) consists in complaining about her or, in any event, reminding of her power: here it is Fortune herself (like the gods in other cases, cf. H. 61, 112) who complains.

Stemma. Xv. 1: AnF. I: Yv. 2: AnF. II–III, Par. 1, 2, Dod., Rom. V. 1 (7 verses) is quite well preserved in AnF. I; from here comes a reduced, remodelled model, in 4 verses, which B. then expands again up to 7. From that model comes a semiprosification that is the basis of AnF. II–III, Par. 1, 2, Dod. For verse 2 and its elements in common with 1, I refer the reader to Vol. II, pp. 9, 45.

I show v. 1, obtained from AnF. I (plus one element that is better preserved in v. 2, specifically in B., cf. location cited):

ὁδοιπόρος πολλὴν ὁδὸν διήνυτε	(mss. διανύσας)
[κόπῳ συνείχετο	
] πεσὼν παρά τι φρέαρ ἐκοιμᾶτο	(ἐκοιμᾶτο also AnF. II, Par. 1)
] τῆς Τύχης δ' ἐπιστάσης	(B., alterations to the rest)
] ὦ οὗτος, εἴγ' ἐπεπτώκεις	
οὐ τὴν σεαυτοῦ [– ⏑] ἀλλ' ἔμ' ᾐτιῶ.	

Cf. Vol. I, pp. 79, 95, 96, 552, 593, 614; Vol. II, pp. 9, 45, 93, 196, 197, 299, 319, 338, 443, 446.

R. v.D.

Supplementary documentation: Rinuc. 39.

Rinucius gives a Latin prose translation of AnF. (262b Ch.). Typical fable word: *quidam.* His version has an epimythium. Terminology: *fabula.* Function: illustrative (*significat*).

Cf. Zafiropoulos, pp. 174–175. For Rinuc., cf. Pillolla, p. 215.

H. 185

(258 Ch., 175 P.; *TMI* W154.7)

Ὁδοιπόρος καὶ πλάτανος

"The Walkers and the Plane Tree"

AnF. I + Ia + Ib (10), AnF. IIIα + IIIδ [F] (8); Ael. *VH* 9.18, Plu. *Them.* 18 (49).

The walkers took a nap under the plane tree. Later they criticized it for being a useless tree, without fruit. Lament of the plane tree for their ingratitude.

A fable related to H. 141, without it being clear which derives from which, or whether they are independent, coming from Oriental models (cf. on H. 141 as well as Vol. I, pp. 324, 362). Rather, this version seems to be secondary; the walkers restrict themselves to criticizing, whereas in H. 141 they throw stones at the walnut tree to catch the fruit. In any event, it is a fable with the common theme of ingratitude, with a situational structure:

A/Bsit.-Adir./Bdir. Surprisingly, Plu. attributes the fable to Themistocles; it must have come from a small collection that he has in common with Aelian, cf. Vol. II, p. 388.

Stemma. Xv.: AnF. The passages of Ael. and Plu. contain simple allusions, it is not possible to find verse in common. In fact, only Plu. talks of the plane tree, Ael. refers to oaks, and both are closely related to the theme of H. 141.

Cf. Adr., *Tradición fabulística* I, p. 311, on the metre. I reconstruct:

] ὁδοιπόροις ὥρᾳ θέρους (mss. θέρους ὥρᾳ)
μεσημβρίαν ὑπὸ καύματος [
ἐν τῇ σκιᾷ κατακλιθέντες ἐπαύοντο (mss. ἀνεπαύοντο)
] ἔλεγον πρὸς ἀλλήλους
ἀνωφελές τι ⟨καὶ⟩ ἄκαρπον ἀνθρώποις
τὸ δένδρον ⟨ἐστι⟩ [

Cf. Vol. I, pp. 99, 302, 324, 552, 555, 557, 619; Vol. II, also pp. 20, 289, 299, 319, 346, 350, 367, 388; *Ahikar* 2.28; *Hitopadeśa*, p. 34 Rice.

R. v.D.

Supplementary documentation: *Opusc. fab.* 3.6; Conr. Halb. *TM* III, p. 199 M.-S.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a variation in that it specifies the number of travellers (*tres*; cf. H. 30, 33, 45, 53, 167), one of whom runs his fellow-travellers down, not the tree. Conrad adduces the fable to exemplify *ingratitudo* (cf. H. 74).

Both versions have an epimythium. Terminology: *exemplum*. Typical fable words: *tres, tunc*.

Cf. Zafiropoulos, p. 125.

H. 186

(82 Ch., 176 P.; *TMI* W154.2, DG 431)
Ὁδοιπόρος καὶ ἔχις
"The Walker and the Snake"

AnF. I + Ib (10); T.Assend. 10 (4), B. [G] 143 (6); Synt. 25 (8), Syr. 37 (5).

See the study on H. 62.

Cf. Vol. I, pp. 84, 116, 144, 400, 552, 555, 559, 560, 562, 592; Vol. II, pp. 57, 127, 129, 135, 139, 184, 189, 303, 299, 311, 323, 353.

R. Adr.
For Ph. IV 20, cf. Mañas, p. 133. A Circassian version in Adr., *Fab. Balc.*, p. 66. For other derivatives in India, cf. Adrados, *Más temas*.

R. v.D.
Supplementary documentation: Etien. *TMP* 4.9.

Etienne de Bourbon adduces the fable preaching *de ira*.

On B. (*vide supra*), cf. Lee, G.M., "Two Linguistic Parallels from Babrius', *Novum Testamentum* 9, 1967, pp. 41–42; Vaio, J., "Babrius 143.1 Perry", *CR n.s.* 18 (82), 1968, p. 149.

H. 187

(259 Ch., 177 P.; *TMI* K1886.4)
Ὁδοιπόροι
"The Walkers"

AnF. I + Ia + Ib (12), AnF. IIIα, β, γ + IIIγ [J]; *Vit. Aesop.* 125 (4).

Some walkers saw a lot of wreckage floating on the sea and believed it was a great ship. But when they saw the reality, they became disappointed and said: "we have waited in vain for something that was not anything".

The theme of reality and appearance, dealt with in a situation fable: Bsit.-Bact.-Bdir. The closest relationship is with the fables on those who are frightened of nothing and which preach *ataraxia* (H. 146, etc.). Here, however, the theme is false hopes.

Stemma. Xv.: AnF., *Vit. Aesop.* This latter citing is an allusion from memory, without verse.

There is abundant verse in AnF. I:

ὁδοιπόροι κατ' αἰγιαλὸν ὁδεύοντες	(mss. κ. τιν' αἰ.)
ὡς ἦλθον [	
] ἐπιπλέοντ' ᾠήθησαν	
] προσορμίζεσθαι.	
ἐπεὶ δ' ὑπ' ἀνέμου [– ⌣ –] τὰ φρύγανα	(mss. φερόμενα: perhaps φερόμεν' ⟨ἦν⟩)
ἐγγὺς δὲ παντελῶς ⟨ποτ'⟩ ἐξενεχθέντα	
ἰδόντες [– ⌣̄ –] ἔφασαν πρὸς ἀλλήλους·	
ὃ μηδὲν ἦν ἡμεῖς μάτην προσεδεχόμεθα.	(B Ba. ὃ μηδὲν ἦν; Cf. Adr., *Tradición fabulística* I, p. 309)

Cf. Vol. I, pp. 79, 552, 557, 560, 576, 594; Vol. II, pp. 74, 77, 298, 299, 312, 319.

R. v.D.

Cf. Zafiropoulos, pp. 159–160.

H. 188

(261 Ch., 178 P.; *TMI* K171.3.1)

'Οδοιπόρος καὶ 'Ερμῆς

"The Walker and Hermes"

AnF. I + Ia (10), AnF. II + IIIδ (9), AnF. IIIα, β, γ + IIIδ [M] (9); Dod. 261 (15).

A walker found a knapsack, which he thought contained a treasure, but in fact it only had almonds and dates inside. He ate them and left the shells of the former and the stones of the latter on Hermes' altar: with this he fulfilled his vow to offer half of what he found, as he said in the closing statement. In Dod. the story is similar, but there is mention of Zeus and there is no closing statement.

The theme of those who use cunning to get around a vow: cf. H. 28, 34; it fits within the criticism of religious practices by the Cynics. Also, the motif of the walker (fables with ὁδοιπόρος, cf. specifically the practically identical beginning of H. 184, certainly from the same verse) and of the knapsack. It is a situation fable: Bsit.-Bact.-Bdir. (this is absent in Dod.).

Stemma. Xv. 1: AnF.; Yv. 2: Dod. There are two verses, which would seem to be irreducible; the first reaches the three anonymous choliambs through a semiprosification, cf. for example τῷ Ἑρμῇ ἀναθήσειν (with abbreviation of -ῇ).

The verse of both lines can be found in II, p. 102.

Cf. Vol. I, pp. 40, 552; Vol. II, also pp. 93, 299, 321, 350, 449, 583.

R. v.D.

Supplementary documentation: Barb. 29; Vall. 29; Rinuc. 83; Ogn. 46.

Latin prose translations of AnF. (261b Ch.).

Valla's version has a variation: Mercurius is replaced with Jupiter. Barbaro combines the two versions, having the traveller first address Jupiter, then Mercurius (the former in direct, the latter in indirect speech).

All versions have an epimythium. Typical fable word: *quidam, forte, deinde* (Rinuc.). Terminology: *fabula* (Barb., Vall., Rinuc.). Function: didactic (*documentum* Barb.)/illustrative (*significat* Rinuc.; cf. *innuit* Vall.).

Cf. Zafiropoulos, pp. 135–136. For Barb., cf. Cocco, pp. 152–153. For Barb. and Vall., cf. Galli, pp. 250–252, 283. For Rinuc., cf. Pillolla, p. 303.

H. 189

(94 Ch., ~ 85 P.; ~ *TMI* J1733)

Δέλφαξ καὶ ἀλώπηξ

"The Pig and the Fox"

AnF. I + Ia (11); Aphth. 30 (7), Syr. 82 (9).

A man puts a goat, a sheep and a pig on his ass and leads it to town. During the whole journey, the pig squeals, so that a fox (or the ass's owner, Aphth., Syr.) asks him why it is only he that is doing this. The pig answers that men seek wool and milk from the other animals, from him it is meat.

It is a derivation from H. 87, see that fable; the theme continues to be the same. It is a situation fable: A1/A2/Bsit.-Cind.-Bdir.

This whole line derives from a different verse (although perhaps remodelled: there are no traces of common elements, as the subject has been varied): Yv. 2: AnF., Aphth., Syr. The version in Aphth. is abbreviated and contains some new, complementary verses.

The remnants of verse obtained can be seen in Vol. II, p. 48.

Cf. Vol. I, pp. 184, 560, 565, 582, 622; Vol. II, pp. 20, 48, 299, 304, 323, 324, 331, 368, 408, 677; M. 55.

R. Adr.
Supplementary documentation: cf. Lokman 19 (line Syr.).

R. v.D.
Supplementary documentation: Nicol. *Prog.* 1.9; *Opusc. fab.* 2.10.

Nicolaus' version is identical with Aphth. 30.

The version in the *Opusculum fabularum* has a variation, replacing the goat with a lamb. The fable has an epimythium. Terminology: *exemplum*. Typical fable word: *quidam*.

H. 190

(= M. 50; 274 Ch., 179 P.; *TMI* N255.2, DG 111)
Ὄνος καὶ κηπωρός
"The Ass and the Gardener"

AnF. I [CAF = Ia?] + Ia + Ib [S] (12), AnF. II + IIIδ (13), AnF. IIIα, β, γ (15); *Dact.* 15; Dod. 274 (17); Ps.-Luc. *Asin.* 43.1 [all.].

An ass that served a gardener asked Zeus to be given to another master. Through Hermes, Zeus had him sold to a potter; the ass, displeased with this, had himself sold to a tanner. And when the ass saw this last master's occupation, he concluded that it had been more worthwhile for him to stay with the previous ones.

The theme of resignation: it is better to stay with the master you have. Cf. data on this in H. 44. It probably derives from H. 173, yet at the same time it is inspired by fables in which an animal complains to Zeus, asking him for something (cf. Vol. I, p. 608).

Stemma. Xv. 1: AnF. I; Yv. 1: AnF. II, Dod. Cf. Vol. II, pp. 62, 283, 286.

Quite a number of metrical remnants can be deduced; unless stated otherwise, they are from AnF. I:

] ὀλίγα μὲν ἤσθιε,
πολλὰ δ' ἐκακοπάθει [
] ὅπως ἀπαλλάξῃ (Dod., cf. AnF. I, II)
] ἐκέλευσε κεραμεῖ πωλῆσαι (AnF. I, Dod.)
] ἔφη μετὰ στενάγματος (AnF. II, mss. στεναγμοῦ)
] τοῖς προτέροις δεσπόταις·
] καὶ τὸ δέρμα μέλλω προσδοῦναι.

Cf. Vol. I, pp. 513, 556; Vol. II, pp. 15, 62, 283, 286, 290, 363, 367, 419, 443, 445, 446, 453, 678.

H. 191

(= M. 47; 266 Ch., 180 P.; *TMI* J1612, Aa Th 211, DG 94)
Ὄνος ἅλας γέμων
"The Ass Loaded With Salt"

AnF. I + Ib (9); B. 111 (21); Syr. *XXXIX* (14), Par. 266 [Bab] (11), Dod. 266 (21), *Tetr.* I 57 (4); Ael. *NA* 7.42 (11), Ps.-Luc. *Asin.* 31.4 (all.?), Plu. *Mor.* 971B (13).

An ass loaded with salt was crossing a river: it slipped and fell off, so he came out lighter. So, on another occasion, when loaded with sponges, he fell into the river deliberately; but the sponges swelled and the ass could not get out, so he drowned (in AnF.; in B., who expands the middle considerably, he got out with double the weight; in Syr., which has a longer middle than AnF., he got out leaving the load behind). Plu. and Ael. attribute the story to Thales of Miletus.

Theme of the ἄνοια or foolishness of the ass, which is quite common in the Cynic fable (cf. H. 93, 154, 193, 195, 197, etc.). The fable is inspired by H. 136 whose beginning it modifies slightly; H. 201, which has a very closely related beginning, undoubtedly derives from it. It is a situation fable in two contrasting acts: Bsit.-Bact.-concl.

Stemma. Xv.: AnF., Syr., B./Par., Dod./, *Tetr.* The allusions by Ps.-Luc. and the fable by Plut. and Ael are separate; they come from a common source, without verse, and are hard to place in the *stemma.*

Within this, AnF. abbreviates the middle, judging by Syr.; we do not know which of the endings is the original one, probably that of AnF.

Some remnants in AnF. I:

ὄνος [⏑– ⏓ –⏑] ποταμὸν διέβαινεν
κουφότερος ἐξανέστη, ἡσθεὶς δ' [– ⏓ ⏓]
] ἐγένετ' ᾠήθη,
ἐὰν πάλιν πέσῃ [
καὶ δὴ ἑκὼν (perhaps κατέπεσε B.)
συνέβη δὲ αὐτόν [
] ἀποπνιγῆναι

Cf. Vol. I, pp. 557, 621; Vol. II, pp. 16, 41, 192, 193, 299, 319, 338, 344, 349, 368, 388, 405, 409, 470, 470, 678.

R. v.D.

Supplementary documentation: cf. Apu. *Met.* 7.20.

Apuleius gives another version of the episode described by Pseudo-Lucian, which may be compared with the fable. The episode is connected with the one mentioned under not-H. 66; cf. v.D., *Romance*, pp. 517–518, n. 10.

H. 192

(142 Ch., 181 P.; *TMI* W155.1, Aa Th 207B, DG 118)
Ὄνος καὶ ἡμίονος
"The Ass and the Mule" (1)

a) H. 192: AnF. I (15); (βοῦς καὶ κάμηλος) Plu. *Mor.* 137d.

b) H. 286 (ἵππος καὶ ὄνος): AnF. IIIα, β, γ, δ + Ia; B. 7 (16); Par. 142, 1 [Bab] (18), 2, 3, 4; Synt. 26 (8), Syr. XXIX (4), 31 (4), Par. 273,1 [Bab] (13), Dod. 142 (17).

It is appropriate to treat this fable, which was divided by H. into two beginnings, as a single whole. The mule pays no attention to the ass, who asks him to lighten his load: so the ass falls headlong and dies. The ass's owner therefore places the ass's load and the ass himself on the mule. In the version in H. 286 it is about the horse and the ass; in the variant by Luc. the horse and the mule; we cannot see whether the variant of Plu. (the ox and the camel: the latter

tells the former that if he does not lighten his load, he will have to carry him too) comes from the firsts or second version. Rom. 41, which refers to the horse and the ox, contaminates with not-H. 60, see that fable (in fact it is the *Phaedrus solutus*).

The theme is that of the lack of awareness on the part of the mule (or horse or ox), that will draw bad consequences: once again, the theme of ἄνοια. The starting point for the fable is H. 173 (the ass as a wretched animal, also outside of here). There is a derivative in H. 204. Scheme: C/B1/B2sit.-B1ind./B2ind.-B1act.(he dies)-Cact./B2dir. In the second line, there is B1dir./B2ind. (Par., Dod.) or B1dir./B2dir. (B.); the scheme of Plu. is different, cf. above.

Stemma. Xv. 1: AnF. I; Yv. 2: Par. 1 (+B), Par. 2, 3, Dod., B., Rom. Line 2 summarizes the fable, changing the mule to the horse; then B. expands it again. His verse is to a large extent innovated (remodelled), but it preserves some agreement with AnF. I: the ὁ δ' οὐκ ἐπείσθη of III, Par. 1, Dod. must have come from the original verse (paraphrased in AnF. I, B. changes to the direct st.). On the other hand, Par. 1 offers contamination with B. (εἰ δὲ μή, θνήσκω). Here are the metrical remnants:

Verse 1 (in AnF. I):

] κατακρημνισθείς	
διερράγη, ὁ δ' ὀνηλάτης ὅτι ποιήσει	(inversion)
ἀπορῶν [	(III, Par., Dod.)
ὁ δ' οὐκ ἐπείσθη [	
δίκαια πάσχω, εἰ γὰρ [	(πέπονθα mss.)
ὄνῳ μικρὰ κουφίσαι ἐπείσθην, οὐκ ἂν νῦν	

Verse 2:

ἄνθρωπος εἶχε τίς ⟨ποτ'⟩ ἵππον καὶ ὄνον	(III τ. εἶ.)
] εἰ θέλεις εἶναί με σῶν	(III, Par. 1)
] ἐτελεύτησεν.	
τοῦ δεσπότου δὲ πάντα	(III τοῦ δὲ δ.)
] ἄρτι τῷ ταλαιπόρῳ	(Dod., cf. III)
] θελήσας γὰρ μικρὸν βάρος λαβεῖν	(III, perhaps with initial οὐ and final ἆρα, as in Par. 1)

In Luc. there seem to be some remnants of verse ( ] ἐμοί τε καὶ τῷ ἵππῳ).

Cf. Vol. I, pp. 201, 562 (H. 286); Vol. II, pp. 15, 16, 48, 195, 299, 319, 338, 367, 442, 443, 446, 456.

R. v.D.
Supplementary documentation: *Sud.* ο 332 Adler (all.); ib. σ 17 (all.); *Opusc. fab.* 3.9; Conr. Halb. *TM* III, p. 200 M.-S.

The *Suda* lexicon quotes vv. 12–13 from B. (Βάβριός φησιν ο 332) to exemplify the meaning of ὀνεία and σάγη.

The Latin versions do not contain any variations. Conrad adduces the fable to exemplify *societas*. Both versions have an epimythium. Terminology: *exemplum*.

Cf. Köhler, I., "Esel und Pferd", *EdM* 4, 1987, col. 435–440; Zafiropoulos, p. 106.

H. 193

(267 Ch., 182 P.; *TMI* J953.4, DG 108)
Ὄνος βαστάζων ἄγαλμα
"The Ass that Carried a Statue"

AnF. I (10); Par. 267 [Bab] (7), *Tetr.* I 36 (4); Ps.-Luc. *Asin.* 37 (all.?).

The ass carrying a statue entered the city. All worshipped it and the ass became happy, believing they were worshipping him. Mockery by the master.

A new example of the foolishness of the ass (cf. H. 191), which in this case causes him no more than mockery. Not-H. 156 certainly derives from here. It is a situation anecdote: C1/Bsit.-C2act./Bact.-C1dir.

Stemma. Xv. 1: AnF.; Yv. 2: Par., *Tetr.*

Line 2 has a slight thematic variation (the ass is about to throw off the image, and is beaten with sticks) and a different verse: we cannot see whether this model derives from the previous one, as it is more summarized.

Verse 1: cf. the ending in particular:

καὶ τοῦτο λοιπὸν ἦν, ὄνον σ' ὑπ' ἀνθρώπων (mss. E σε)

Apart from this, there is an initial] ἤλαυνεν εἰς ἄστυ (mss. EA), perhaps a formula (Vol. I, p. 560).

Verse 2:

ὁ δ' ὄνος ἐτυφώθη νομίζων προσκυνεῖν (mss. τυφωθεὶς . . . αὐτόν)
σκιρτῶν ἔμελλε τὸν θεὸν ῥίψειν ⟨κάτω⟩
τοῦτον ξύλοις ὁ δεσπότης παίων εἶπεν (an inv.)
ὄνος εἶ θεὸν φέρων [

Cf. Vol. I, pp. 79, 560, 560, 621; Vol. II, pp. 16, 97, 260, 299, 321, 367, 503, 505.

R. v.D.
Supplementary documentation: B. fr. 1.1 Luzzatto – La Penna *ap. Sud.* κ 2260 Adler; *Opusc. fab.* 3.10.

The *Suda* lexicon quotes the first choliamb from the lost version by Babrius (Βάβριος) to exemplify the meaning of κωμῆται.

In the *Opusculum fabularum* the fable is Christianized (cf. H. 30, H. 34, H. 49, H. 96, H. 129, H. 166): the statue is replaced with an icon. The fable has an epimythium. Terminology: *exemplum*.

Typical fable word: τις (B. *ap. Sud.*), *quidam* (*Opusc. fab.*).

Cf. Zafiropoulos, pp. 155–156.

H. 194

(265 Ch., 183 P.; *TMI* L451.2, DG 578)
Ὄνος ἄγριος
"The Wild Ass"

AnF. I + Ia (9), AnF. IIIα, β, γ [J] (9); Syr. XXXIII (10), 34 (8).

A wild ass congratulates the domestic one for being in such good condition, but when he sees him carrying loads, he changes his opinion. Syr. christianizes the fable, changing its meaning: a lion devours the wild ass.

A fable derived from H. 294, in turn from Archilochus (the advantages of freedom). It is situational: A/Bsit.-Aind.-Adir.

Stemma. Xv.: AnF., Syr.

Metrical remnants:

] ὄνον ἥμερον
ἰδών [
] ὕστερον δ' ἰδὼν αὐτόν
τὸν ὀνηλάτην ὄπισθεν [
] ἀλλ' ἔγωγε σ' οὐκέτι (mss. οὐ σ.)
εὐδαιμονίζω [

Cf. Vol. I, pp. 399, 514; Vol. II, pp. 299, 319, 349, 405, 416, 417, 427.

R. v.D.
Supplementary documentation: *Opusc. fab.* 3.11; Conr. Halb. *TM* III, p. 201 M.-S.

These Latin versions do not contain any variations. Conrad adduces the fable to exemplify *invidia.* Both fables have an epimythium. Terminology: *exemplum.*

Cf. Zafiropoulos, p. 140.

H. 195
(= M. 54; 279 Ch., 184 P.; *TMI* J512.8)
Ὄνος καὶ τέττιγες
"The Asses and the Cicadas"

AnF. I + Ia + Ib (6); Synt. 1 (7), Syr. III (7), 5 (6).

Hearing the song of the cicadas, an ass was pleased and asked them what they eat to sing this way. They answered "dew". The ass did the same and died. In Syr. there is an expansion and in ms. A a summary.

A new fable on the foolishness of the ass (cf. H. 191), who does not respect nature. The starting point is the legend that cicadas feed on dew, cf. Pl. *Phdr.* 258. It is a situation fable: B/Csit.-Bind./Cdir.-Bact.

Stemma. Xv.: AnF., Syr.

For the metre, cf. Adr., *Tradición fabulística* I, p. 310. I will now expand the reconstruction:

ὄνος ⟨ποτ'⟩ ἀκούσας τεττίγων ἀειδόντων (mss. ᾀδόντων)
] καὶ ζηλώσας

τὴν ἡδύτητ' εἶπε· τί σιτούμενοι [⏒ ⏒
φωνὴν ἀφίετε τοιαύτην; [
] τῇ δρόσῳ λιμῷ διεφθάρη.

Cf. Vol. I, pp. 79, 402, 613; Vol. II, pp. 16, 297, 299, 319, 405, 416, 678.

R. v.D.

Supplementary documentation (cf. v.D., *Ainoi*, pp. 646–647): cf. Call. *Aet.* 1, fr. 1.29–35 Pfeiffer (metaph.); Poll. *AP* 11.130.5 (all. to Call. *l.c.*).

Callimachus combines two traditional metaphors—of the ass and the cicada—, which may be compared with this fable, as well as with not-H. 293.

Pollianus clearly refers to Callimachus.

Cf. Zafiropoulos, p. 73.

H. 196

(263 Ch., 185 P.; *TMI* A2495.3)
Ὄνοι πρὸς τὸν Δία
"The Asses to Zeus"

AnF. I (10), AnF. IIIα, β + IIIγ [J] + Ia [RA] (10).

The asses sent a deputation to Zeus asking him to free them from their work. He answered that he would do this when they made a river by urinating. They believed he was serious and from then on, when they see the urine of other asses, they too urinate there.

A fable that combines the motif of the deputation to Zeus asking, in vain, for a change of nature (cf. H. 50, 119, 172, 196, etc.) with that of the ass as beast of burden and his suffering character and, finally, with a scatological theme, as is frequent among the Cynics (cf. not-H. 23, 161, etc.).

Stemma. Xv.: AnF.

Some remnants of verse:

πρὸς τὸν Δία πρέσβεις ἔπεμψαν [– ⏒ ⏒ (Cf. Vol. I, p. 660)
] ἀπαλλαγήσεσθαι
ὅταν ⟨ποτ'⟩ οὐροῦντες ποταμὸν ποιήσωσι.

κἀκεῖνοι αὐτόν [
] περιιστάμενοι οὐροῦσιν.

Cf. Vol. I, pp. 548, 555, 560, 608, 631, 660; Vol. II, pp. 299, 319.

R. Adr.
Copy in an Albanian fable, cf. Adr., *Fab. Balc.*, p. 74.

R. v.D.
Supplementary documentation: *Opusc. fab.* 3.13.
The fable has an epimythium. Terminology: *exemplum*. No variations.
Cf. Dähnhardt, IV, p. 272.

H. 197

(278 Ch., 186 P.; *TMI* J683.1)
Ὄνος καὶ ὀνηλάτης
"The Ass and the Ass's Owner"

AnF. I (7); Par. 278 [Ba] (8); *App. Prov.* 4.8 (prov.).

An ass left the road and headed for a ravine. The master attempted to stop it but, not being able to, said: "you win, but you win a bad victory".

A situation fable (A/Bsit.-Bact./Aact.-Adir.) about the foolishness of the ass, who insists on doing something harmful: it is better to let him. On the foolish ass, cf. references in H. 191.
Stemma. Xv. 1: AnF.; Yv. 2: Par.

Verse 1:

ὄνος ὑπ' ὀνηλάτου ἀγόμενος ὡς μικρόν
] μετάγειν ἐπειρᾶτο (cf. Vol. I, p. 559)

Verse 2:

νίκα, κακὴν γὰρ [– ⏑ –] νίκην νικᾷς
ὄνος πλατείας ἐκτραπεὶς ὁδοῦ (mss. ὁ. ἐκ.)

Cf. Vol. II, pp. 299, 321, 367, 677; M. 49.

R. v.D.

Supplementary documentation: *Opusc. fab.* 3.14; Conr. Halb. *TM* III, p. 201 M.-S.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a variation in that the ass actually falls into a pit instead of almost into a ravine. Conrad adduces the fable to exemplify *stulticia* (cf. H. 29). Both versions have an epimythium. Terminology: *exemplum.*

H. 198

(= M. 221; 282 Ch., 187 P.; *TMI* K566, K1121,
Aa Th 47B, DG 393)
Ὄνος καὶ λύκος
"The Ass and the Wolf"

AnF. I (13), AnF. IIIγ + IIIδ [W] + Par. 282 [Bab, Ma, etc.] (13); B. 122 (16), Aphth. 9 (5), *Dact.* 12 (13), Dod. 282 (22), *Tetr.* I 21 (4); Rom. [gvWiss.] 52 (31).

Seeing a wolf, an ass faked a limp. When asked why by the wolf, he replied that he had stepped on a stake and asked him to take it out before devouring him. This the wolf began to do and the ass gave him a kick. The lament of the wolf. We must note that in B., Aphth. and *Tetr.* the ass's wound is real, not fictitious. In Rom. (from Ph.) the animals are a horse and a lion.

The theme of the weak animal that wins against the strong one with his deception: cf. H. 99, 161 and fables of the same type. The theme of the animal pretending to be a doctor to triumph over his enemy (H. 7, etc.) is inverted, in a certain sense. The most complete scheme, that of AnF., is: A/Bsit.-Bind./Adir. + ind.-Bact./Aact.-Bdir. In B. all the speeches are dir., in Aphth. and *Tetr.* there is considerable abbreviation and the closing statement is missing. In the beginning it is, then, an agonal fable in two acts, with debate and action. There are echoes of the phraseology of H. 147 and of the ending of H. 99.

Stemma. Xv. 1: AnF., Ph./Rom./, Par. (+ B.); Y: Aphth., B., *Tetr.*; Zv. 2: H. 257.

We cannot say whether the derived branch, Y, contained verse or not; it is characterized by the fact that the ass really has a stake in him, there is no fiction; B. expands it, Aphth. and *Tetr.* reduce it. From it comes H. 257 "The Wild Ass and the Wolf", see this

number below. For the ancient elements in B. and the remnants of these in Par. and Dod. (despite the considerable contamination with B.), see Vol. II, pp. 68, 482.

The metrical remnants that follow come from AnF. I, except where indicated:

λύκον δ' ἰδὼν [	(B.)
] τὴν αἰτίαν	(I suppress πυθομένου)
δι' ἣν χωλαίνει [	
δίκαια πάσχω, ὅτι μάγειρος [	(Par., cf. AnF., Dod.)
ἰατρικὴν τέχνην ὑπελαβόμην [⏒ ⏒	

Cf. Vol. I, pp. 215, 430, 556, 557, 559, 560, 562, 592; Vol. II, also pp. 11, 68, 195, 233, 246, 299, 304, 306, 319, 323, 324, 332, 350, 475, 482, 503, 504, 541, 547, 548, 553, 682; M. 53 (= not-H. 232), 221, 245, 273.

R. v.D.

Supplementary documentation: Georg. *Gnomol., Anecd. Gr.* I, p. 67 (all.).

Georgides' *Gnomologium* contains a variant of the epimythium by Babrius preserved in the *Cod. Athous* (see Luzzatto – La Penna, *in app. crit.*).

Cf. Zafiropoulos, p. 165.

H. 199

(= M. 52; 268 + 280 Ch., 188 + 358 P.; *TMI* J951.1, Aa Th 214B, DG 117)

Ὄνος καὶ λεοντῆ

"The Ass and the Lionskin"

AnF. I + Ib [B] (7), AnF. IIIγ = Par. 280, 1 [Bab etc.] (7), AnF. IIIα, β + IIIγ [J] + Ia [RA] (7); B. 139 [= T.Assend. 11] (8), Aphth. 10 + Par. 280, 2 [Mb] (7), Av. 5 (18); *Tetr.* I 19 (4), II 23 (4); Pl. *Cra.* 411a (all.), *Smp.* 216d (all.?), Luc. *Fug.* 13 (all.), *Pisc.* 32 (all.), *Pseudol.* 3 (prov.), Them. *Or.* 21.245b (all.), Tz. *Chil.* 932–936, Apostol. 11. 90a, 12.84, 16.19a (prov.).

Dressed in a lionskin, the ass strolled around scaring the animals. He also tried to frighten the fox, but he told him that he would

have been scared had he not heard him bray earlier. This is the version of AnF. I. The intervention by the fox seems secondary, inspired by the common role of the fox as a "survenant" and in H. 156; outside of AnF. it was the wind that lifted off the lionskin, so the ass was beaten (and killed, *Tetr.* 2, Aphth.); in B., *Tetr.* 1 and Av. there are new endings.

The theme of the disguise in Greece derives from the disguised monkey by Archilochus, but it is ancient, and is also found in India, cf. Vol. I, p. 326. It combines the theme, also ancient, of the ass's bray, cf. H. 156; and the theme of *ataraxia*, cf. H. 84, 146 and the frame of book I of the [*Tantrakhyayika*].

In any event, the fable is Classical in Greece, as it is mentioned by Plato. Then I have interpreted the reference to "an ass of Cumae" in Lucian, Apostol. and Tzetzes (cf. Vol. II, p. 376) as coming from the Hellenistic original (perhaps even from Demetrius).

The Medieval theme of the wolf with a sheepskin (cf. Vol. II, p. 574) and other related ones come from this fable or the parallel Indian ones.

Stemma. Xv. 1: AnF. IIIα, β, B. (in fact, T.Assend.), Av.; Yv. 1: IIIγ = Par., Aphth., Luc., Tz., *Tetr.* 1, 2; Zv. 2: AnF. I. The two verses are independent, although 2 seems to be the innovated one. We must note that the λεοντῇ of Plato is re-encountered in B., Luc., Aphth. and *Tetr.* 2, with there being λέοντος δοράν or equivalent in the other places: both variants existed orally and were interchangeable. Aphth. possibly introduces new verse, cf. Vol. II, p. 242.

Verse 1:

ὄνος δορὰν λέοντος [ἐπ]ενδυθείς, λέων	(Par.)
ἔφασκεν εἶναι [	(B., cf. *Tetr.* 1, cf. Aphth., Luc.)
] καὶ φυγὴ μὲν ἀνθρώπων	(B., cf. Par.)
φυγὴ δὲ ποιμνίων	(B., Par.)
] τὴν δορὰν ἀφῃρήθη	(IIIγ, cf. Par.)
] ῥοπάλοις τε καὶ ξύλοις	(IIIγ, cf. Par., etc.)

Verse 2:

] λέοντος δοράν

περιῄει ἐκφοβῶν [

καὶ δὴ ἰδὼν ἀλώπεκά ⟨ποτ'⟩ ἐπειρᾶτο (mss. θεασάμενος)
] προακηκουῖα
ἔφη πρὸς αὐτόν [
εὖ ἴσθι ὡς [καὶ] ἐγὼ σ' ἂν ἐφοβήθην, εἰ μὴ
] ὀγκωμένου ⟨σοῦ⟩ ἤκουσα

Cf. Vol. I, pp. 98, 177, 229, 289, 326, 364, 399, 494, 513, 554, 556, 557, 559, 560, 562, 565, 609, 617, 622; Vol. II, pp. 193, 242, 263, 299, 319, 320, 330, 332, 349, 350, 367, 376, 379, 443, 449, 503, 504, 511, 574, 623, 624; *Tantr.* I 0, p. 6 H. = *Panch.* I 0, p. 22 R.; *Tantr.* I 8, p. 31 H. = *Panch.* I 13, pp. 122 ff. R.; *Tantr.* III 1, p. 109 H.; *Panch.* IV 8, pp. 409 ff. R.

R. Adr.

"The ass with tigerskin" and "The wandering dog" appear to be derived in *Panchatantra* IV 8, cf. Adr., *Siria*, p. 27. On the subject in general cf. Schmidt, C., "Esel in der Löwenhaut", *EdM* 4, 1987, col. 428–435, Luria, S., "L' asino nella pelle del leone (Un parallelo fra le favole dell' India e quelle dell' antica Grecia)", *RFIC n.s.* 12 (62), 1934, pp. 447–473. For Av. 5, cf. Mañas, p. 287.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi*, as Sopat. Rh. G58; cf. *Characters*, p. 245): Luc. *Fug.* 33 (all.); id. *Philops.* 5 (all.); Lib. *Or.* 18.19 (all.); id. *Or.* 55.24 (all.); Nicol. *Prog.* 1.2; Sopat. Rh. *Prog. ap.* Io. Sard. *in* Aphth. (p. 7 Rabe); Doxop. *Comm. in* Aphth. (p. 162 Walz); Egb. Lütt. *FR* 1.671, 811–812.

Both of Lucian's and one of Libanius' allusions (cf. under H. 103) freely play with the original story, which sufficiently demonstrates that the fable must have been well-known at the time. As for Lucian, in one of his allusions (*Fug.* 33) a runaway slave is urged by his master to pull out his lion's skin (metaphorically) *himself*, so that everybody can see that he is just an ass. In another allusion (*Philops.* 5) Lucian imagines a monkey in a lion's skin; this variation combines the fable under consideration with the ape, the dissimulator *par excellence* both in fables (cf. e.g. H, 75, H. 83) and proverbs (cf. e.g. Diogenian. 6.98, 7.94; Apostol. 14.32–33; Macar. 7.12). As for Libanius, in one of his speeches (*Or.* 18.19) he changes the fable completely, imagining a "lion in an ass's skin", to describe someone who hides his real strength behind a façade. In another speech (*Or.* 55.24), however,

Libanius alludes to the standard version of the fable. Terminology: Αἴσωπος, μῦθον (Lib. *Or.* 18). Typical fable word: τινα (Luc. *Philops.*).

Sopater alludes to the fable to exemplify the genre's illustrative and persuasive function.

Nicolaus' version is identical with Aphthonius' (10).

H. 200

(264 Ch., 237 P.; *TMI* J451.1)

Ὄνον ἀγοράζων

"The Man who Sold a Donkey"

AnF. I [EF = Ia?] + Ia (10).

A man bought an ass on approval and put it in the manger with his own. The ass went to stand beside the least hard-working one, so the man who was thinking of buying him returned him to his owner. When asked why, he replied that that choice defined it sufficiently well.

An anecdote on the theme of the wicked, cf. Vol. I, p. 636. It is significant that the fable is developed between two "survenants": B/C1sit.-C1ind./Cdir.

Stemma. Xv.: AnF.

Small traces of verse:

ὄνόν τις ἀγοράζων [
] οὐδὲν ἐποίει.
δήσας [
τοιοῦτός ἐστ' ὁποῖον [

Cf. Vol. I, p. 636; Vol. II, pp. 15, 16, 283, 287.

H. 201

(272 Ch., 189 P.; *TMI* J2211.1, DG 105)

Ὄνοι καὶ βάτραχοι

"The Asses and the Frog"

AnF. I (9), AnF. IIIα, β + IIIγ [J] + Ia [RA] (9).

An ass carrying firewood fell into a lagoon and, not being able to get out, he complained. The frogs asked what he would do if he spent as much time as them in the water.

The theme of resignation: there is always somebody less fortunate (cf. H. 45, 143). This is a role that is frequently attributed either to the ass or to the frogs in the Cynic fable: here both themes have been combined. The beginning is closely related, on one hand, to that of H. 60, on the other, to that of H. 136 and 191. The scheme is situational: Bsit.-Bact. + ind.-Cdir.

Stemma. Xv.: AnF.

Some remnants of verse:

ὄνος ξύλων γόμον φέρων [	(Cf. Adr., *Tradición fabulística* I, p. 306)
οἱ δ' ἐν λίμνῃ βάτραχοι [	(I suppress τῇ)
] καὶ τί ἂν ἐποιήσας	
τοσοῦτον ἐνταῦθ' εἰ χρόνον διέτριβες;	(mss. εἰ τ.)
] πεσὼν οὕτως ὀδύρῃ [	

Cf. Vol. I, pp. 185, 563, 633; Vol. II, pp. 292, 299, 319, 349, 451.

R. v.D.

Supplementary documentation: *Opusc. fab.* 3.15; Conr. Halb. *TM* III, p. 202 M.-S.

The version in the *Opusculum fabularum* has a slight variation in that the ass is said to fall into, and the frogs to live in, the mud (*lutum*) instead of in the water. Conrad adduces the fable as an example of *delicati*. Both versions have an epimythium. Terminology: *exemplum*.

H. 202

(275 Ch., 190 P.; *TMI* J1909.5, cf. Tu 1356, DG 119)

Ὄνος, κόραξ καὶ λύκος

"The Ass, the Raven and the Wolf"

AnF. I + Ia (8), AnF. IIIα, β + IIIγ [J] (8).

A raven pecked the sore on an ass and the ass's owner laughed. Seeing this, a wolf complained that as soon as they saw him, they chased him, yet others amused them.

The theme of the wicked, who are pursued whatever they do: cf. H. 38. There may also be an echo of the lament of those who are always more unfortunate than others, cf. H. 201. It is a situation fable in which the victim reflects on what has happened to strangers.

Stemma. Xv.: AnF.

] ἐνέμετ' ἐν λειμῶνι	(inv.)
] ὠγκᾶτό τε καὶ ἐσκίρτα.	(AnF. II ἥλλετο)
ὁ δ' ὀνηλάτης πόρρωθεν ἔστη	(mss. τοῦ . . . ἑστῶτος)

Cf. Vol. I, pp. 26, 561, 637; Vol. II, pp. 18, 299, 319, 675; M. 251.

R. v.D.

Supplementary documentation: *Opusc. fab.* 3.16; Conr. Halb. *TM* III, p. 202 M.-S.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has some variations. First, the crow is put into the plural form. Second, the wolf is omitted; instead the donkey-driver pronounces the *réplique finale*. Conrad adduces the fable to exemplify *stulticia* (cf. H. 29, H. 197). Both versions have an epimythium. Terminology: *exemplum*.

H. 203

(271 Ch., 191 P.; *TMI* K1632, Aa Th 50B, DG 180)

Ὄνος, ἀλώπηξ καὶ λέων

"The Ass, the Fox and the Lion"

AnF. I + Ia (11), AnF. IIIα, β + IIIγ [J] (11).

The ass and the fox went hunting. They met a lion and the fox promised to give him the ass if he agreed to let him go. The lion promised this, and the fox made the ass fall into a trap; when the lion noticed that he could not escape, he first devoured the fox, then the ass.

This fable derives from those introducing the motif of the hunt together, in which the lion intervenes (specifically, from H. 154), but it is crossed with that of the fox and the trap (H. 83), derived from Archilochus. The theme is inverted and the fox plays an atypical role: he fails and is punished as a traitor. Cf. the theme (also from Archilochus) of the broken friendship in H. 1, as well as H. 205.

The fable is presented as an agonal fable between the fox and the lion: B1/B2sit.-B1ind./Aind.-B1act./Aact.
Stemma. Xv.: AnF.

ὄνος καὶ ἀλώπηξ συνθέμενοι πρὸς ἀλλήλους (mss. κ. πρ. ἀ.)
κοινωνίαν ἐξῆλθον ἐπ' ἄγραν [
] πάγην ἐμπεσεῖν
παρεσκεύασε [
] πρῶτον τὴν ἀλώπεκα συνέσχεν (AnF. III)

Cf. Vol. I, pp. 399, 557, 559; Vol. II, also pp. 18, 292, 299, 319, 343.

R. v.D.
Cf. Zafiropoulos, pp. 94–95.

H. 204
(273 Ch., 263 P.)
Ὄνος καὶ ἡμίονος
"The Ass and the Mule" (2)

AnF. [EF = Ia?] (14).

The ass and the mule were carrying equal loads and the former was angry at this, since he received half the food. The ass's owner began to give the second a bigger load, until he had eventually put everything on him. Then the mule asked the ass if he did not think that his double food was justified.

A fable based on H. 192, and, at the same time, on the theme of the better food deserved by one animal (X. *Mem.* II 7.13 = not-H. 226); also on the fables of the ass and the horse (H. 272, 286). It is against the envious, who do not understand the advantages of another, although they are justified. It is a situation fable, yet has an agonal basis: B1/B2sit.-Cact./B2dir.
Stemma. Xv.: AnF.
Small remnants of verse:

ὄνος καὶ ἡμίονος [
] ἀμφοῖν γόμους ἴσους ὄντας

ὦ οὗτος, ἆρά σοι δικαίως [
] ἠξιωμένη;

Cf. Vol. II, pp. 15, 16, 284, 287, 289.

H. 205

(286 Ch., 265 P.; *TMI* K2295.1, DG 488)
Ὀρνιθοθήρας καὶ πέρδιξ
"The Bird-Catcher and the Partridge"

AnF. [E = Ia?] (10), AnF. IIIδ [Br N] + Par. 2 [Cef] (6); B. 138 [= T.Assend. 5] (8, fr.); Synt. 26 (8), Syr. XXIX (4), 31 (4), Par. 301,1 [Bab] (7), Dod. 301,1 [Ca, etc.] (11), 2 [T] (9), *Tetr.* II 30a (4), b (4); A. *Supp.* 226 (?).

In the version by B., which is the most archaic, a farmer was going to sacrifice a partridge and the latter offered to bring others to his nets if he let it live. The farmer answered that it was precisely for that reason that he was punishing it, for its behaviour towards its own kind. In Synt., Syr. there is a variation at the end: instead of the closing statement, the farmer killed the partridge. And in AnF., the middle is expanded (a guest arrived, and the partridge reminded him of his former favours by attracting his own kind). Note that B. is in fact T.Assend.

The theme of those who betray their own kind and are punished: cf. H. 23, 103, 131. It perhaps derives from A. *Supp.* 226. Scheme: A/Bsit.-Bdir. (AnF.: ind.)/Adir., Sy.: act.).

Stemma. Xv.: AnF., B./*Tetr.* 1, 2, Par. 1, 2, Dod./, Synt. Syr.

All the versions derive from the same metrical model. B. seems to represent the most conservative version.

Except where expressed otherwise, the metre comes from AnF. I:

ὀρνιθοθήρας [
τοῦτον θύειν ἔμελλε [(cf. B.)
⏓ – ⏑] ἀλλὰ διὰ τοῦτό σε μᾶλλον θύσω (cf. *Tetr.* 1)
εἰ μηδὲ τῶν ὁμοφύλων [

Cf. Vol. II, pp. 15, 16, 193, 219, 284, 287, 290, 405, 410, 426, 443, 446, 511.

R. v.D.

Supplementary documentation: Rinuc. 87.

Rinucius gives a Latin prose translation of AnF. (301a Ch.). Typical fable word: *quidam.* His version has an epimythium. Terminology: *fabula.* Function: illustrative (*significat*).

For Rinuc., cf. Pillolla, p. 311.

H. 206

(287 Ch., 192 P.; *TMI* J622.1.1, DG 271)
Ὄρνις καὶ χελιδών
"The Bird and the Swallow"

AnF. I + Ib [B] (6), AnF. IIIα, β + IIIγ [J] (6); Synt. 57 (8), Syr. LVII (5), 57(4).

A hen found some snake's eggs: she brooded them and pecked the shell. Seeing this, a swallow reproached her for her foolishness, as the babies would begin their injustices with her, when they grew.

Derived from H. 62 and various fables on the nature of the snake (H. 95), the file (H. 59), the bramble (H. 19), etc.: its nature is to do damage. For the swallow as a wise bird, cf. H. 39 and certain versions of H. 103. It is a situation fable: Bsit.-Bact.-Cdir.

Stemma: Xv.: AnF., Synt., Syr. (very closely related versions).

Remnants of verse in AnF. I:

ὄρνις ὄφεως ᾠὰ [⏑ ⏑] εὗρε καὶ ταῦτα (mss. εὑροῦσα)
⏓ —] τί ταῦτ' ἀνατρέφεις ἅπερ, ἂν αὐξηθῇ,
] τοῦ ἀδικεῖν ἄρξεται;

Cf. Vol. I, pp. 552, 558, 560, 613; Vol. II, pp. 299, 319, 349, 405, 416.

R. v.D.

Supplementary documentation: *Opusc. fab.* 3.17.

This version has a variation in that the swallow is replaced with another chicken. The fable has an epimythium. Terminology: *exemplum.*

H. 207

(284 Ch., 193 P.; *TMI* K730.1, DG 77)
Ὀρνιθοθήρας καὶ κορυδαλλός
"The Bird-Catcher and the Lark"

AnF. I + Ia (9), AnF. II + IIIδ [N] (10), AnF. III + II [L] + IIIδ [M] (9); cf. *Vit. Aesop.* 105, 111 (8, 10); Dod. 284 (4).

A bird-catcher set traps for the birds. A lark asked him what he was doing and he answered that he was founding a city. Convinced, the lark fell into the trap. When the bird-catcher went to catch it, it told him that in those cities he was going to find many inhabitants.

This is a pure joke relating to the theme of the animal caught in a trap. The initial motif may come from not-H. 242 (theme of the *Ahikar*, also in Syr.) and possibly also from another theme in the *Ahikar* that appears in the *Vit. Aesop.* 105. Also added is the theme of the evil hunter: among other places, it is found in H. 39 and particularly in certain derivatives of this fable (see also not-H. 256 and H. 117, an inversion of the theme). Our fable has a rather uncommon structure: Asit.-Bind./Aind.-Bact./Aact.-Bdir. (in short, an agonal structure in two acts, followed by the equivalent of the lament in a situation fable).

Stemma. Xv.: AnF., Dod. The different versions of AnF., as well as Dod., reach the verse, of which they preserve complementary remnants.

If not advised otherwise, the remnants that follow are from AnF. I:

ὀρνιθοθήρας ὀρνέοις πάγην ἵστα	(mss. πτηνοῖς, AnF. III ὄρνισι, I surmise ὀρνέοις)
κορυδαλλὸς δ' ἰδών [	(mss. αὐτὸν θεασάμενος)
] πόλιν κτίζω	(Dod., AnF. II, cf. the remnant)
] ὑπεκρύβη	(Dod., cf. AnF. II)
ὁ δὲ προσῆλθε καὶ τὸ δέλεαρ ἐσθίων	(Dod. ὁ δὲ π., AnF. I π. and what follows)
ἔλαθ' ἐμπεσὼν εἰς τοὺς βρόχους [⏑ – ⏑ ⏑	

] λαμβάνει τοῦτον (Dod., cf. AnF. I)
] πόλεις κτίζεις
πολλοὺς [τοὺς] ἐνοικοῦντας ⟨σύ γ'⟩ εὑρήσεις

Cf. Vol. I, pp. 40, 552; Vol. II, pp. 298, 299, 319, 320, 330, 449; *Ahikar* VIII 10.

R. v.D.

Supplementary documentation: *Opusc. fab.* 3.18; Conr. Halb. *TM* III, pp. 202–203 M.-S.; Guar. 27; Barb. 28; Vall. 28.

The version in the *Opusculum fabularum* has a variation in that the crested lark is replaced with a partridge (*perdix*). Besides, the city metaphor is taken literally: the fowler walls the snares (*fabricavit/fecit (. . .) murum lapideum in circuitu laqueorum*). Conrad adduces the fable to exemplify *credulitas*.

The other versions are Latin prose translations of AnF. Function: illustrative (*indicat* Barb.; cf. *innuit* Vall.). No variations.

All versions have an epimythium. Terminology: *exemplum* (*Opusc.*, Conr.), *fabula* (Guar., Barb., Vall.). Typical fable word: *quidam* (*Opusc.*, Conr.), *quispiam* (Barb.), *deinde* (Barb.).

For Barb., cf. Cocco, pp. 148–151. For Guar., Barb., and Vall., cf. Galli, p. 283.

H. 208

(285 Ch., 194 P.; *TMI* J451.2, DG 52)
Ὀρνιθοθήρας καὶ πελαργός
"The Bird-Catcher and the Stork"

AnF. I (12); B. [AG] 13 (14), Aphth. 14 = Par. 285, 1 [Mj] (6); Par. 285, 2 [BabMg] (9), Par. 285,3 [Bc] (9), 4 [Mk] (12), Dod. 285, *Tetr.* I 2 (4); A. *Th.* 597–600 (orig.?).

A farmer had set traps in his fields for the cranes and had captured a stork along with them. The stork begged the farmer not to kill it, because it was not a crane, but a useful animal. However, the farmer considered that it deserved punishment for mixing with the wicked.

A possible fabulization of the passage by Aeschylus about Amphiaraus, who, though being just, joined a wicked cause (he talks of the "bird",

or destiny, which joined the just and the unjust). In any event, it is a moralistic fable on the theme of the wicked, cf. Vol. I, pp. 636 ff. The scheme is in AnF. A/B1sit.-B2ind./Adir.; in B., Dod. and Par. there is B2dir.; Aphth. abbreviates and eliminates the closing statement (A/B1/B2act.-Aact.).

Xv. 1: AnF., Par. 2, 3 (+ B), Dod. (+B), B. *Tetr.*; Yv. 2: Aphth. = Par. 1.

There is a primary verse, to which the various witnesses have access, and a summary with secondary verse that appears in Aphth. (cf. Vol. II, p. 244).

In any event, Par. and Dod. have elements in common, so must have come from an intermediate version; they show agreements with B., sometimes ancient, sometimes from contamination. Specifically, in v. 1 all seem to be inspired by H. 207, in contrast with AnF.

Restricting myself to the primary verse (for the other, see the location indicated), coming from which later is that of Babrius, who expands, we must note that in Par. and Dod. there are elements derived from B., but also others independent of him and complementary to AnF. (also B. partially, cf. B. ἱκέτευε and Par.). As far as possible, I restore the verse cited:

ὀρνιθοθήρας δίκτυα γεράνοις τείνας	(AnF., mss. ἀναπετάσας)
ὅπως γεράνους ποτ' ἠδὲ χῆνας θηρεύῃ	(Dod.)
τὰς ἐσθιούσας [	
καθικέτευε τὸν γεωργόν [	(Par. 1)
οὐ γὰρ γέρανός εἰμι· δεῦρο καὶ ἰδέ	(Dod.)
συλλαμβάνων ἀναιρῶ [	(AnF., mss. ἀναιρεῖ)
] ἰδὲ καὶ τὴν χροιάν	(Par. 1)
ὡς οὐκ ὁμοία [	
οὐκ οἶδα ὅ τι λέγεις [	(Par. 1, 2)
μετὰ τῶν πονηρῶν [	(AnF.)

Cf. Vol. I, 208, 653; II, pp. 16, 51, 192, 244, 299, 319, 338, 475, 502.

R. v.D.

Supplementary documentation: Georg. Pach. *Prog.* 1 (I 551 Walz); Rinuc. 43.

Georgius' version has a variation, in that the stork adduces a different excuse: he says that he feeds not from the land but from

the sea. Furthermore, Georgius adds an introduction describing that farmers—note the plural—were sowing. Georgius' version has an epimythium, typically introduced by οὕτω δὴ καὶ. . . . The fable contains *oratio obliqua.*

Rinucius gives a Latin prose translation of AnF. (285b Ch., adding geese). His version, too, has an epimythium. Terminology: *fabula.* Function: illustrative (*significat*).

Terminology: μῦθος (Georg.), *fabula* (Rinuc.).

Cf. Zafiropoulos, p. 96. For Rinuc., cf. Pillolla, p. 223.

H. 209

(283 Ch., 238 P.; *TMI* J683.2, cf. K2023, cf. DG 87)
Περιστεραὶ ἄγριαι καὶ ἡμέραι
"The Mountain Doves and the Tame Ones"

AnF. Ia (11); A. *Supp.* 226.

A bird-catcher spread his nets and put in a tame dove as a decoy. When the field doves came, he attempted to capture them, and they accused the domestic one. It said it was better for it to serve its master.

A fable that, on one hand, may derive from the *Ahikar* (cf. Vol. I, p. 344), but on the other seems to be an inversion of the common theme that you must be faithful to those of your own species or family: cf. H. 204 (theme of the decoy) and other fables cited on this subject. There are also echoes of H. 208. It is perhaps also connected with the theme of resignation, of serving the owner (cf. H. 133). It is not a very frequent scheme: C/B1sit.-B2act./Cact.-B2ind./B1dir. There is a double *agon* with three characters, but only in the second act does one dove face the others (according to the ancient scheme of the individual who is opposed to the group).

The verse has been preserved almost complete, and very few modifications are needed to restore it: it can be seen in Vol. II, p. 16.

Cf. Vol. I, pp. 344, 362, 399, 489, 489, 514, 552, 559, 570; Vol. II, also pp. 15, 16, 17, 18, 282, 283, 287, 372; *Ahikar* 8.15.

H. 210
(149 Ch., 195 P.; *TMI* U131.2)
Κάμηλος
"The Camel" (2)

AnF. I + Ia (8), AnF. IIIα, β + IIIγ [J] (8).

Seeing the camel, the men were frightened; but when they were convinced that he did not have a bad temper, they ended up putting a bridle on him and riding him.

The theme of habit, perhaps based on H. 10 (and also H. 142, the theme of the ugliness of the camel). H. 220 is parallel. A situation fable: A/Bsit.-Act. + act.

Stemma. Xv.: AnF.

Metre:

φασὶ ὡς ὅτε πρῶτον κάμηλος [–] ὤφθη
] ἐθάρρησαν
κατὰ μικρὸν ὡς χολὴν τὸ ζῷον οὐκ ἔχει
] καταφρονήσεως ἦλθον

Cf. Vol. I, pp. 399, 515; Vol. II, pp. 18, 241, 299, 319, 334, 338, 349.

R. v.D.

Supplementary documentation: *Opusc. fab.* 3.19; Conr. Halb. *TM* III, p. 203 M.-S.

The version in the *Opusculum fabularum* has a slight variation in that the camel is used as beast of burden instead of as mount. Conrad adduces the fable to exemplify *iactancia*. Both versions have an epimythium. Terminology: *exemplum*.

Cf. Zafiropoulos, pp. 62–63.

H. 211

(= M. 80; 291 Ch., 196 P.; *TMI* J1053, J1063.1, U121.1, Aa Th 276, 279*, DG 364–365)

Ὄφις καὶ καρκῖνος

"The Snake and the Crab"

AnF. I (13), AnF. IIIα, β, γ (10); B. 109 (4), Aphth. 11 (6), Av. 3 (12); Par. 152, 1 [Ba] (5), 2 [Mh] (6), 3 [Mb] (6), *Tetr.* I 34 (4); *Carm. Conv.* 892 (4).

In *Carm. Conv.*, which is the model, the crab caught the snake with its pincers and said that you must walk straight and not think bent. From here come two versions with different subject and verse. In 1 (AnF.) the evil snake behaved treacherously with the crab and did not pay attention to its exhortations to become straight. The crab killed it and it became rigid: the crab said that it should have done so long before. Version 2 (see below) is summarized and relates the dialogue between the crab and its mother: she criticizes it because it does not walk straight; he answers that she must teach him. In v. 1 we have A/Bsit.-Aind./Bact.-Aact. + dir.; in 2, Bdir./Adir. (with prior presentation of the sit. in Av., considerably expanded).

The two fables, both Hellenistic, derive from an Attic scholium, as has been said. Even when partially changing the protagonists, version 2 preserves its intention: those who are subject to the same criticism should not criticize (a theme that is mostly absent from the fables, it is perhaps the model of the Cynic theme of those who are more unfortunate than others, cf. H. 143, etc.). 1, with the same protagonists, in fact takes on a new theme: that of καιρός, or appropriateness, cf. H. 48 and 116, with remnants of the "closing statement" in common.

Stemma. Carm. Conv.: Xv. 1: AnF.; Yz. 2: B., Par. 1, 2, 3, Av., *Tetr.*, Aphth. The various witnesses of this second branch have direct access to the model; the agreement between these is variable, but it is in Aphth. that the verse is preserved best. See the metrical remnants of the two versions (obtained from AnF. and Aphth.) in Vol. II, p. 100.

Cf. Vol. I, pp. 400, 488, 558, 563; Vol. II, also pp. 100, 198, 219, 265, 299, 321, 342, 503, 505.

R. Adr.
For Av. 3, cf. Mañas, p. 287.

R. v.D.
Cf. Van der Kooi, J., "Krebs und seine Jungen", *EdM* 8, 1996, col. 373–374; Zafiropoulos, pp. 91–92. For *Carm. conv.*, cf. Jedrkiewicz, pp. 349–350.

H. 212

(290 Ch., 197 P.; *TMI* W151.4)
Ὄφις, γαλῆ καὶ μύες
"The Snake, the Weasel and the Mice"

AnF. I + Ia (7).

The snake and the weasel were fighting with each other; seeing this, the mice escaped. They then stopped fighting and rushed after the mice.

A variant of the theme of discord that favours the enemy (cf. not-H. 182, 183, etc.). Scheme: A1/A2/Bsit.-Bact.-A1/A2act.

Stemma. Xv.: AnF.

Very limited metrical remnants. We perhaps need to reconstruct a beginning γαλῆ καὶ ὄφις (mss. ὄ. καὶ γ.), then ἰδόντες τὴν μάχην ἐξῄεσαν (mss. ὡς ἐθεάσαντο).

Cf. Vol. II, pp. 16, 299, 319.

R. v.D.
Supplementary documentation: *Opusc. fab.* 3.20; Conr. Halb. *TM* III, p. 203 M.-S.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has some variations. First, the weasel is replaced with a cat, and the mice with rats. Second, the latter do not escape but plunder the house's stores. Third, the fable is elaborated by the addition of direct speech by the rats (among themselves) and the snake (to the cat). Conrad adduces the fable to exemplify *concordia* (cf. H. 53, H. 132). Both versions have an epimythium. Terminology: *exemplum*. Typical fable word: *Tunc* (*bis*).

H. 213

(292 Ch., 198 P.; *TMI* J623.1, DG 510)
Ὄφις πατούμενος
"The Stepped-On Snake"

AnF. I [not OE] (6), IIIβ + IIIγ [J] + Ia [RA] (6); Synt. 18 (8), Syr. 77, AnF. 77 (5).

The snake, tired of being stepped on, went to Zeus (to Apollo, Synt., Syr.). He told him that if he had bitten the first one that had stepped on him, nobody would have done it again.

Derived from the theme of the animal that goes to complain to Zeus, the fable has been completely varied to introduce a theme, present outside of here, according to which it is necessary to respond to the offender there and then. The snake is atypical. Scheme: B/Csit.-Cdir. It is a situation fable, undoubtedly from an original of 4 verses.

Stemma. Xv.: AnF., Synt., Syr.

Metre:

ὄφις ὑπὸ πολλῶν [– ⏑ – ⏓] ἀνθρώπων
ὁ Ζεὺς [δὲ] πρὸς αὐτὸν εἶπεν· ἀλλ' εἰ τὸν πρῶτον (mss. πρότερον)
] ἐπεχείρησε τοῦτο ποιῆσαι.

Cf. Vol. II, pp. 36, 299, 301, 319, 405, 416, 424.

H. 214

(299 Ch., 239 P.; *TMI* U232)
Παρακαταθήκην εἰληφὼς καὶ ὅρκος
"The Man that Received a Deposit and the Oath"

AnF. [F = Ia?] + Ia + Ib (16); Hdt. 6.86 (orig.)

A man who had received a treasure in a deposit planned to deny it under oath. He then met a cripple who said he was the Oath. The man asked him how often he came to the cities: he replied every forty years, sometimes thirty. He then made the false oath. The Oath appeared, and was about to throw the perjurer down a ravine. And when he complained, asking why he had come so quickly,

he answered that when somebody annoys him excessively, he even comes the same day.

Fabulization of a passage from Herodotus, cf. Vol. I, p. 51. It fits inside the small group of fables that exemplify the fulfilment of an oracle, the punishment of a wicked person and, particularly, of a perjurer, cf. Vol. I, p. 659. The structure is totally anomalous, undoubtedly inherited from the distant model: A/Bsit.-Aind./Bind.-Adir./Bind.-Aact./Bind.-Adir. It is an anecdote in various acts with a "closing statement" by the Oath.

Stemma. Hdt.: Dem. Phal. (?): XV.: AnF.

Limited verse preserved:

] ποῖ πορεύοιτο
πόσου χρόνου φοιτᾶν ταῖς πόλεσιν εἴωθεν (mss. ἐπιφ.)
] τῇ ὑστεραίᾳ μοσε
] ἐπὶ κρημνὸν ἤτιᾶτ' αὐτόν
] αὐθήμερον φοιτᾶν εἴωθα (mss. ἐπιφ.)

Cf. Vol. I, pp. 51, 194, 405, 470, 490, 555, 560, 565, 639; Vol. II, pp. 15, 16, 18, 283, 285, 288.

R. v.D.
Cf. Zafiropoulos, p. 110.

H. 215

(= M. 365; 294 Ch., 199 P.; DG 347)
Παῖς ἀκρίδας θηρεύων
"The Boy that Hunted Grasshoppers"

AnF. I + Ib (7), AnF. IIIδ (5), AnF. IIIγ = Par. 294 (5); Ps.-Dos. 10 (6); Synt. 39 (10), Syr. XXXIX (6), 80 (6), Dod. 294 (7), *Tetr.* I 18 (4), Rom. [gv = Ps.-Dos. 10] 88.

A boy who was hunting grasshoppers saw a scorpion and, confusing it with a grasshopper, went to grab it. It raised its tail and said: "I wish you would do it, and so you would lose the grasshoppers you have caught". Or in version 2, "go and save yourself, do not lose all (or: do not lose yourself, Ps.-Dos.) when catching me".

A Cynic theme, the scorpion has its nature, which makes him sting, as do the snake, the file, the bramble, etc. (cf. H. 206). It is ἄνοια to ignore this. A situational scheme: A/Bsit.-Bact./Adir.

Stemma. Xv. 1: AnF., Synt., Syr., *Tetr.*; Yv. 2 (compl.): Ps.-Dos./Rom./, Par. (+B.?), Dod. (+B.). On the contamination with B. that I propose (which does not prevent there being ancient remnants in branch 2), cf. Vol. II, p. 33, as well as the other references. In any event, it is not easy to distinguish in Par., Dod. what is from B. from what is ancient and their own. Ps.-Dos. introduces some variations, within this branch, seemingly with his own verse.

Verse 1:

παῖς τις πρὸ τοῦ τείχους ἀκρίδας ἐθήρευε	(Cf. Vol. II, pp. 33, 498)
πολλὰς δὲ συλλαβών	
τὸ κέντρον ἄρας εἶπε· εἴθε ποιήσαις	(mss. ἐπάρας . . . γὰρ τοῦτο π.)
⏓ –] συνείληφας ἀκρίδας ἀποβάλῃς.	

Verse 2:

ἔμελλεν ἆραι [	(Par. 1, Dod.)
] κέντρον ὀξύνας εἶπεν	(Par. 1)
ὦ παῖ, ἄπελθε καὶ μετ' εἰρήνης σῴζου	(Par. 1, Dod. change of order)
μὴ κἀμὲ θηρεύων ἀπολέσῃς ἁπάσας	(Beginning Par. 1, ending Dod.)

As I said above, it is likely that in Ps.-Dos. there is new verse:

ὥρα, τάλας, μὴ ὡς ἐμὲ θηρεύεις, αὐτόν	(mss. ἑαυτόν)

Cf. Vol. I, p. 405; Vol. II, pp. 33, 37, 229, 299, 321, 324, 345, 349, 405, 443, 446, 495, 498, 521, 523.

R. Adr.

Supplementary documentation: cf. a version in Adr., *Nuevos testimonios*. . ., pp. 2–3 (*OClaud.* 413, ca. 130–140); Lokman 26 (line Sy.)

H. 216

(297 Ch., 200 P.; *TMI* Q586)
Παῖς κλέπτης καὶ μήτηρ
"The Boy Thief and his Mother"

AnF. I (17), AnF. II + IIIδ [N] (22), AnF. IIIα, β, γ + IIIδ [M] (15); Dod. 297 (23).

A boy stole a wax tablet in the school and his mother did not reprimand him; he did the same thing with a garment and the same thing happened. He therefore became a thief when he grew up; but one day he was captured and taken to the executioner. The mother followed him and he asked to speak to her (or went to her, AnF. II, Dod.) and told her that if she had reprimanded him as a boy, he would not have ended up this way.

An anecdote from the moralistic group: the boy needs to be punished at the right time. It seems to be isolated. The structure is that of a story, and is not very fabulistic: B1/B2sit.-B1act./B2act. (+dir. Dod.)- B1ind. (dir. Dod., II) + Act./B2ind.-A1dir.

Stemma. Xv.: AnF., Dod. The three versions of AnF. and Dod. have direct access to the verse:

Παῖς ἐκ διδασκαλείου [(I)
] ἱμάτιον κλέψας
ἤνεγκεν αὐτῇ· ἔτι δὲ μᾶλλον [–⏓⏓
] τὰ μείζω κλέπτειν. (III, cf. Dod.)
ἐπ' αὐτοφώρῳ δέ ποτε ληφθείς [–⏓⏓
τὸν δήμιον ἐδεῖτο [
ἐάσατέ με λαλῆσαι τῇ μητρί [⏓⏓
δακὼν ἀφείλετο [(II)
ἐκεῖνος εἶπε· [(III)
] τῆς ἐμῆς ἀπωλείας (II)
αἴτιος [
] ἐπέπληξάς μοι (I)

Cf. Vol. I, p. 637; Vol. II, pp. 299, 319, 449.

R. v.D.
Supplementary documentation: *Opusc. fab.* 3.23; Barb. 30; Ogn. 47; Vall. 30; Rinuc. 90.

The version in the *Opusculum fabularum* summarizes the juvenile delinquency (*minima, que inveniebat*).

The other versions are Latin prose translations of AnF. (297c Ch.). Function didactic (*documentum* Barb.)/illustrative (*significat* Rinuc.; cf. *innuit* Vall.).

All versions have an epimythium, the *Opusculum* referring to the Bible (*Pr.* 13,24; 23,13 f.) and Saint Augustin (*Serm.* 46.11). Terminology: *exemplum* (*Opusc.*), *fabula* (Barb.). Typical fable word: *quidam* (Barb., Rinuc., Vall.), *Tunc* (Rinuc.). No variations (*Opusc.* following Dod.).

Cf. Zafiropoulos, p. 117. For Barb., cf. Cocco, pp. 154–155. For Barb. and Vall., cf. Galli, pp. 283–286. For Rinuc., cf. Pillolla, p. 317.

H. 217

(302 Ch., 201 P.; *TMI* J1792.1, DG 551)
Περιστερὰ διψῶσα
"The Thirsty Dove"

AnF. I + Ia (9), AnF. IIIα, β, + IIIγ [J]; Synt. 8 (10), Syr. VIII (6), 10 (6).

A thirsty dove saw a pool of water in a painting: he jumped onto it and, when he hit it, he fell to the ground and was captured by somebody passing by. In Sy. the lament of the dove is added.

The Cynic theme of the fool who dies for pleasure: cf. H. 82, 88. It is a situation fable: Bsit.-Bact.-Cact. (instead of this, Bdir. in Sy.).

Stemma. Xv.: AnF., Synt., Syr.

Limited verse (perhaps from a model of 4): περιστερὰ δίψει συνεχομένη [, κρατῆρ' ὕδατος γεγραμμένον [,] συλληφθῆναι.

Cf. Vol. I, pp. 552, 618; Vol. II, pp. 299, 319, 350, 405, 411, 449.

R. Adr.

Supplementary documentation: cf. Lokman 27 (line Sy.).

R. v.D.

Supplementary documentation: *Opusc. fab.* 3.22; Conr. Halb. *TM* III, p. 204 M.-S.

These Latin versions abbreviate the fable, omitting *action* (AnF.) and *réplique* (Sy.) *finales*. Conrad adduces the fable to exemplify *diligencia* (cf. H. 42). Both versions have an epimythium. Terminology: *exemplum*.

H. 218

(303 Ch., 202 P.; *TMI* U81.1, DG 554)
Περιστερὰ καὶ κορώνη
"The Dove and the Crow"

AnF. I + Ia + Ib + II [Br.], AnF. IIIα, β + IIIδ [N] + IIIγ [J].

A dove boasts of her fecundity and a crow that hears this tells her the more children she has, the more problems she will have.

A situation fable, perhaps derived from H. 167: the Cynics also touched this theme, as they did that of nobility. It is a fable originally of 4 verses; it is situational: Bind.-Cdir.

Stemma. Xv.: AnF.

In AnF. I there are some remnants of verse: the fable undoubtedly began with περιστερά, there is a trimetre ending] ἐφρυάττετο, perhaps another] αὐτῆς τῶν λόγων ἔφη. In particular, there remains almost a complete choliamb: αὕτη, πέπαυσο ⟨σύ γ'⟩ ἀλαζονεύουσα.

Cf. Vol. I, pp. 556, 563; Vol. I, p. 552, II, pp. 18, 299, 319, 430.

R. v.D.
Supplementary documentation: *Opusc. fab.* 3.24; Conr. Halb. *TM* III, p. 204 M.-S.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has two variations, replacing the crow with an eagle and specifying the number of the pigeon's young (*per menses singulos . . . pullos*; cf. H. 30, 33, 45, 53, 167, 185). Conrad adduces the fable to exemplify *gloriari* (cf. H. 133). Both versions have an epimythium. Terminology: *exemplum*.

Cf. Zafiropoulos, p. 155.

H. 219

(305 Ch., 203 P.; cf. *TMI* J2413.4.3, Tu 301, DG 29)
Πίθηκος καὶ ἁλιεῖς
"The Monkey and the Fishermen"

AnF. I (10), AnF. II + IIIδ (11); Synt. 46 (12), Syr. XLVIII (6), 48 (8), Par. 305 (8).

A monkey saw how some fishermen threw the net and wanted to do the same thing. He tossed the net and became imprisoned in it

(he drowned, Par., Syr., Synt.); there follows the lament of the monkey (AnF., Par.) or the comment of the fisherman (Synt., Syr.). There are other differences: AnF. talks of fishermen, Synt., Syr. of a fisherman; AnF. says that the monkey took the fishermen's food; Synt., Syr. say that the fisherman entered a cave to rest, Par. leaves this theme out.

These are various developments of an initial theme that finished with the lament of the monkey. It is a fable of the "Natural History" type (cf. Vol. I, p. 234), but there is a shift from the theme that you cannot do what is not in your nature to the one whereby the one whereby you cannot do what you do not know. The fable is situational: Bsit.-Bact.-Bdir. (ind. Par., Cdir. Sy.).

Stemma. Xv.: AnF., Par., Synt., Syr. Of these versions, those of Sy. seem to introduce some modifications in the middle and the closing statement; the one in Par. is a summary whose remnants of verse seem to be from Babrius (or from choliambs of this type).

Remnants of ancient verse are obtained from AnF. The beginning πίθηκος ἐπί τινος ὑψηλοῦ δένδρου καθήμενος must have come from πίθηξ ἐφ' ὑψηλοῦ καθήμενος δένδρου or from πίθηκος ὡς ἐκάθητο ἐφ' ὑψηλοῦ δένδρου.

Also:

] σαγήνην βάλλοντας
παρετηρεῖτο [
] μικρὸν ἄπωθεν ἠρίστουν,
καταβὰς ἐπειρᾶτο [
δίκαια πάσχω, τί γὰρ ἁλιεύειν μὴ μαθὼν (mss. πέπονθα)

As regards Par., I will indicate the remnants of verse of the Babrian type:

μιμηλόν ἐστιν ⟨ἡ πίθηξ⟩ φύσει ζῷον
] αἰγιαλοῦ ἑστῶσα
] τοῦτ' ἄρασ' ἐπειρᾶτο
] τοῦ τραχήλου εἰληθέν
μηδεὶς ὃ μὴ [⏑–] ἔμαθε μηδὲ ποιείτω.

Cf. Vol. I, pp. 234, 556, 562, 565, 621; Vol. II, pp. 37, 299, 319, 338, 405, 410.

R. v.D.
Supplementary documentation: *Opusc. fab.* 1.18; Conr. Halb. *TM* III, p. 165 M.-S.

The *Opusculum fabularum* (cf. Conr. Halb.) contains a variation of the fable: the monkey tries to imitate two men by cutting two pieces of wood with a saw but loses two toes and is subsequently captured. Conrad adduces the fable to exemplify *curiositas*. Both versions have an epimythium. Terminology: *exemplum*. The use of pairs is noteworthy (*duos homines*, *duas tabulas*, *duo digiti*; cf. H. 30, 33, 45, 53, 167, 185, 218).

Cf. Zafiropoulos, p. 74.

H. 220

(310 Ch., 204 P.; *TMI* U133)
Πλούσιος καὶ βυρσοδέψης
"The Rich Man and the Tanner"

AnF. I + Ib + IIIδ (8); Par. 310 [BaMG] (7), Dod. 310 (10).

A rich man insisted that a tanner (a perfumist, Dod.), his neighbour, should move far away, because he could not bear the bad smell. He said that he would (he said that he would get used to it, Par., Dod.), but with time the rich man became accustomed to it and did not even notice the smell (he told the tanner that he would not lose his sense of the smell on his account, Par., Dod.).

The basic fable, from which AnF. derives, is on the theme of habit: like other parallel fables, H. 210 and 226, it certainly comes from H. 10. In Par. and Dod. there is a variant; it is likely that they derive from a lost original of Babrius (or from choliambs of this type, in any event). It is a situation anecdote: B/Csit.-Cind.-Bact. (Bdir., Par., Dod.).

Stemma. Xv. 1: AnF.; Yv. 2: Par., Dod. As I have said, v. 2 is certainly a derivative, perhaps Babrian.

There is very little trace of the primary verse:

μὴ δυνάμενος δὲ τὴν δυσοσμίαν φέρειν (P.'s text)
ἐπέκειτο [
] χρόνον μεταβήσεσθαι.

Traces of the Babrian verse mentioned: choliamb endings] ἔμελλεν οἰκῆσαι,] τὴν δυσοσμίαν (δυσωδίαν Dod.),] ὀσφρανθήσῃ.

Cf. Vol. I, pp. 472, 515; Vol. II, 16, 51, 299, 319, 334, 338, 348, 673.

R. v.D.
Supplementary documentation: *Opusc. fab.* 3.25; Conr. Halb. *TM* III, p. 204 M.-S.

The version in the *Opusculum fabularum* has a variation in that the rich man wants to buy his neighbour's house; the latter wisely pretends to agree but says that he needs some time to find other housing accomodation. Conrad adduces the fable to exemplify *paciencia.* Both versions have an epimythium. Terminology: *exemplum.* Typical fable word: *quidam.*

Cf. Zafiropoulos, p. 63.

H. 221

(311 Ch., 205 P.; *TMI* J261)
Πλούσιοι καὶ θρηνῳδοί
"The Rich People and the Mourners"

AnF. I + Ia + Ib [U] + AnF. IIIδ + Ia (9), AnF. III [N] (6), AnF. IIIα, β, + IIIγ [J] (8).

A rich man had two daughters and when one of them died, he hired mourners. The other one admired the fact that, though not from the family, they wept better than her own family. The mother told her that they do it for money.

A fable about the power of money, which even achieves a false pain that seems superior to the true one. It fits within the group of Cynic fables against wealth (cf. Vol. I, pp. 615 ff.). It is situational, and a little anomalous: C/Bsit.-Bind./Adir. (the subject is followed by an explanation).

Stemma. Xv.: AnF. Ms. N presents a reduced version. In I and II there are remnants of verse.

There are some verse beginnings or endings, obtained from I unless stated otherwise:] ἐμισθώσατο, ἄθλιαι ἡμεῖς [,] θρηνεῖν οὐκ ἴσμεν,] σφοδρῶς κόπτονται (II)] τοῦτο ποιοῦσιν.

Cf. Vol. I, pp. 170, 215, 561, 577; Vol. II, pp. 18, 299, 319, 443, 446.

R. v.D.
Supplementary documentation: *Opusc. fab.* 3.26; Conr. Halb. *TM* III, p. 205 M.-S.

Remarkably independent[8] variation, in which a jester reassures his wife, who is a wailing woman by profession, that they will never be in want: he earns money when men are glad, she when they are sad. The fable introduces a Christian element: the woman prays to God (cf. H. 48, 166). Conrad adduces the fable to exemplify *lucrum.* Both versions have an epimythium. Terminology: *exemplum.* Typical fable word: *quidam.*

Cf. Zafiropoulos, p. 111.

H. 222

(313 Ch., 206 P.; *TMI* K2061.3, cf. DG 302)
Ποιμὴν καὶ κύων
"The Shepherd and the Dog"

AnF. I + Ia + Ib [U] + II [Br] + IIIδ [N] (7); Par. 313 [Bab Mbh] (7).

A shepherd had an enormous dog, to which he usually threw the dead sheep. One day he saw the dog approaching the sheep and caressing them. The shepherd said: "May what you wish for them dall on your head".

It is perhaps a derivative of H. 225: the theme of nature that cannot be hidden for long and of wickedness that cannot be hidden. Cf. Vol. I, pp. 635 ff. It is a situation fable: B/Csit.-Bact./Cdir.

Stemma. Xv. 2: Par. With the same theme, there are two different Hellenistic verses in the two fables, either derived from the same model or one from the other (there are certain lexical agreements).

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[8] It is, however, very probable that H. 221 was the source of inspiration of *Opusc.* 3.26, in view of the preceding and following fables in both collections: H. 220 ~ *Opusc.* 3.25, H. 222 ~ *Opusc.* 3.27, H. 223 ~ *Opusc.* 3.28, H. 224 ~ *Opusc.* 3.29, H. 225 ~ *Opusc.* 3.30.

Verse 1:

ἰδὼν ὁ ποιμὴν τὸν κύνα προσιόντα [(mss. ὁ π. θεασάμενος)
] ἀλλ' ὦ οὗτος,
ὃ θέλεις σὺ τούτοις [

Verse 2:

καὶ δέ ποτ' ἐγγὺς ἀμνάδος [
τὸν ⟨δὲ⟩ κύνα κατέφη καὶ δοκοῦντα δακρύειν
] ποιεῖς συμπαθῶν·
πλὴν ἀλλὰ μὴ γένοιτο μηδὲ συμβαίη

Cf. Vol. I, p. 555; Vol. II, pp. 16, 19, 51, 98, 299, 321, 344.

R. v.D.
Supplementary documentation: *Opusc. fab.* 3.27; Conr. Halb. *TM* III, p. 205 M.-S.

Conrad adduces the fable to exemplify *fraus*. Both versions have an epimythium. Terminology: *exemplum*. Typical fable word: *Quodam/Quadam . . . die*). No variations.

H. 223

(312 Ch., 207 P.; *TMI* J11)
Ποιμὴν καὶ θάλασσα
"The Shepherd and the Sea"

AnF. I + Ia + Ib (11), AnF. II + IIIδ (11), AnF. IIIα, β, γ + II [L] (12).

A shepherd, seeing the sea calm, wanted to sail. He bought a ship and, selling his sheep, bought dates and headed out to see. But he was shipwrecked in a storm and struggled to survive. Seeing the sea calm again, he said: "you want dates".

This is a derivative of H. 178 with no other intention than to place the witticism of the closing statement (and to develop, in passing, the theme of appearance and reality). It is a situation anecdote: A/Bsit.-Bact.-Bdir.

Stemma. Xv: AnF. Both I and II reach the verse.

By making some changements to the word order, various verses can be obtained:

νέμων, γαληνῆν καὶ πραεῖαν [	(γ. τε καὶ π. after θ. mss.)
ὡς εἶδε τὴν θάλασσαν, ἐπεθύμησε πλεῖν	(ἐθεάσατο mss.)
ἅπαντ' ἀπολέσας [	(II)
] τὴν ἠρεμίαν ἐπαινοῦντα	(II)
ὦ οὗτος, αὕτη γὰρ ἐπιθυμεῖ φοινίκων	(mss. σοι φ. ἐπ.)

Cf. Vol. I, pp. 555, 613; Vol. II, pp. 18, 299, 319, 349.

R. v.D.
Supplementary documentation: *Opusc. fab.* 3.28; Barb. 31; Ogn. 48; Vall. 31; Rinuc. 91.

The version in the *Opusculum fabularum* has a variation in that it does not mention dates, whereas the very *survenant* appears to be the buyer of the shipwrecked sailor's sheep.

The other versions are Latin prose translations of AnF. Function: illustrative (*indicium praebet* Barb., *significat* Rinuc.; cf. *innuit* Vall.). No variations.

Both versions have an epimythium. Terminology: *exemplum* (*Opusc.*), *fabula* (Barb., Vall., Rinuc.). Typical fable word: *quidam* (*Opusc. bis*, Barb., Rinuc.).

Cf. Zafiropoulos, p. 67. For Barb., cf. Cocco, pp. 156–157. For Barb. and Vall., cf. Galli, p. 286. For Rinuc., cf. Pillolla, p. 319.

H. 224

(317 Ch., 208 P.)
Ποιμὴν καὶ πρόβατα
"The Shepherd and the Sheep"

AnF. I + II [Br] + IIIδ [N] + Ia (10), IIIα, β + IIIγ [J] (10); *PRyl.* 2 (11).

A shepherd took the sheep to an oak wood and, leaving his cloak under a great oak, he climbed up and shook it. As the sheep ate the acorns, they destroyed the cloak. The shepherd complained of their ingratitude.

The theme of ingratitude, cf. H. 74 and 122. Scheme: A/Bsit.-Aact./Bact.-Adir.

Stemma. Xv. 1: AnF.; Yv. 2: *PRyl.* Cf. Vol. I, p. 588. There are two independent verses derived from a common original.

Verse 2 can be seen in Vol. I, p. 58.

Cf. Vol. I, pp. 54, 58, 184, 405, 426, 469, 565, 582, 588; Vol. II, pp. 83, 84, 128, 299, 321, 322, 344, 350, 449.

R. v.D.

Supplementary documentation: *Opusc. fab.* 3.29; Conr. Halb. *TM* III, p. 206 M.-S.

Conrad adduces the fable to exemplify *ingratitudo* (cf. H. 74, 185). Both versions have an epimythium. Terminology: *exemplum.* No variations.

H. 225

(314 Ch., 209 P.; *TMI* J1908, DG 620)

Ποιμὴν καὶ λυκιδεῖς

"The Shepherd and the young Wolves"

AnF. I + II [Br] + IIIδ [N] + Ia (9); A. *A.* 717–736 (orig.?).

A shepherd found some young wolves and raised them with great care, thinking that with time they would take care of his sheep and bring him others. Yet when they grew up, they destroyed his flock. The shepherd's lament.

It seems to come from the theme of the lion cub in Aeschylus (S. 18), as does H. 276; in turn, H. 165 and 222 may derive from here, as well as *Panch.* IV 5 (but here the jackal that grows reveals his true nature by escaping). In any event, it is a special case within the broader theme of the harmful nature of certain animals, which ends up being revealed (cf. H. 215). Scheme: A/Bsit.-Aact./Bdir.

Stemma. Xv.: AnF.

Small remnants of verse:

] πρόβατα τηρήσουσιν
οἱ δ' ὡς τάχιστα [– ᴗ –] ηὐξήθησαν
καὶ ὃς στενάξας εἶπεν [(mss. ἀναστενάξας)
δίκαια πάσχω [– ᴗ –] τί γὰρ τούτους

Cf. Vol. I, pp. 144, 490, 514, 557, 562; Vol. II, pp. 18, 19, 299, 319, 320, 342; *Panch.* IV 5, pp. 401 ff. R.

R. v.D.

Supplementary documentation: *Opusc. fab.* 3.30; Conr. Halb. *TM* III, p. 206 M.-S.

The version in the *Opusculum fabularum* has a slight variation in that the shepherd has another ground in rearing the young wolves: he does not hope that they will bring him food but that they will repel their congeners from the flock. Conrad adduces the fable to exemplify *fraus* (cf. H. 222). Both versions have an epimythium. Terminology: *exemplum.*

Cf. Zafiropoulos, p. 173.

H. 226

(319 Ch., 210 P.; *TMI* J2172.1)

Ποιμὴν παίζων

"The Shepherd who Joked"

AnF. I (12), IIIδ [S] (10) + IIIγ + II [W] (9); Par. 319 [Bab] (7), Dod. 319 (14).

A shepherd (a boy, line 1) devoted his time to calling on the peasants to help him, saying that the wolf was coming. They would arrive and be the object of his derision. In the end, the wolf actually did come and they did not come when he called, so the wolf destroyed the flock.

The theme of habit (cf. H. 10 and derivatives). Here the fact that the peasants get used to the call and no longer pay attention derives into a punishment for the joker. Quite an anomalous scheme: B1/B2sit.-B2act./Cact.-B1ind. (dir. in IIIγ, δ)/B2dir.-concl.

Stemma: Xv. 1: AnF. IIIγ, IIIδ, Par., Dod.; Yv. 2: AnF. I.

The version that I call primary is more summarized; in fact, we cannot establish the chronology of either one or the other, except for the fact that the semiprosified version, the model of v. 1, reached the 10th century.

V. 1:

Παῖς τις νέμων πρόβατα	(Par.)
ἀνέκραγε πολλάκις· λύκος, βοηθεῖτε	(AnF. IIIδ inv., Par.)
οἱ δ' ἀγρόται τρέχοντες [	(AnF. IIIγ, Par., Dod.)
] μὴ ἀληθεύειν ὅλως	(Dod.)
] ὁ λύκος, δεῦτε	(AnF. IIIδ)
ὁ λύκος ἀδείας [	(AnF. IIIδ)
] εὐκόλως διέφθειρε	(AnF. IIIγ, Dod. inv.)

V. 2:

ποιμὴν ἐλαύνων [	(mss. ἐξήλαυνον)
] τῶν προβάτων στερηθῆναι	(ms. E.)

Cf. Vol. II, pp. 97, 299, 323, 324, 338, 348, 443, 446, 456.

R. Adr.
For Ph. IV 10, cf. Mañas, p. 128.

R. v.D.
Supplementary documentation: Rinuc. 53.

Cf. Georg. *Gnomol.*, *Anecd. Gr.* I, p. 84 (all.).

Rinucius gives a Latin prose translation of AnF. (319c Ch.). Typical fable word: *quidam*. His version has an epimythium. Terminology: *fabula*. Function: illustrative (*significat*).

Georgides includes in his *Gnomologium* an epimythium from a fable which may have been similar to AnF.

Cf. Zafiropoulos, p. 167. For Rinuc., cf. Pillolla, p. 243.

H. 227

(256 Ch., 236 P.; *TMI* J1062.2)
Ὁδοιπόροι καὶ κόραξ
"The Walkers and the Raven"

AnF. I [E = Ia?] + Ia (8).

Some walkers found a one-eyed raven. One of them advised the others to return, because this was a premonition; but another asked him how an animal could prophesy for others when it could not for itself.

Against prophecy: a theme similar to H. 170, 287. Scheme: B1/B2/Csit.-B1ind./B2dir.

Stemma. Xv.: AnF.

Limited metre:] κόραξ ὑπήντησε,] πεπηρωμένος | ἐπιστραφέντων [, πῶς οὗτος ἡμῖν [,] μαντεύεσθαι, | ὃς οὐδὲ τὴν [,] προεῖδε ἵνα φυλάξηται;

Cf. Vol. I, pp. 511, 606, 627; Vol. II, pp. 15, 16, 283, 287.

H. 228

(323 Ch., 240 P.)
Προμηθεὺς καὶ ἄνθρωποι
"Prometheus and Men"

AnF. I [E = Ia?] + Ia (7); Pl. *Prt.* 320d (orig.?), Hor. *C.* 1.16.13 (all.?).

Prometheus created men and beasts. But Zeus saw that there was a much larger number of the latter and ordered him to destroy some and create men with them. That is why there are some bestial men.

An aetiology, starting from the story in the *Protagoras*, on why some men are bestial. A Cynic theme, cf. Gerhard, pp. 48 ff. Scheme: B1/B2sit.-B2ind./B1act.

Stemma. Xv.: AnF.

Small remnants of verse: Προμηθεὺς κατὰ πρόσταξιν [(?),] θηρίον τινά διαφθείραντα.

Cf. Vol. I, pp. 402, 608; Vol. II, pp. 15, 16, 283, 287, 367.

R. v.D.
Cf. Zafiropoulos, p. 158.

H. 229

(304 Ch., 266 P.; cf. Tu 4413)
Πῆραι δύο
"The Two Knapsacks"

AnF. I [OE = Ia?] (9); Ph. IV 10 (5), B. 66 (8); Par. 304 [Mb Ba] (6); Cat. 22.21 (all.), Hor. *Sat.* 2.3.298–299 (all.), Plu. *Crass.* 32 (all.), Them. *Or.* 21, 262b (6); Aesop. *Sent.* 23 (3), Tz. *Chil.* 9.943–948.

When Prometheus (Zeus, Ph.) created men, he gave them two knapsacks: one on the back, full of their own bad habits, and another on the front, full of other people's. That is why they see these and not their own.

An aetiological fable of the Cynic, moralistic type, which uses the theme of the knapsack; it derives from the very well-known passage from *Protagoras* and has had witnesses since the 1st century BC. Phaedrus summarizes it, eliminating the theme of the creation, B. expands the story. It is a situation fable: B1act.-B2act.

Stemma. Xv.: AnF., Ph., B., Par., Them., Tz. All the versions seem to reach the model directly; this cannot be said of the allusions. There are many lexical elements common to AnF. and B.; however, the version of AnF. is distinguished by its beginning and its ending; those of B., Par., Them. are closer (it is difficult to say whether this also applies to the version of Ph., which is very much altered within the style characteristic of this poet). Perhaps the common points between these versions come from conserving the model more faithfully.

There are small remnants of verse, probably complementary. The beginning is certainly well preserved in Par.:

ὡς φασί, Προμηθεὺς πρῶτον ἄνθρωπον πλάττων (an inv.)

Remnants of verse can also be obtained from AnF. τὴν μὲν ἀλλοτρίων κακῶν (cf. Par., Them.), γεμούσας κακῶν Par., γέμειν δὲ κακῶν . . . ἀλλοτρίων Them., together with other approximate agreements, although these are subject to doubts.

Cf. Vol. I, pp. 469, 535, 637; Vol. II, pp. 15, 16, 38, 41, 129, 139, 183, 189, 284, 287, 290, 346, 363, 367, 371, 456.

R. Adr.

Supplementary documentation: *Sud. s.v.* δύη (*Dact.* 20).

R. v.D.

Supplementary documentation: Gal. *Aff. Dign.* 2.7, *In Hipp. Prorrh.* 1.2.13, *Pecc. Dign.* 2.8 (all.); Pers. 4.24 (all.); Sen. *Ir.* 2.28.8 (all.); Pomp. Porph. *in Sat.* 2.3.299; Pseudacr. ibid.; Georg. *Gnomol.*, *Anecd. Gr.* I, p. 2 (all.); Erasm. *Mor. enc.* (all.).

Cf. *Dial. creat.* 65 (p. 209.11–18 Grässe) (anecd.).

Porphyry and Pseudacro explain Horace's allusion by giving a fuller version of the fable. They somewhat abbreviate the fable by not mentioning the god who created man (either Zeus or Prometheus).

Seneca and Persius briefly allude to the fable.

The fable is ascribed to Aesop by Galen (in all three instances) and both commentators on Horace. Terminology: λόγον (Gal. *Aff. Dign.*), μῦθον (Gal. *In Hipp. Prorrh.*), *fabula* (Pseudacr.).

Georgides' *Gnomologium* contains a variant of the epimythium preserved in the *Cod. Athous* and Par., for which see the *app. crit.* of Luzzatto – La Penna.

In the *Dialogus creaturarum* the fable is not told but *demonstrated* in an anecdote about an abbot and two brethren, which occurs within the elaboration of another fable (S. 78).

H. 230

(298 Ch., 211 P.; *TMI* J2175.2)
Παῖς λουόμενος
"The Boy that Took a Bath"

AnF. I + II [Br] + IIIδ [N] (7); Synt. 23 (9), Syr. XXII (7), 26 (6), Par. 298 [Ba] (8).

A boy went bathing and was about to drown, so he asked a man passing by for help. He quarreled with the boy over his imprudence and the boy told him to save him first and quarrel with him later.

A Cynic fable on the theme of φιλοζωία "first life" (cf. Vol. I, p. 622). As regards the scheme, there are minor differences: in AnF. it is A/Bsit.-Aind./Bind.-Adir., in Par. the Aind. is made dir., in Sy. the Bind. becomes Bdir. The speeches in the model were possibly all direct. The indication that the boy does not know how to swim (in Par. and Synt.) may date back to this; AnF. seems to summarize; moreover, it is close to Sy.

Stemma. Xv. 1: AnF., Synt., Syr.; Yv. 2: Par.

The remnants of both metrical versions can be seen in Vol. II, p. 96.

Cf. Vol. I, pp. 556, 577, 606; Vol. II, also pp. 16, 96, 299, 319, 339, 405, 410.

R. Adr.

Supplementary documentation: cf. Lokman 25 (line Sy.).

R. v.D.

Supplementary documentation: *Opusc. fab.* 3.31; Conr. Halb. *TM* III, pp. 206–207 M.-S.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a variation in that the drowning person is a man, not a child. Conrad adduces the fable to exemplify *adiutorium*. Both versions have an epimythium. Terminology: *exemplum*. Typical fable word: *quidam bis*.

Cf. Zafiropoulos, p. 57.

H. 231

(29 Ch., 232 P.; *TMI* J873)

Ἀλώπεκες παρὰ Μαιάνδρῳ

"The Foxes Reaching The Maeander"

AnF. Ia (13).

The foxes did not dare drink in the Maeander and one of them entered the river, to embarrass them over their cowardice. The current carried him off while the others asked him to teach them how to ford the river. He told them that he was going on an errand to Miletus and that he would answer when he returned.

Against τῦφος or silly presumption. It is not very common for the fox to be the victim of something like this, but it does happen in some fables, as does someone making a funny remark to hide their failure (cf. H. 15). The model is followed whereby an animal is set in opposition to the others of his species. There may be a derivation into H. 283. Scheme: B1/B2sit.-B1ind. + act./B2dir.-B1dir.

Stemma. Xv.: AnF.

Limited metre:] μιᾶς διεξιούσης (mss. αὐτῶν μ.),] θαρσαλέως εἰς τὸ ὕδωρ ἐπεπήδησε, στραφεῖσ' ὑπόδειξον [.

Cf. Vol. I, pp. 40, 517; Vol. II, pp. 15, 16, 282, 283, 287, 289.

R. v.D.

Cf. Zafiropoulos, p. 68.

H. 232

(322 Ch., 212 P.; *TMI* J229.2, cf. DG 502)
Πρόβατον κειρόμενον
"The Shorn Sheep"

AnF. I + II [Br] + IIIδ [N] (5); B. 51(10); Par. 322 [Bab Mg] (10), Dod. 322 (12).

A sheep that had been shorn incompetently (by a widow, according to B.), complained, saying that they should have shorn her well or killed her once and for all.

A fable against ambiguity and hypocrisy, cf. H. 139, which is perhaps the model: simple cruelty is criticized. Cf. also not-H. 301 (Rom. 86, *verbeces et lanius*). It is a situation fable: Bsit.-Bdir.; but in the version by B. it takes on a more complex form: B/Csit.-Cact.-Bdir.

Stemma. Xv.: AnF., B./Par., Dod./. The model was very probably a fable of four verses that was expanded by B. or his source.

Metre of AnF.:

] εἰ μὲν ἔρι' ἐπιζητεῖς,
ἀνωτέρω τέμνε, εἰ δὲ κρεῶν [
] βασανίζειν ἀπάλλαξον.

Cf. Vol. I, pp. 184, 582, 620; Vol. II, pp. 16, 41, 192, 299, 319, 339, 349, 470.

R. v.D.

Supplementary documentation: *Opusc. fab.* 3.32; Conr. Halb. *TM* III, p. 207 M.-S.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a slight variation in that the (male) shearer is explicitly mentioned. Conrad adduces the fable to exemplify *paciencia* (cf. H. 220). Both versions have an epimythium; that of the *Opusculum* refers to Medieval instruments of torture. Terminology: *exemplum*.

H. 233

(325 Ch., 213 P.; *TMI* J466.1, DG 38)
Ῥοιά, μηλέα καὶ βάτος
"The Pomegranate, the Apple and the Bramble"

AnF. I + Ia (5), AnF. II + IIIδ (6), IIIα, β, γ (6); cf. Call. *Iamb.* IV 1–116 (frag.).

The pomegranate tree and the apple tree were arguing over which was more beautiful (or over their fecundity, AnF. I). and the bramble intervened, saying, .

It is a fable on the ancient Oriental theme of the debate between trees (cf. Vol. I, pp. 303 ff.), present in Greece since Sophocles (H. 71 and 239). Or else it derives from *Iamb* IV by Call., or, more probably, the latter is an expansion of the model of the fable here: the change of trees may be due to this or to Call. The ancient theme has been innovated with the presence of an inadequate mediator who provokes scorn (cf. also H. 73). It is a situation fable: A/Bsit.-Cdir.

Stemma. Xv.: AnF. The model must have had 4 verses: the three versions reach this model.

Metre:

ῥοιά ⟨τε⟩ καὶ μηλέα περὶ κάλλους ἤριζον	(II, III κάλλους, I εὐκαρπίας)
πολλοῦ δὲ τοῦ νείκους ἀναφθέντος, βάτος	(I)
] ἀκούσασ' εἶπεν·	(I, II)
ἀλλ' ὦ φίλαι παυσώμεθά ποτε μαχόμεναι.	

Cf. Vol. I, pp. 303, 558, 570, 574, 576, 594, 611; Vol. II, 18, 260, 299, 319, 320, 449.

R. v.D.

Supplementary documentation: Rinuc. 92; Ogn. 49.

Rinucius gives a Latin prose translation of AnF. (325b Ch.; cf. Ogn.). His version has an epimythium. Terminology: *fabula*. Function: illustrative (*significat*).

Cf. Zafiropoulos, p. 102. For Rinuc., cf. Pillolla, p. 321.

H. 234

(327 Ch., 214 P.; *TMI* J958, DG 415)
Σπάλαξ
"The Mole"

AnF. I + Ia + Ib (7), AnF. II + IIIδ (9) + IIIα, β, γ (8); Par. 327 [Ba] (7), Dod. 327 (11).

The mole told his mother that he could see and assured her that he had seen a mulberry tree, then a speck of incense and finally a piece of copper. His mother replied that not only could he not see, but he could not smell either. In line 2 the mole wanted to kiss his mother, but touched her sexual parts: it is one of his brothers who said he could not smell.

The theme of the completely useless individual, who can neither see nor smell. In line 1 there is: B1dir./B2act. + ind.-B1dir./B2dir. In line 2: B1/Csit.-B2dir. The fable starts from a story from "Natural History". We must note that it is a separate case within the Anonymous Fables: line 1 derives from the Byzantine verse of Dod.

Stemma. Xv. 1: Dod./AnF./; Yv. 2: Par. The three versions of AnF. arrive directly at the Byzantine verse.

The remnants of verse of 1.1 (derived from Dod.) and those of 1.2 can be seen in Vol. II, p. 99.

Cf. Vol. I, pp. 234, 554, 613, 631; Vol. II, also pp. 13, 99, 299, 317, 432, 444, 446, 465, 468, 484.

R. v.D.

Supplementary documentation: *Opusc. fab.* 3.34; Conr. Halb. *TM* III, pp. 207–208 M.-S.; Rinuc. 93; Ogn. 50.

The version in the *Opusculum fabularum* has a slight variation in that the mole cannot distinguish between frankincense and gold. Conrad adduces the fable to exemplify *iactancia* (cf. H. 210). Both versions have an epimythium. Terminology: *exemplum.*

Rinucius gives a Latin prose translation of AnF. (327b Ch.; cf. Ogn.). Typical fable word: *aliquando.* His version has an epimythium. Terminology: *fabula.* Function: illustrative (*significat*).

For Rinuc., cf. Pillolla, p. 323.

H. 235

(330 Ch., 215 P.; DG 584)
Σφῆκες, πέρδικες καὶ γεωργός
"The Wasps, the Partridges and the Farmer"

AnF. I + Ia (9), AnF. II + IIIδ (9), AnF. IIIα, β, γ (9); Archil. 113–115 (fr.).

In exchange for water, the wasps and the partridges made offers to the farmer; the latter to dig his vines and the former to defend them. He answered that his oxen suffice for this.

A fable derived from Archilochus and directed against those who sell their services at too high a price. It is a situation fable: B1/B2/Asit.-B1ind./B2ind.-Adir.

Stemma: Xv.: AnF.

σφῆκές ποτε καὶ πέρδικες	(AnF. I)
] πιεῖν ἐζήτουν	(II)
] χάριν αὐτῷ ποιῆσαι	(II)
] περισκάψειν	(I)
τὰς ἀμπέλους [	
κἀκεῖνος εἶπεν· ἀλλ' ἔμοιγε [	(I)
] πάντα ποιοῦσι	(I)

Cf. Vol. I, pp. 399, 582; Vol. II, pp. 18, 299, 319, 320, 388, 402, 449.

R. v.D.

Supplementary documentation: *Opusc. fab.* 3.35; Conr. Halb. *TM* III, p. 208 M.-S.; Rinuc. 94; Ogn. 51.

The version in the *Opusculum fabularum* has a variation in that both the partridges and the wasps are put into the singular form. Conrad adduces the fable to exemplify *inimicicia* (cf. H. 49, 69).

Rinucius gives a Latin prose translation of AnF. (330b Ch.; cf. Ogn.). Function: illustrative (*significat*).

All of these versions have an epimythium. Terminology: *exemplum* (*Opusc.*, Conr.), *fabula* (Rinuc.). Typical fable word: [*quidam*] (*Opusc.*, Conr., Rinuc.), *semel* (Rinuc.).

Cf. Zafiropoulos, p. 95. For Rinuc., cf. Pillolla, p. 325.

H. 236

(= M. 475; 331 Ch., 216 P.; *TMI* J2102.1)
Σφὴξ καὶ ὄφις
"The Wasp and the Snake"

AnF. I + Ib + II [Br] + IIIδ [N] + IIIβ (7).

A wasp stayed on a snake's head and devoted itself to stinging him, until he put his head under the wheel of a cart and both died at the same time.

The theme of the acceptance even of death to punish an enemy: cf. H. 69. A situation fable: B1/B2sit.-B1act. + dir. (the closing statement is only in some mss.).

Stemma. Xv.: AnF.

Metre:

σφὴξ ἐπὶ κεφαλὴν [
⏓ –] τὸν ἐχθρὸν οὐκ ἔχων ἀμύνεσθαι
ἰδὼν ἅμαξαν ἐρχομένην [

Cf. Vol. I, p. 556; II, pp. 299, 319, 678.

R. v.D.
Cf. Zafiropoulos, pp. 115–116.

H. 237

(33 Ch., 268 P.)
Σκώληξ καὶ δράκων
"The Worm and the Snake"

AnF. I [OE] (7); B. 41(4).

When a worm saw a sleeping snake, it envied its length; it wanted to stretch out to imitate it, until it broke.

The theme of vanity that leads to ruin, perhaps deriving from not-H. 273, 308. It is a situation fable: B/Csit.-Bact.

Stemma. Xv.: AnF., B. The original must have had 5 verses; B. summarizes further (he puts the epimythium within the 4 verses),

and comes from X or an intermediate version; there is no metrical agreement with AnF.

Most of the fable can be reconstructed:

συκῆ παρ' ὁδὸν ἦν [– ᴗ –] ἰδοῦσα δέ	(mss. συκέα . . . σκ. δὲ θεασαμένη)
σκώληξ δράκοντα κοιμώμενον ἐζήλωσεν	
αὐτοῦ τὸ μῆκος [– ᴗ] ἐξισωθῆναι	
] ἔκτεινεν ἐπειρᾶτο	(inv.)

Cf. Vol. I, pp. 559, 621; Vol. II, pp. 16, 59, 193, 299, 301, 319, 339.

H. 238

(= M. 154; 329 Ch., 269(a) P.; *TMI* K192, DG 462)
Ἵππος καὶ κυνηγέτης
"The Horse and the Hunter"

AnF. I [E = Ia?] (10); *PRyl.* 1 (6, fr.), Ph. IV 4; Par. 144 [Ba] (16), *Tetr.* I 53 (4), Rom. [gv] 79 (26); Arist. *Rh.* 1393b8–22 (= Stesich. 104), Conon, *Narr.* (*FGH* 26F1) 42 (= Stesich. 104a), Hor. *Ep.* 1.10.34–41, Theon, *Prog.* 2 (all.).

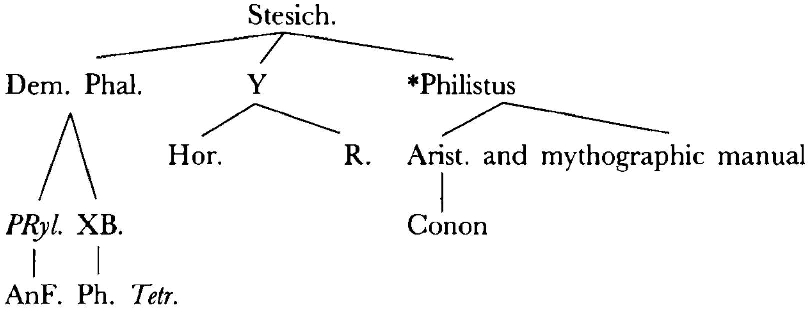
In Stesich., who is the model, there are the horse, the deer and the hunter: the former requests the help of the latter to catch the deer, who has invading his pastures and then beaten him in a race; but when he catches the deer, the hunter now does not want to dismount and the horse becomes his servant; echoes of this version are preserved in those of Hor. and R. In the other versions (derived from Stesich. through Dem. Phal.), the deer is replaced by the boar and the hunter by the man: the theme is the same, except that the horse is set against the boar (the he-goat in *Tetr.*) on account of the water in a spring. On the evolution of the theme, the reconstruction of Stesich. and the relationship between the various versions, cf. Adr., *Jambische Fragmente*, pp. 157 ff.

This is an aetiological fable that explains why the horse submits to man; Stesich. told it to the citizens of Himera to dissuade them from providing a guard for Phalaris, in which he was unsuccessful, as he ended up becoming a tyrant. The fable is told by Arist. and Conon,

who summarize Stesich., imitated by Sol. (8, 9, 10 Adr.), altered by somebody who must be Demetrius. The most complete version, that of AnF. (only the ms. E), presents an *agon* in two acts: A1/Bsit. Bind./A2ind.-Bact./A2act.

There are probably derivatives in H. 44 (cf. Adr., *Ranas*) and not-H. 172 (Ph. I 31).

General scheme (for the details, cf. art. cit.):



Restricting ourselves now to the descent of Dem. Phal., it must be said that three lines of verse come from him: one in *PRyl.* (with only the beginning preserved, cf. Vol. II, p. 85, also Vol. I, p. 58); the other from which comes a lost B., in turn the model for Par.; and a middle one that is reflected in AnF., although data can also be obtained from Ph. and *Tetr.* (and Hor. and Rom., who undoubtedly contaminate this model with Stesich. or a direct derivative).

Leaving aside, as I say, the verses of *PRyl.*, those of the lost B. can be reconstructed quite well starting from Par. (with a little touching-up):

οὔπω χαλινὸν ἵππος ᾔδει καὶ νῶτον
οὔπω παρεῖχεν πρὸς καθέδραν ἀνθρώπῳ.
σῦς δ' αὐτὸν ἄγριος [
ὕδωρ ταράσσων ἔνθ' ἔπινε [
διὰ τοῦτ' ὁ μῶρος ἵππος [
                    ] φιλίαν ἐσπείσατο
ὁ δ' εἶπεν· ὅρκῳ [
ἐὰν χαλινὸν [
ὅπως σε κάμπτω καὶ τρέχοντα κωλύω
ὑπὸ τοῦ δοκοῦντος ὠφελεῖν ἐχειρώθη.

In AnF. I, on the other hand, we find Hellenistic verse (different from that of P. Rylands):

σῦς ἄγριος καὶ ἵππος ἐν ταὐτῷ [
] τὴν πόαν διέφθειρε (From Stesich., cf. art. cit., p. 164)
κἀκεῖνος εἶπε [(mss. κἀκείνου εἰπόντος)
] ἐπιβάτην δέξηται.

For the reconstruction of the model in Stesichorus, I refer the reader, once again, to my article, but I give the result here:

You will commit an imprudent act
giving a guard to Phalaris:
I will tell you an αἶνον.
(Once) ἵππος κατεῖχε λειμῶνα,
ἔλαφος δὲ [– ⏓] τὴν πόαν διέφθειρε
⏓ – ⏓ – ⏓ –] τὸ νᾶμα ⟨τ'⟩ ἐτάραττε.
Ὁ δ' ἵππος (wanting) τιμωρῆσαι
τὸν ἔλαφον [– ⏓ – ⏓ – ⏓ – ⏓ ⏓
τάχει ποδῶν ἐλείπετο [(whereby)
κυνηγέτην βοηθὸν (called. When he arrived)
⏓ – ⏑] ἠρώτα [⏑ –] τὸν ἄνθρωπον
(if he was able to help him punish the deer)
Ὁ δ' εἰ χαλινὸν ἀναβάτην ⟨τε⟩ δέξοιτο
ῥᾷστ' ἀμύνειν [– ⏑ –] ὑπισχνεῖτο.
(The horse accepted and the man mounted him. Soon)
ἔλαφος ⟨δ'⟩ ἀκοντίοις ἔκειτο βληθεῖσα.
Ὁ δ' ἵππος ᾔσθετο ⟨δοῦλος ὢν⟩ κυνηγέτῃ
(the thing could not now be remedied).
Οὕτω δὲ καὶ ὑμεῖς (oh citizens of Himera)
ὁρᾶτε μὴ πάθητε ταὐτὸ τῷ ἵππῳ·
χαλινὸν ἔχετ' ἤδη (having made Phalaris general
and there is a risk that) περιγένησθε, αὐτοὶ δ' ὕστερον
Φαλάριδι δουλεύσητε [– ⏓ – ⏓ ⏓]

Cf. Vol. I, pp. 54, 58, 182, 201, 389, 400, 428, 460, 468, 476, 535, 558, 588; Vol. II, pp. 15, 16, 83, 85, 126, 128, 129, 140, 152, 284, 288, 290, 327, 331, 346, 353, 358, 376, 379, 442, 496, 527, 528, 645, 678; M. 114.

R. Adr.

Supplementary documentation: cf. Plu. *Mor.* 790c and 1045b.

For Ph. IV 4, cf. Mañas, p. 124.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi*, as Philist. 33F1): Philist. *FGH* 556F6 *ap.* Theon, *l.c.*; Plu. *Arat.* 38.9 (all.).

In Philistus the identity of the horse's antagonist cannot be ascertained.

Plutarch ascribes the fable to Aesop (Αἰσώπου) but probably alludes to Aristotle.

Cf. Nøjgaard, M., "Le cerf, le cheval et l'homme. Etude sur la transmission des fables antiques", *C&M* 24, 1963, pp. 1–19; Zafiropoulos, pp. 99–100. For Aristotle and Theon, cf. v.D., *Characters*, pp. 238–240, 242. For Plutarch, cf. v.D., *Plutarco*, pp. 146–150.

H. 239

(= M. 373; 101 Ch., 70 P.; *TMI* J832, Aa Th 298C*, DG 81)

Δένδρα καὶ κάλαμος

"The Oak and the Reed"

AnF. [AG Cas = Ib?] + Ib + II [Br] + IIIδ [N] (10), AnF. II + Ib + IIIδ (10), IIIα, β, γ + IIIβ [Jen. F] (10); B. 36 (14), Av. 16 (20); Par. 101, 1 [Bab Mg] (8), 2 [Bc] (11) 3 [Bd] (6), *Tetr.* I 45 (4); S. *Ant.* 712–714 (orig.).

H. 239 II and III must be discarded from these documentations (in reality they are from the line of H. 71, see there); on the other hand, we must add precedents in S., the *Ahikar* and the *Panchatantra* that can be found in that location (although the latter may be a derivative), as well as some allusions.

When the trees saw that they were uprooted by the winds and the reeds were not, they asked them why this happened. The answer was that it was because they bent and the trees did not.

An agonal fable in one act (scheme: A/Bsit.-Bind. (dir. Par.)/Adir.) on the same theme of the derived fable H. 71, already seen. It depends on a model derived from S.: cf. δένδρα in S. and H. 239, ὑπείκῃ S./εἴκομεν H. 239 (and εἴκειν H. 71, Aphth.), ἀντιτείνετε S./ἀντιτείνοντα H. 239, apart from less literal agreements. Sophocles' passage is a simile, undoubtedly derived from a fable preceding ours

here; it is very probably an Oriental motif cited by the *Ahikar* (and the *Panch.*).

Stemma. S.: Dem. Phal.: Xv. 1: AnF. I, B./Av./, Par., *Tetr.*

The different versions depend directly on the model. See the complementary verse of AnF. and Par. in Vol. II, pp. 262, 192 on B.; Vol. II, pp. 503, 505 on *Tetr.* Certain agreements of B. and Par. with the branch of H. 71 are particularly significant: they must be attributed either to archaism, or (as in the case of δρῦς) to the fact that this branch possibly comes from a model derived from the first, which is, at the same time, that of B. and Par. Cf. for example H. 71 ἀντιστᾶσα/Par., ἀνθίστασθε, etc.; H. 71 τὴν ἐκρίζωσιν ἐξέφευγε/B., οὐκ ἐπεπτώκει, etc. (S. κλῶνας . . . ἐκσῴζεται). *Tetr.* also depends on the "Babrian" line.

Cf. Vol. I, pp. 51, 85, 143, 324, 341, 351, 400, 487, 552, 558, 565, 582, 592, 606, 612; Vol. II, pp. 324, 192, 247, 262, 296, 299, 304, 306, 319, 322, 330, 353, 445, 455, 503, 505.

R. Adr.
For Av. 16, cf. Mañas, p. 291.

H. 240

(340 Ch., 243 P.)
Ὕαιναι
"The Hyenas"

AnF. I [E = Ia?] + Ia + Ib [U] (7); Dod. 340 (9); cf. Ael. *HA* 1.25.

A male hyena possessed a female hyena 'against nature'. She said that she would do to him what he had done to her some other time (because hyenas change sex every year; this belief, which is shown at the beginning of the fable, is also in Aelian). In Dod. the female hyena said that she would now become male.

A fable against homosexuality, a very Cynic theme (cf. Vol. I, p. 524), as is that of ambiguity, cf. H. 182, not-H. 277, 278, 302. This fable and the following one are two variants of the same theme; it is difficult to establish their relationship. Scheme: A/Bsit.-Bact./Adir.

Leaving aside the relationship with H. 241, there are two lines of verse in this:

Stemma. Xv. 1: AnF.; Yv. 2: Dod.

Verse 1:

] ἐνιαυτὸν ἀλλάττειν,] ποτὲ δὲ θηλείας,] ἔφη, ὦ οὗτος.

Verse 2:

χρόνῳ γὰρ αὕτη [– ⏑] ἄρρην τυγχάνει
καὶ μετὰ χρόνον θῆλεια [
] πρόσθεν τόδε,
αὖθις τὸν αὐτόν [

Cf. Vol. I, pp. 234, 620, 624; Vol. II, pp. 15, 16, 94, 283, 285, 290, 345.

H. 241

(341 Ch., 242 P.; *TMI* B281.1)
Ὕαινα καὶ ἀλώπηξ
"The Hyena and the Fox"

AnF. Ia + Ib [U] (7).

A hyena complained to a fox because it wanted to be his friend and he did not accept its friendship. The fox answered that he did not know whether to treat it as a male friend or a female friend.

A variant of the previous fable, developing the themes of homosexuality and ambiguity, as the previous one does. They perhaps come from a single ancient model; the beginning is identical, but this has differences of development and different verse. Scheme: B/Csit.-Bind./Cdir.: it is a situation fable with a closing statement that contains the common formula "do not reproach me, but nature", cf. Vol. I, p. 548.

Stemma. Xv.: AnF.

Small remnants of verse: καὶ δὲ ὕαινα [, ἐμέμφετ' αὐτὴν [, θέλουσαν οὐ προσίετο [(mss. -ται). In the ending there are a number of remnants of metre, but they are difficult to reconstruct: it appears to be a derivative of the formula cited above and then] δι' ἣν ἀγνοῶ I –] ὡς φίλῃ ἢ ὡς φίλῳ σοι χρήσωμαι. (However, it is difficult to restore the last verse and to connect the whole thing with the formula in question).

Cf. Vol. I, pp. 234, 548, 560; Vol. II, pp. 15, 16, 283, 285, 290, 345.

R. v.D.
Cf. Zafiropoulos, p. 92.

H. 242

(= M. 155, 445; 332 Ch., 217 P.; *TMI* 371.1, DG 63, 443)
Ταῦρος καὶ αἶγες ἄγριαι
"The Bull and the Mountain Goats"

AnF. I + Ib + II [Br] + IIIδ [N] (6); B. 91 [+T.Assend. 7] (8), Ps.-Dos. 14 (7), Av. 13 (12); Synt. 40 (8), Syr., LIV (5), 54 (5), Par. 332 [Bab Mb] (6), *Tetr.* I 32 (4), Rom. [gv = Ps.-Dos. 14] 90.

Escaping from a lion, a bull entered a cave where there was a he-goat (Par., B., Av.; some mountain goats, AnF., Sy.; three he-goats, Ps.-Dos.). As soon as the goat saw him, he began to drive him out with his horns (or to mock him, Ps.-Dos.). The bull had to bear this insult, but he said that it was only through fear of the lion (in B. there is an addition, followed by Par.; Ps.-Dos. alters the ending, the bull said "if you knew from whom I have escaped, you would not laugh").

A fable against the boastful, who attribute merits to themselves that they do not have: cf. the ass of H. 156, 193, 199 and the theme "I do not fear you, but . . .", probably derived from here, in H. 155, not-H. 157, 221. It is the Cynic theme of τῦφος, which, moreover, is in the monkey by Archilochus. It is a fable with a double *agon*, the first in the sit.: A1/A2sit.-Bact./Aact. + dir.

Stemma. Xv. 1: Par. (+B.), Ps.-Dos./Rom./, B./*Tetr.*/, Av.; Yv. 1 (?): AnF., Synt., Syr. It is clear that in AnF. and Sy. there is a derivative that replaces the he-goat with the wild goats, undoubtedly based on the model of H. 6 (Ps.-Dos. talks of three he-goats, perhaps by contamination); however, I do not find clear traces of new verse. On the contrary, at the beginning there is complementary verse in line 1 and there are also ancient elements in the middle of the fable (φοβούμενος ἀνέχομαι), cf. for the first Par. and Av., for the second Ps.-Dos. (B.); the ending ("I fear . . . the one that is on front of the cave") may be old, but is not metrical. In any event, it is clear that, as usual, Sy. had an older model of AnF. than ours, because the

latter is the only version that puts the beginning in the passive voice. B. expands, as does Av., and Rom. replaces the bull with a horse.

Almost the whole fable can be reconstructed verse by verse:

1. λέοντα φεύγων ταῦρος εἴς τι σπήλαιον

The first three words are found everywhere (except for some inversion and the passive in AnF.), the ending, altered by B., is preserved in AnF. and has disappeared in Par., Ps.-Dos.

2. ἔδυ· τράγος [δὲ] τοῦτον τοῖς κέρασιν ἐξώθει

Intact in Par. (the ending also in B.).

3. ὁ δ' εἶπεν· οὔ σε, ἀλλὰ τὸν λέοντ' ⟨ἐγὼ⟩

I take this from Par., except for the final supplement. It could be thought that it is a derivation from B., who is of course followed by Par. in the ending, but a) there is a difference (ὁ δ' εἶπεν· οὔ σε, τὸν λέοντα δ') and a witness of the antiquity is the φοβοῦμαι that follows in Par. and not in B., see above; b) it is easy to organize this verse with this archaic element and the other also mentioned (the verb ἀνέξομαι).

4.] ἀνέξομαι φοβούμενος

Cf. Par. φοβοῦμαι, AnF. φοβούμενος ἀνέχομαι, Ps.-Dos. φοβούμενον, B. ἀνέξομαι.

The ending cannot be seen clearly: there is an innovated one in B., from which comes Par., another in Ps.-Dos. and that of AnF. and Sy. is ametrical, although it may contain ancient elements.

Cf. Vol. I, p. 616; Vol. II, pp. 16, 58, 153, 192, 193, 228, 264, 299, 319, 332, 337, 350, 405, 410, 420, 423, 503, 506, 521; M. 155.

R. Adr.

For Av. 13, cf. Mañas, p. 290.

H. 243

(= M. 433; 308 Ch., 218 P.; *TMI* L146.1, DG 13)
Πιθήκου παῖδες
"The Monkey's Children"

AnF. [not OE] + Ib (7), II + IIIδ (8); B. [A, G] 35 (8), Av. 35 (16); Par. 308.1 [Bab Mg] (10), 2 [Bc] (7), 3 [Bd] (5); Opp. *C.* 2.605–611 (all.).

It is said that monkeys have two offsprings and that they take care of one and neglect the other; but due to divine Fortune, the first dies and the second lives.

A "Natural History" story that emphasizes the theme of Fortune, which is habitual in the Cynic fable (cf. Vol. I, pp. 614 ff., there I say that this "divine Fortune" is perhaps Stoic). An anomalous scheme: B1/B2sit.-B1act./B2act.

Stemma. Xv.: AnF., Par. 1, 2, 3, B., Av. There are traces of intermediate prosification before AnF. I and II and of another before the versions of Par. and B. In AnF. II there is agreement with the other branch as against I (ἀποπνίγεσθαι), which undoubtedly comes from the ancient version; there are also ancient elements in Av.

Indeed, we can see more verse (partially confirmed by the other witnesses) in Par. 2, see Vol. II, p. 33. The ending of AnF. I ἐκτελειοῦσθαι may be ancient.

Cf. Vol. I, pp. 39, 234, 614, 637; Vol. II, also pp. 33, 195, 265, 299, 301, 319, 339. 369, 503.

R. Adr.
For Av. 35, cf. Mañas, p. 298.

R. v.D.
Supplementary documentation (listed in v.D., *Ainoi*, p. 6, n. 19): cf. Plin. *HN* 8.80; *Phys. App.* 23 (pp. 320–321 Sbordone).

Description of the same alleged behaviour of mother apes. Pliny abbreviates the description, stating only that mother apes often hug their babies so much that they kill them instead of talking also about the babies which survive.

The *Physiologus* gives an allegorical interpretation of this animal behaviour: in the same way man cares for his body but neglects his soul; in the end, however, the former will perish and the latter will survive.

Cf. Janson, H.W., *Apes and Ape Lore in the Middle Ages and the Renaissance*, London: Warburg Institute 1952, pp. 31–33; Rescia, L., "De la fable à l'emblème: Narcisse et le singe", *Reinardus* 12, 1999, pp. 163–171; Zafiropoulos, p. 138.

H. 244

(= M. 344; 334 Ch., 219 P.; *TMI* B242.1.8, J242.4, Aa Th 221, DG 349)

Ταὼς καὶ κολοιός

"The Peacock and the Rook"

AnF. I + Ia + Ib (6), AnF. II + IIIδ [N] (6), AnF. IIIα, β, γ (6); Synt. 53 (12), Syr. LV (5), 55 (6).

The birds were going to choose a king and the peacock asked to be nominated on account of his beauty. When they were about to do so, the rook asked who would defend the birds from the eagle.

The theme of the election of the king of the birds (cf. Vol. II, p. 604) is combined with that of the disdain for beauty, a Cynic theme (cf. Vol. I, pp. 617 ff.). Scheme: B1/B2sit.-B1act./Cdir. In Sy. there is dir. speech by the peacock, in the sit.

Stemma. Xv.: AnF., Synt., Syr.

It is not easy to obtain the verse because of the gen. absolutes. Even so:

κολοιὸς εἶπεν· ἀλλ' ἐάν ⟨ποτ'⟩ ἀετός
ἡμᾶς διώκῃ, πῶς ταὼς ἐπαρκέσει; (mss. ἡμῖν ἐπαρκέσεις)

Cf. Vol. I, pp. 177, 228, 231, 441, 494, 617; Vol. II, also pp. 299, 319, 344, 348, 405, 416, 417, 604; *Tantr.*, *Panch.* (cf. in H. 103).

R. Adr.

Cf. "The peacock and the rook", a derivative in *Thousand and One Nights*, cf. Adr., *Doc. Supl.*, p. 219.

R. v.D.
Cf. Dähnhardt, IV, pp. 185–190; ZaWropoulos, pp. 103, 159.

H. 245

(335 Ch., 241 P.; *TMI* K2061.10)
Τέττιξ καὶ ἀλώπηξ
"The Cicada and the Fox"

AnF. I [E = Ia?] + Ia + Ib [U] (12).

A cicada was singing in a tree. A fox began to praise its singing and asked it to come down so he could contemplate it. The cicada threw a leaf to the ground and the fox leapt on it; then the cicada told him that it would not come down, because it had been wary of foxes ever since it saw cicada's feathers (!) in fox excrement.

Inversion of the theme of H. 126: the cicada defeats the fox in cunning, which is atypical. Scheme in two acts: A/Bsit.-Bind./Aact.-Bact./Adir.

Stemma. Xv.: AnF.

There are quite a few Hellenistic verse beginnings and endings:

τέττιξ ἐφ' ὑψηλοῦ [⏑ –] δένδρου ᾖδε
] στᾶσ' ἐθαύμαζεν
] τηλικαῦτα φθέγγεται
] καταβήσεσθαι.
ἐγὼ γὰρ [⏑⏑] ἀλώπεκα φυλάττομαι
] τέττιγος ἐθεασάμην.

Cf. Vol. I, pp. 177, 228, 556, 565, 569, 571; Vol. II, pp. 15, 283, 288, 289, 342, 349.

R. v.D.
Cf. Zafiropoulos, p. 162.

H. 246

(146 Ch., 220 P.)

Κάμηλος, ἐλέφας καὶ πίθηκος

"The Camel, the Elephant and the Monkey"

AnF. I [not OE] + Ia + II [Br] (9), AnF. II + IIIδ [N] (7); Archil. *Epod.* VI (fr.).

In the election of the king of the animals, the camel and the elephant staked their claims to be chosen: the first on account of its size, the second of its strength.

The monkey rejected both: the first because he did not have spleen, the second because he feared the pig.

Derived from H. 83 and 85, on the election of the king of the animals; these fables are in turn derived from Archil. *Epod.* VI. It is not clear that the theme of the elephant entered Archil.: it has been introduced here on the basis of a theme of "Natural History", the elephant's fear of the pig (the mosquito in H. 292, cf. the theme of the lion fearing the cock, here and in other fables).

In short, the important thing for the king of the animals is valour, cf. H. 244. It is a situation fable: B1/B2sit.-Cind.

Stemma. Xv.: AnF.

Small remnants of verse: πίθηκος ἀμφοτέρους [(mss. π. δὲ ἀ.), τὴν μὲν κάμηλον [– ⏑ ⏑] χολὴν οὐκ ἔχει.

Cf. Vol. I, pp. 228, 399, 558; Vol. II, pp. 16, 299, 301, 319, 348.

R. v.D.

Cf. Zafiropoulos, p. 103.

H. 247

(175 Ch., 233 P.; *TMI* N651)

Κύκνος

"The Swan"

AnF. I [E = Ia?] + Ia (10); Syr. II (4), 2 (4); Pl. *Phd.* 84b (orig.?).

A man bought a swan, after hearing that this creature sings very well. When he had guests, he tried to make it sing when drinks were

served; but it paid no attention and only began to sing when it realized it was going to die. The owner complained, then, over not having killed it instead of inviting it to sing.

Fabulization of the well-known theme of "Natural History", according to which the swan only sings when it is about to die (in Pl. *Phd.* and other places). It is used to underline the themes of nature and appropriateness, which appear in various fables. Scheme: B1/B2sit.-B1ind./B2act. + act. + B1dir.

Stemma. Xv.: AnF., Syr. However, the Syriac fable has been totally altered to give a Christian interpretation.

The most extensive metrical fragments are] ἑαυτὸν θρηνοῦντος | ὁ δεσπότης ἀκούσας [and ἐγὼ μάταιος ἤμην [.] κύκνῳ πωλουμένῳ and] ἐν τῷ πότῳ are probable trimetre endings; and a] ὡς δ' ἔμελλ' ἀποθνῄσκειν (mss. ὅτι ἀ. ἔ.) is prosified, cf. Vol. I, p. 560.

Cf. Vol. I, pp. 229, 489, 560, 613; Vol. II, pp. 15, 18, 283, 288, 289, 323, 405, 416, 417.

R. Adr.
Cf. v.D., *Ainoi*, p. 317 (Socr. 46.).

R. v.D.
Cf. Zafiropoulos, p. 61.

H. 248

(123 Ch., 221 P.; *TMI* J411.2, DG 511)
Ζεὺς καὶ ὄφις
"Zeus and the Snake"

AnF. [not OE] + Ib [S] (7), AnF. II + IIIδ (7).

All the animals took gifts to Zeus on his wedding and the snake ascended with a rose in his mouth. But Zeus told him that he would not accept anything from his mouth.

This is certainly a derivation of the theme of the apotheosis of Heracles in H. 133; the snake, rejected as wicked, plays the role of Plutos here. It is yet another example of a fable with the theme of the wicked, cf. Vol. I, p. 636. It is a situation fable: Asit.-Bact./Adir.

Stemma. Xv.: AnF.

It was probably a fable of five verses, quite a large amount of which can be reconstructed:

Διὸς γαμοῦντος ζῷα δῶρ' ἀνήνεγκαν (mss. τὰ ζ. ἀ. δ.)
ὄφις δὲ ἕρπων [
αὐτὸν δ' ἰδὼν ὁ Ζεὺς ἔφη (mss. ἰ. δὲ αὐ.)
] δῶρα λαμβάνω
] στόματος οὐ λαμβάνω

Cf. Vol. I, pp. 182, 230, 556, 636; Vol. II, pp. 18, 299, 301, 319.

R. v.D.

Supplementary documentation: *Opusc. fab.* 2.36; Conr. Halb. *TM* III, p. 190 M.-S.; Rinuc. 95.

Conrad adduces the fable to exemplify *laus*. Both versions have an epimythium, which gives a Christian application (*pec<ca>toris*). No variations.

Rinucius gives a Latin prose translation of AnF. (123b Ch.). Epimythium. Function: illustrative (*significat*).

Terminology: *exemplum* (*Opusc.*, Conr.), *fabula* (Rinuc.).

Cf. Zafiropoulos, p. 160. For Rinuc., cf. Pillolla, p. 325.

H. 249

(= M. 183; 333 Ch., 294 P.; *TMI* J242.5, DG 362)

Ταὼν καὶ γέρανος

"The Peacock and the Crane"

AnF. I [A = Ia?] (7); B. 65 (8), Av. 15 (14); Par. 333 [Ba] (6), Dod. 333 (12).

A debate between the peacock and the crane: the former eulogized his own plumage, in contrast with that of the latter, who boasted of flying near the stars while the peacock crawled on the ground.

The theme of debate, closely related to that of the *agon* in which it is the most useful animal, not the most beautiful, that triumphs (cf. Vol. I, p. 617); here the triumph of the crane is only implicit. Babrius reduces the role of the peacock (without speech) and expands that of the crane; he also introduces the fable using a very well-known

formula (cf. Vol. I, p. 611). Agonal scheme: B/Asit. Bdir./Adir. (in B. Bdir. is absent).

Stemma. Xv.: AnF., Dod.; Yv.: B./Par., Av./.

It is clear that B. (from whom Par. and Av. derive) comes from a secondary line that modifies the fable with the formula ἤριζε and eliminates the speech by the peacock (although we can never see clearly, in cases like this, whether the innovations are from an intermediate step or by B. himself). In any event, that secondary version preserved at least one metrical passage from the primary one, σὺ δ' ὡς ἀλέκτωρ [; it is doubtful whether it included remodelled verse.

The verse can be reconstructed well starting from AnF. and Dod. (to which B. is added in the passage cited):

ταών ποτε γεράνου κατεγέλα κωμῳδῶν	(AnF. eliminates ποτε, Dod. ἐκκωμῳδοῦσα)
τὴν χροίαν αὐτοῦ	(AnF., cf. Dod.)
λέγουσα πολλούς	(Dod., cf. AnF.)
] φέρεις ἐν πτεροῖς	(AnF.)
ὁ δ'· ἀλλ' ἐγώ, ἔφη, τῶν ἀστέρων φωνῶ	
ἔγγιστα [	(AnF., a change of order; cf. Dod.)
σὺ δ' ὡς ἀλέκτωρ [−] μετ' ὀρνίθων βαίνεις	(AnF., I eliminate κάτω; the beginning also in B., Dod.)

Cf. Vol. I, pp. 108, 115, 574, 611, 617; Vol. II, also pp. 15, 18, 59, 195, 264, 265, 284, 288, 290, 306, 348, 470, 471, 475, 676; M. 58.

R. Adr.

For Av. 15, cf. Mañas, p. 291.

H. 250

(342 Ch., 222 P.; *TMI* J1447, DG 498)

Ὗς καὶ κύων

"The Pig and the Dog"

AnF. I + Ia (10), IIIα, β, γ + Ia [A] (13).

The pig and the dog were fighting and when the former swore by Aphrodite that if the dog did not leave him, he would destroy him

with his eyeteeth, the latter asked why he swore by Aphrodite, as that goddess did not allow those who had eaten pork to enter her temple. The pig replied that the goddess did this so that nobody would sacrifice him (in AnF. II he added that the dog smelled badly alive and dead).

The theme of the ingenuity of the pig, who rationalizes to his own advantage the religious taboo that existed against this animal in the worship of Aphrodite (as in various Oriental religions). This role is anomalous for this animal. Scheme: A/Bsit.-Aind./Bind.-Adir.

Stemma. Xv.: AnF. The two versions have direct access to the verse, the first mutilates the ending.

Metre:

ὗς καὶ κύων [⏒ – ⏑ –] πρὸς ἀλλήλας	(AnF. διεφέροντο, III διελοιδοροῦντο)
ἐὰν φάγῃ [⏒ – ⏑] τοῦτον οὐκ ἐᾷ	(AnF. I)
ὄζεις κακῶς καὶ ζῶσα καὶ τεθνηκυῖα	(III, cf. Adr., *Tradición fabulística* I, p. 289)

Cf. Vol. I, pp. 98, 553, 558; Vol. II, pp. 299, 319, 343, 449.

R. v.D.

Supplementary documentation: *Opusc. fab.* 3.38.

This version has a slight variation in that the swine swears by Aphrodite's temple instead of by the goddess herself. The fable has an epimythium. Terminology: *exemplum.*

H. 251

(343 Ch., 223 P.; *TMI* J243.1, Aa Th 219F*, DG 497)

Ὗς καὶ κύων

"The Sow and the Bitch"

AnF. + Ib + [Br.] + IIIδ [N] (6), AnF. IIIα, β, γ + Ia [AR] (6); Archil. 300.27 (prov.).

The sow and the bitch were discussing their ease in giving birth; and as the bitch showed off about this, the sow reminded her that she had given birth to blind pups.

A fabulization of the proverb according to which, in her haste, the bitch gives birth to blind pups (already in Archil.); it undoubtedly exemplifies the motto σπεῦδε βραδέως "hurry calmly". It is a small *agon*: A/Bsit.-Bind./Adir.

Stemma. Xv.: AnF.

In the beginning ὗς καὶ κύων ἤριζον is metrical, but the middle cannot be made to fit a metrical pattern. In the part that follows, perhaps τῆς δὲ κυνὸς εἰπούσης comes from a ὡς δ' ἡ κύων εἶπ'. It may be a fable that was originally prosaic, though with formulas.

Cf. Vol. I, pp. 183, 481, 482, 553, 611; Vol. II, pp. 18, 41, 299, 319.

H. 252

(328 Ch., 224 P.; *TMI* J674.1, DG 79)
Ὗς ἄγριος καὶ ἀλώπηξ
"The Boar and the Fox"

AnF. I + Ia + Ib [SU] (8), AnF. II + IIIδ (8), IIIα, β, γ (8).

The boar was sharpening his eyeteeth and the fox asked him why he was doing this, if he was in no danger. He answered that it was to be prepared for when he was.

An anomalous theme, it is the rationalization of the behaviour of an animal, cf. H. 250. Situation fable: Asit.-Cind./Adir. The fox appears in this role of the "survenant" with a certain frequency in secondary versions of the fables.

Stemma. Xv.: AnF.

We can obtain quite a lot of verse from AnF. I:

ὗς ἄγριος ἑστὼς τοὺς ὀδόντας ἤκονα (I suppress παρά τι δένδρον)
ἀλώπεκος δὲ ἐρομένης τὴν αἰτίαν
] κινδύνου ἐφεστῶτος
ἀλλ' οὐ ματαίως τοῦτο ποιῶ [
] ἑτοίμοις δ' οὖσι χρήσομαι

Cf. Vol. I, pp. 553, 565, 569; II, pp. 18, 299, 319, 343, 449.

R. v.D.
Supplementary documentation: *Opusc. fab.* 3.33; Conr. Halb. *TM* III, p. 207 M.-S.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a minor variation in that the swine sharpens his teeth at a rock instead of at a tree. Conrad adduces the fable to exemplify *providentia* (cf. H. 137). Both versions have an epimythium. Terminology: *exemplum*.

Cf. Zafiropoulos, p. 174.

H. 253

(345 Ch., 225 P.; *TMI* J1061.4, cf. Tu 4967)
Φιλάργυρος
"The Miser"

AnF. I + Ia + Ib (13), AnF. II + IIIδ (12), IIIα, β, γ + Ia [AR] (15).

A miser had buried a bag of gold and spent his life contemplating the place, making a worker suspicious, so he dug there and took the treasure. The miser wept and someone passing, after asking and finding out why, told him to bury a stone, as it would be the same.

It is the theme of avarice: cf. H. 72, Ph. I 27, IV 21 (= not-H. 163, 306); it is, of course, connected with the Cynic theme of damaging wealth. It is an anecdote with a complex structure: Bsit.-C1act./Bact.-act.-dir.

Stemma. Xv.: AnF.

The two versions reach the verse (I follow 1, except where indicated):

φιλάργυρός τις [	
] παρατηρήσας τοῦτον	(AnF. II)
] τὸ χρυσίον ἀνείλατο	
ἔκλαιε καὶ τὰς τρίχας [	(mss. τε καὶ)
ἔφη πρὸς αὐτόν· μὴ λυποῦ· λαβὼν λίθον	(mss. λαβὼν δὲ)
] ὅτ' ἦν, ἐχρῶ αὐτῷ.	

Cf. Vol. I, pp. 552, 556, 615; Vol. II, pp. 18, 19, 299, 319, 344, 449.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi*, as Antipho Soph. 45F1 and T1ab; cf. *Suplemento*, p. 19): Antipho Soph. *Περὶ ὁμονοίας*, 87B54 Diels-Kranz; Stob. 3.16.30; id. 4.40.19; Nic. Chrys. *Prog.* 5 (61); *Opusc. fab.* 3.39; Conr. Halb. *TM* III, p. 209 M.-S.

Among the fragments from Antipho's *On Concord* we come across an elaborate version of the fable, which contains some substantial variations. First, the third man plays quite another part: it is a man who asks him to lend him the money at interest, which he of course refuses. Second, the miser behaves differently: he does not *bury* the money but simply stores it away. Third, the miser's lament is specified: he regrets having lost not only the money but also—had he lent it—the interest. Finally, the man who consolates the miser is again the would-be borrower instead of a typical *survenant*. The fable has an epimythium. It is a sophisticated version, containing several monetary *double entendres* (cf. the use of ἀναιρέομαι, ἀποτίθεμαι, κατατίθεμαι, and χράω in the fable, and of πένης in the epimythium), which have been lost completely in the abbreviated form of AnF.

Stobaeus once (3.16.30) quotes Antipho's fable *in extenso*, once (4.40.19) only part of its epimythium.

Nicephorus Chrysoberges rhetorically elaborates the fable, leisurely describing the various stages of the story and applying many different figures of speech. His version has a variation in that it is Hermes who gives the miser practical advise. The fable has both a promythium (the title) and an epimythium.

The version in the *Opusculum fabularum* has a variation, too, in that the greedy man has the gold melted into a statue of an ox (*bovem aureum*); it is unclear whether this betrays influence from the Bible or results from a misreading[9] (βοῦν instead of βῶλον). The *survenant* is explicitly said to be wise (*philosophus*). Conrad adduces the fable to exemplify *aurum*. Both versions have an epimythium.

Terminology: λόγος (Antipho), μῦθος (Nic. Chrys.), *exemplum* (*Opusc.*, Conr.). Typical fable word: τις (Antipho, Nic.), *quidam ter* (*Opusc.*, Conr.).

Cf. Zafiropoulos, pp. 151–152. For Nic. Chrys., cf. Widmann, pp. 256–264.

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[9] Thus M.-S., p. 9, n. 40.

H. 254

(353 Ch., 226 P.; *TMI* K11.3, Aa Th 275A*, DG 256)
Χελώνη καὶ λαγωός
"The Tortoise and the Hare"

AnF. + Ia + Ib (8), AnF. IIIγ + IIIδ [W] + Par. 353 [Ba Bb] (10); Branc. 3 (7), Syr. XLIII (6), 43 (6), Dod. 353 (19), Lib. VIII, p. 25 F. (21).

The tortoise and the hare were arguing about the speed of each: to see who was right, they proposed a race, with a finishing line. The hare, trusting his speed, fell asleep by the side of the road, while the tortoise walked slowly until he reached the finishing line first. We must note that in line 2 the action is preceded by a debate and it is the fox that organizes the race. There is also the version by Libanius, which is expanded, in which the tortoise and the horse take part: it is approximately parallel.

It is the Cynic theme of the praise of πόνος, which is so frequent (and of the rejection of haste, cf. H. 251). The simplest scheme is that of line 1 (AnF. I): A/Bsit.-Bact./Aact.; in 2 it is extended: A/Bsit.-Adir./Bdir.-Cact.-Aact./Bact. The fable by Lib., which has a style that is rather unfabulistic, combines the theme of debate with that of the race, as in line 2, but we are not told who organizes the race. The fable may be a fabulization of the problem by Zenon about Achilles and the tortoise.

Stemma. Dem. Phal.: Lib.; Xv. 1: AnF. I, Syr., Br.; Yv. 2: Dod., IIIγ.

It is not easy to see the relationship between the fable of Lib. and the other versions, nor whether the horse or the hare is the older animal, along with the tortoise. In any event, Lib. agrees with the second type regarding the initial joke and the debate-race sequence; he has his own verse (cf. Vol. II, p. 377). This second type has its own verse, perhaps remodelled starting from the first (cf. agreements such as ἤριζε, δρομαῖος ἧκε alongside προσδραμοῦσα: but these are remnants of formulas). It is not impossible for both line to be independent reworkings (1 abbreviated) of the same model, imitated in the fable of Lib., unless the opposite is the case: that the prototype of Xv. 1 and Yv. 2 imitates that of Lib.

I do not give the verse of Lib., as I have already given the reference of the passage in which it is studied. Apart from this:

Verse 1:

] περὶ ὀξύτητος ἤριζον
] τὴν ὁδὸν ἐκοιμᾶτο
οὐ διέλιπε τρέχουσα καὶ κοιμώμενον (suppressed οὕτω)
λαγωόν [
] ἀφίκετο τῆς νίκης (inversion)

Verse 2 (from Dod.):

ποδῶν χελώνης [– ⏑ – ⏓] νικήσω
ἡ δὲ πρὸς αὐτόν [– ⏑ –] γελῶσ' ἔφη
] οὐκ ἀληθεύεις·
ὅμως ἤριζε [– ⏑ –] μου τοὺς πόδας
[τὸν δρόμον καὶ τὸν τόπον
] θαρρῶν ἐκοιμήθη
δρομαῖος ἧκεν [
] χελώνην ὑπνοῦσαν

Cf. Vol. I, pp. 175, 256, 493, 558, 577, 611, 634; Vol. II, also pp. 105, 299, 321, 322, 377, 379, 400, 405, 407, 408, 495, 645, 676.

R. Adr.
Supplementary documentation: cf. Lokman 20 (line Syr.).

For metric traces in the version of Lib. VIII, pp. 25–26 F., "The horse and the tortoise", cf. Adr., *Más fragmentos*, p. 9.

R. v.D.
Supplementary documentation (included in v.D., *Ainoi*, as Achae. 15A1, T2–3 and Menedemus Eretr. 53A1; *Suplemento*, p. 18): Achae. *TGF* 20F34; Menedemus Eretr. *ap.* D.L. 2.17 (133); Plu. *Mor.* 1082E (all.); Lib. *Ep.* 74.1 (all.), *Or.* 1.114 (all.), *Or.* 62.44 (all.); Simp. *in Ph.* 6.9 (all.); Tz. *H.* 105 (*Chil.* 7.77–79), *Ep.* 13 (p. 23 Leone); *Opusc. fab.* 3.40; Conr. Halb. *TM* III, p. 209 M.-S.; Erasm. *Adag.* 1.7.68; Rinuc. 88. Northampton vase (illustration in Simon, E., *Die griechischen Vasen. Aufnahmen von Max und Albert Hirmer*, München: Hirmer 1981, pp. XVI f.).

Cf. Zeno Eleat. *ap.* Arist. *Ph.* 6.9, 239b14, Them. *in Ph. l.c.*, SE *M.* 10.154, *P.* 77.

The earliest extant version—*pace* Benndorf (p. 7) and Simon—of the fable is not from ancient literature but from Archaeology, viz. a scene depicted on the Archaic so-called Northampton vase, in which a hedgehog (instead of the typical tortoise) beats a hare by using a double; the race is umpired by a fox.

Achaeus alludes (in two iambic trimeters) to some other variant of the fable, in which it was an eagle who was beaten by the tortoise. The satyric playwright probably—especially in view of the mythological associations of the two antagonists with Zeus and Aphrodite, respectively—applied the fable to the episode of Heracles in the service of Omphale.

Achaeus' allusion must have been famous, witness the frequent use which Menedemus of Eretria made of it against his political opponents, according to Diogenes Laertius and Erasmus, the latter adding a Latin translation.

Libanius briefly alludes to the version of the fable which he narrates at length in his *Progymnasmata* (featuring the horse) in three other works. In one of these (*Or.* 62) he ironically inverts the fable, imagining tortoises who do not win the race because of their perseverance but by their very slowness.

Plutarch and Simplicius, too, allude to the version in which the antagonist of the tortoise was the horse.

Tzetzes twice briefly summarizes the fable, both in verse and in prose. Curiously enough, it is first suggested that the way in which the tortoise beats the hare was honourable (πόνους *H.*), and then that it was not (δόλοις λαθραίοις *Ep.*).

The version in the *Opusculum fabularum* has a slight variation in that the length of the race is specified (*per duo miliaria*; see especially H. 33; cf. also 30, 45, 53, 167, 185, 218, 219). Conrad adduces the fable to exemplify *labor.* Both versions have an epimythium; that of the *Opusculum* has a Christian application (*Dei adiutorio/gracia*).

Rinucius gives a Latin prose translation of AnF. (353b Ch.), somewhat elaborating the dialogue between the two antagonists. His version, too, has an epimythium. Function: illustrative (*significat*).

One might compare Zeno's famous paradox about Achilles and the tortoise. There, too, the proverbially swift does against all expectations—if for other reasons—*not* outrun the slow. As a matter of fact, Simplicius (but not Themistius) adduces the fable precisely in his commentary on Aristotle's paraphrase of Zeno.

Terminology: [Αἴσωπος] (Lib. *Or.* 62, Tz. *H.*), τὸ τοῦ λόγου (Plu.),

[ὁ μῦθος] (Lib. *Or.* 62, Simp., Tz. *H.*), ὁ μυθογράφος (Tz. *H.*), *exemplum* (*Opusc.*, Conr.), *fabula* (Rinuc.). Typical fable word: ποτὲ (Tz. *Ep.*).

Cf. Dähnhardt, IV, pp. 46–97; Zafiropoulos, pp. 172–173. For Rinuc., cf. Pillolla, p. 313.

H. 255

(348 Ch., 227 P.; *TMI* U27)
Χελιδὼν καὶ δράκων
"The Swallow and the Snake"

AnF. I + II [Br] + III [N] (11), IIIγ + IIIδ [W] (7); B. 118 (11); Syr. LVI (8), 56 (9), Par. 348 [Bab, etc.] (7), *Tetr.* I 56 (4).

A swallow had its nest in a courthouse and a snake devoured its chicks. When the swallow returned and found the nest empty, it began to complain. Another swallow consoled it, but it said that what hurt most was the place where it had suffered the injustice.

The theme of Fortune, common in the Cynic fable (cf. Vol. I, pp. 614 ff.). Apart from this, the fable seems to be a derivative of H. 1; it inverts the theme of H. 39. It is situational, but with the ending expanded: Bsit.-Aact./Bind.-Cind./Bdir.

Stemma. Xv.: AnF. I, B./IIIγ, Par./, Syr., *Tetr.*

There is derivation from a single model; although B. is very much altered, he sometimes agrees with other versions, adding details to it.

Limited and doubtful verse. A choliamb ending παρηγορεῖν ἐπειρᾶτο can perhaps be reconstructed (mss. πειρωμένης).

Cf. Vol. I, pp. 398, 513, 614, 631; Vol. II, pp. 16, 41, 192, 299, 319, 339, 405, 410, 445, 446, 470, 471, 496.

R. v.D.

Supplementary documentation (included in v.D., *Ainoi*, as Antip. Sid. 27F1, T1a–f, T4; cf. *Suplemento*, p. 20): *AP* 7.210 (Antip. Sid.); *Sud.* α 687 Adler (all.); ib. ε 3246 (all.); ib. η 251 (all.); ib. 525 (all.); ib. κ 1654 (all.); ib. τ 390 (all.); *lemm. ad* Antip. Sid. *l.c.*; *Opusc. fab.* 3.41; Conr. Halb. *TM* III, p. 210 M.-S.

Antipater of Sidon gives a version of this fable in elegiac distichs, which contains two variations. First, the place of the swallow's nest is not specified. Second, justice is done: the snake returns to devour

the mother bird, too, but falls into the fire. The greater part of the final distich (after the caesura) functions as a gnomical epimythium.

The lemmatist gives a succincts prose paraphrase of Antipater's version of the fable.

The *Suda* lexicon contains six quotations from Antipater's epigram as exemplifications of less common words.

The version in the *Opusculum fabularum* has a variation: it is the very judge, not the snake, who kills the swallow's young! Conrad adduces the fable to exemplify *iudex*. Typical fable word: *cui<u>sdam*.

Cf. Zafiropoulos, pp. 117–118.

H. 256

(354 Ch., 228 P.; *TMI* J689)

Χῆνες καὶ γέρανοι

"The Geese and the Cranes"

AnF. I [A Cas E = Ia?] + Ia + Ib (8), AnF. II + IIIδ (8), IIIα, β, γ (7); Synt. 60 (8), Syr. LXIII (6), 53 (4).

The geese and the cranes (swans Synt., a swan Syr.) frequented the same plain. When the hunters appeared, the cranes escaped because they were light, while the heavy geese were captured.

Within the general theme of poverty (cf. Vol. I, p. 614), so beloved of the Cynics, here we find the one whereby those that have less weight, and so are more nimble, escape best: cf. H. 24 (the fox whose stomach swelled), not-H. 20 (the two mice), not-H. 219 (the two mules), not-H. 284 (Simonides). It amounts to a debate fable, but is resolved in action: A/Bsit.-C-Bact./Aact., but there is no debate as such.

Stemma. Xv.: AnF., Synt., Syr.

There is some verse in the different versions:

γέρανοί τε καὶ χῆνες τὸν αὐτὸν λειμῶνα (mss. χ. καὶ γ.)
ἐνέμοντο [
] ταχέως ἀπέπτησαν (AnF. II, III)
] συνελήφθησαν

Cf. Vol. I, pp. 231, 558, 614, 632; Vol. II, pp. 299, 319, 405, 449.

R. Adr.
Supplementary documentation: cf. Lokman 37 (line Sy.).

R. v.D.
Supplementary documentation: Georg. *Gnomol.*, *Anecd. Gr.* I, p. 17 (all.).

Georgides includes in his *Gnomologium* a variant of the epimythium preserved in AnF. I, without the introductory formula οὕτω καὶ.

H. 257

(282 Ch., cf. 187 P.; cf. *TMI* K566, cf. Aa Th 47B, cf. DG 393)
Ὄναγρος καὶ λύκος
"The Wild Ass and the Wolf"

AnF. I + II [BR] (11).

A lame wild ass wounded by a stake could not cross the river. A wolf tried to eat him, but he asked him to take the stake out first. While the wolf was doing it, the wild ass gave him a kick and killed him.

Derived from H. 198, except that the ass now becomes a wild ass and kills the wolf with a kick. This version derives precisely from version 2 (or Y) of this fable, which appears in Aphth., B. and *Tetr.*; but it has new verse. There is a double *agon* of deception: A/Bsit.-Bact./Adir.-Bact./Aact.

Stemma. Xv. AnF.

Two choliambs can easily be reconstructed, cf. Vol. II, p. 312. A choliamb ending ἐγκεκεντρισμένος and a beginning παῦσόν με πρῶτον [can probably be added.

Cf. Vol. I, pp. 75, 592, 613; Vol. II, also pp. 16, 68, 299, 304, 312, 324.

H. 258

(351 Ch., 229 P.; *TMI* J242.6, DG 523)
Χελιδὼν καὶ κορώνη
"The Swallow and the Crow"

AnF. [not OE] + Ia + Ib (6), AnF. IIIα, β, γ (6); Synt. 3 (8), Syr. V (4), *XLIV* (4), 7 (5), Par. 351,1 [Bab Mb] (8), 2 [Bd] (6).

The swallow and the crow dared to argue over who was more beautiful. The crow told the swallow that its plumage was only beautiful in spring, whereas its own was also useful in the winter (in Syr., and particularly Synt., the argument is expanded: one plumage is good in spring and bad in winter, the other good on both occasions). In Par. there is only talk of the boasting of the swallow (in fact, the "debate" of the other branch is only implicit, it is not like other occasions when the two rivals speak), but the crow answered: what would you say if you had a tongue?

A fable with two versions, of which it is not clear which is the older: the one that has the traditional formula of the dispute does not have the debate and, in a certain sense, the other one does. In any event, it is the Cynic theme of utility being superior to beauty (cf. Vol. I, pp. 617 ff.); cf. other debates between birds, such as H. 249, 256. Schemes, line 1: A/Bsit.-Adir.; line 2: Bdir./Adir.

Xv. 1: AnF., Synt., Syr.; Yv. 2: Par. 1, 2. The version of AnF. probably reduces the original model, cf. Vol. II, p. 411.

There are some remnants of verse:

Verse 1 (in AnF. I):

] περὶ κάλλους ἤριζον (mss. ἐφιλονείκουν)
] πρὸς αὐτὴν εἶπεν·
] ἐαρινὴν ὥραν ἀνθεῖ
] ἀντιτάσσεται

Verse 2 (see complementary verse in Par. 1 and Par. 2):

πρὸς τὸν κορώνην ἡ χελιδὼν [(Par. 1 ἡ χ. ἔφη π. τ. κ.)
καὶ ἡ κορώνη· τί ἄν, ἔφη, ἐποίησας (Par. 1)
τὴν γλῶσσαν εἰ εἶχες [(Par. 1 εἰ, etc.)

Cf. Vol. I, pp. 228, 231, 558, 617; Vol. II, pp. 301, 323, 324, 345, 405, 411.

H. 259

(= M. 25; 352 Ch., 230 P.; *TMI* A2214.5.1, J657.2, K1041, Aa Th 225A, Tu 18, DG 7)

Χελώνη καὶ ἀετός

"The Tortoise and the Eagle"

AnF. [not OE] + Ia + Ib (8), AnF. II + IIIδ [7], AnF. IIIα, β, γ (7); Ph. II 6 (17), B. 115 (13), Av. 2 (16), *Dact.* 11; *Tetr.* I 40 (4), Rom. [gvWiss. from Ph.] 17 (20).

The tortoise saw the eagle fly and wanted to do the same. It asked him to teach it, and the eagle said that this was impossible; but when it insisted, he took it high up and dropped it onto a rock, killing it. B. varies the fable considerably: the tortoise expressed its desire to other birds, the eagle ridiculed it and asked a price for the tuition; there is a final lament by the tortoise. In Ph. there is another innovation: when the eagle took the tortoise in his talons, the crow came and taught him how to eat its meat, by throwing it onto a rock. This he did and they shared the prey.

The theme of nature (cf. Vol. I, pp. 610 ff.), very characteristic of the Cynics. Our fable specifically takes a motif from H. 2 and gives a derivative, which is not-H. 46, but the fable of *Tantr.* I 11 is perhaps also a derivative (if they are not both of Mesopotamian origin, cf. Vol. I, pp. 323 and 362). Scheme: B/Csit.-Bind./Cdir.-Cact./Bact. In B. there is a double dialogue, plus the lament of the dying tortoise. In Ph. A/Bsit.-Bact./Aact.-Cdir. + ind./Aact.

Stemma. Xv.: AnF.; Y: B./*Tetr.*Av./; Z: Ph./Rom./.

B. represents a derivative branch, whether it comes from an intermediate version or it itself innovates; Av. follows him, altering the ending; he is probably a derivative of B., as is *Tetr.* Ph. alters considerably, undoubtedly through his own initiative.

We can only attempt to obtain the verse of line 1 (perhaps the only ancient one); it requires considerable touching-up:

ἰδὼν χελώνη ἀετὸν ἐπεθύμησε (mss. AnF. I χ. θεασαμένη ἀ. πετόμενον)
καὐτὴ πετέσθαι· τοῦτον ⟨οὖν⟩ προσελθοῦσα (mss. AnF. I πρ. δ. τ.)
μετέωρος ἀρθείς [

Cf. Vol. I, pp. 108, 323, 362, 489; Vol. II, pp. 152, 199, 263, 299, 301, 319, 332, 363, 363, 449, 503, 506, 541, 675; M. 60, 416; *Tantr.* I 11, pp. 40 ff. H. = *Panch.* I 18, pp. 147–149 R.

R. Adr.
Cf. Fiocchi, L., "La tartaruga volante in Babrio e in Aviano", *GIF n.s.* 13 (34), 1982, pp. 253–266. Also Hunger, H., "Die Schildkröte im 'Himmel' (Stephanites und Ichnelates I 40, S. 184 Sjöberg)", *WS* 79, 1966, pp. 260–263 (but it refers to a motive relative to the *Ahikar*). For Ph. II 6, cf. Mañas, p. 108. For Av. 2, cf. Mañas, p. 286.

R. v.D.
Supplementary documentation (listed in v.D., *Ainoi*, p. 184, n. 13): cf. Ael. *NA* 7.16 (anecd.); Val. Max. 9.12 (anecd.).

Anecdote about the tragic death of Aeschylus, who is said to have been killed when an eagle dropped a tortoise on his bald head, mistaking it for a stone.

Cf. Dähnhardt, IV, pp. 269–271; Puntoni, V., *La favola esopica dell'aquila e della testuggine*, Bologna 1912 (*non vidi*); Luzzatto; Kühn, J., "Fliegen lernen", *EdM* 4, 1987, col. 1290–1295.

H. 260

(358 Ch., 231 P.)
Ψύλλα καὶ ἀθλητής
"The Flea and the Athlete"

AnF. I + Ia + Ib (10), AnF. II + IIIδ + [F] (9), AnF. IIIα, β, γ + II [Br.] + IIIδ [N] + I [A] (7); Dod. 358 (12).

The flea bites an athlete, who tries to catch it. But it flies off and the athlete complains. In Dod. the fable is very different: the athlete hunts the flea, it pleads with him, but he tells it that he will kill it.

The original fable (that of Dod. is a derivative, the beginning is the same) belongs to the group of Cynic fables directed against athletes (cf. Vol. I, p. 626); in Dod. it appears transformed into the theme of the captured animal that begs to be freed, which here (as in H. 4 and others) it does not achieve, but at other times does, as in the case of H. 137. Perhaps there is a derivation into *Tantr.* Scheme of

line 1: A/Bsit.-Bact./Act.-Bdir. (mixture of agonal and situation fable with final lament). Line 2: A/Bsit.-Bact. + dir./Adir.-Bdir. (there is the winner's boasting, not a lament).

Stemma. Xv. 1: AnF.; Yv. 2: Dod. The version of Dod. must be considered secondary, with remodelled verse.

Line 1 (from AnF. I, except where expressly mentioned):

ψύλλα ποτὲ πηδήσασα ἀνδρὸς ἀθλητοῦ	(a suppression)
] συνθλάσῃ ταύτην	(AnF. II)
] τοῦ θανεῖν τ' ἀπηλλάγη	(mss. ἀπαλλαγεῖσα)
] καὶ ὃς στενάξας εἶπε·	
ὦ Ἡράκλεις [	
] συνεργήσεις;	(AnF. III)

Cf. Vol. I, pp. 256, 606, 627, 633; Vol. II, pp. 47, 260, 299, 306, 319, 339, 366, 449; *Tantr.* I 7, pp. 29 ff. (?) = *Panch.* I, 12, pp. 119 ff. H. (?), *Cal.* XIV, pp. 306 ff. L.-K.

R. v.D.

Supplementary documentation: Rinuc. 97; ibid. 98; Ogn. 61.

Rinucius gives a Latin prose translation of AnF. (358b, 357 Ch.; cf. Ogn.). Typical fable words: *quendam* (Rinuc. 97), *aliquando* (ibid.), *Tunc* (Rinuc. 98). Both versions have an epimythium. Terminology: *fabula* (*bis*). Function: illustrative (*significat* [*bis*]).

For Rinuc., cf. Pillolla, pp. 331, 333.

H. 261

(356 Ch., 244 P.)

Ψίττακος καὶ γαλῆ

"The Parrot and the Weasel"

AnF. [E Cas = Ia?] + Ia (13); B. [Mb] 135 (12); Dod. 356 (14).

A man had bought a parrot (a partridge, B.), which sang in his house. The weasel complained about this audacity: it was not allowed to do this. The other answered that the owners preferred its voice.

The theme of nature. There is a double debate: Asit.-Bind. (B. dir.)/ Bdir.-Bdir./Adir.

Stemma. Xv.: AnF., B./Dod./. The fable of B. (in fact Mb) has

clear lexical agreements; it comes from the same model and certainly preserves the partridge from an ancient source.

Limited metre, preserved in AnF.:

] ἐκάθισε κἀκεῖθεν
τερπνὸν ἐκεκράγει [
ὁ δεσπότης με νεωστί [
] ἀπελαύνουσί με.

Cf. Vol. I, p. 565; Vol. II, pp. 15, 16, 193, 219, 283, 288.

H. 262

(100 Ch., 303 P.; *TMI* U162, DG 54)

Δρυοτόμοι καὶ δρύες

"The Woodcutters and the Oaks"

AnF. Ib (6), AnF. IIIδ (5); B. 38 (10), *Dact.* 13; Par. 100, 1 [BabMg] 2 [Bc] (7), 3 [Bd] (3), Dod. 100 (10).

Some woodcutters cut down an oak (a pine B., Par. 1, 3, Dod., IIIδ) with wedges. The tree said that it was not complaining so much about the woodcutters as about the wedges that it had provided them itself.

The theme of the ingratitude or hostility of members of the same family (cf. H. 23, 32, 132, 209, 273, 282). Perhaps of Oriental origin (cf. Vol. I, p. 362). Situation fable: A/Bsit.-Bdir. There is a derivative in Rom. 64 (not-H. 47 = M. 195).

Stemma. Xv.: AnF., Par. 1, 2, 3, B., Dod. The model was a fable of 4 verses; it is doubtful whether the original tree was an oak or a pine; in the first case, which seems the more likely, there is contamination of Par. 1, 3, Dod. by Babrius. He expands the fable (or else comes from an expanded derivative).

Some verse fragments can be reconstructed (based on F.An I, particularly):

ἔσχιζον αὐτήν· ἡ δ' ἐθρήνει [(AnF. + Ib, Dod.)
] με πέλεκυν μέμφομαι
] φυέντας σφῆνας

Cf. Vol. I, pp. 184, 362; Vol. II, pp. 15, 16, 41, 192, 207, 260, 295, 298, 363, 430, 470, 484, 548, 553; *Ahikar* 8.24.

R. v.D.
Supplementary documentation: *Sud.* ε 1145 Adler.

The *Suda* lexicon quotes v. 2 from B., to illustrate the meaning of ἐναφῆκαν (*v.l.*; see Luzzatto – La Penna *in app. crit.*).

H. 263

(= M. 3; 102 Ch., 304 P.; *TMI* J242.2, DG 550)
Ἐλάτη καὶ βάτος
"The Fir and the Bramble"

AnF. Ib (7); B. [AG] 64 (11), Av. 19 (14), *Dact.* 4 and 17, Par. 102, 1 [Ba] (8), 2 Bd (8); cf. Call. *Iamb.* IV 1–116 (fr.).

The fir and the bramble were arguing: the fir extolled its own usefulness for construction, the bramble said that if it had remembered the wedges and saws, it would not have wanted to be a fir.

Contamination of H. 233 (from Call.) and 262 (perhaps there is also an echo of not-H. 295): it ultimately develops the theme of the hostility between blood relatives, mixed with a theme of debate between trees, of Oriental origin (cf. Vol. I, pp. 303 ff. and 329). Scheme of B.: A/Bsit.-Bdir./Adir., abbreviated in AnF. as Bdir./Adir. The model is of 4 verses.

Stemma. Xv.: AnF., Par. 1, 2 (+ B.), B./Av./. Although in Par. 1 and 2 there are elements derived directly from B., certain agreements with AnF. (AnF. εἰ μνησθείης, Par. 2 εἰ ἀναμνησθείης, Par. 1 εἰ μνησθῇς; the mention of the saws) make us think that they were also familiar with the original model of the fable.

Leaving aside the verse of B., in AnF. we have:

] χρησιμεύω καὶ οἴκοις
] εἰ μνησθείης
τῶν πελέκεων καὶ τῶν πριόνων σε κοπτόντων (mss. τῶν σε, AnF. inverts the ending)

In any event, B. follows the model quite closely. AnF. has abbreviated the ending.

Cf. Vol. I, pp. 303, 329, 361; Vol. II, pp. 15, 16, 41, 191, 192, 260, 295, 363, 566; M. 3; Sumerian dispute, pp. 144 ff. Gordon; Egyptian fable in Brunner-Traut, E., *Altägyptische Tiergeschichte und Fabel*, Darmstadt 1977, pp. 40 ff.

R. Adr.
For Av. 19, cf. Mañas, p. 292.

H. 264

(= M. 196; 59 Ch., 284 P.; *TMI* J1454, DG 390)
Ἄνθρωπος καὶ λέων συνοδεύοντες
"The Man and the Lion that Walked Together"

AnF. Ib (11) Ps.-Dos. 15 (21), Aphth. 34 (9), Av. 24 (16); Syr. LIX (7), 59 (6), Par. 59 [Bab] (8), Dod. 59, 1 [Cg. etc.] (13), 2 [Mb] (11), *Tetr.* I 1, Rom. [gAd. = Ps.-Dos. 15] 91 (15).

A lion and a man went for a walk together and the latter said that the man was more powerful, the former that the lion was. To demonstrate this, the man indicated the stelas representing lions under men; but the lion replied that if lions knew how to sculpt, many men would be seen under lions. In line 2 the theme of the road is eliminated and everything is focused on the debate, followed by the search for a witness; inside this branch, there is a final expansion in Ps.-Dos.

There is contamination with various themes here: that of man's superiority (cf. on the subject of H. 281); that of "if lions knew how to sculpt" (cf. Xenoph. 21B15 Diels-Kranz *ap.* Clem. Al. *Strom.* 5.110, fabulized here, it seems); that of stelas or tombs (probably from H. 14, by Archil.). The fable is organized, as at other times, around a debate in which τῦφος, or vanity, is criticized; in this case that of men in general: a Cynic theme. Line 2 has a scheme: A/Bsit.-Adir./Bdir.-Aact. + dir./Bdir. (witticism of the lion). The other line reduces the fable, there is only a dir. (the closing statement, in Aphth. and Av.). Ps.-Dos., considerably expanded, approximately follows the ancient model.

Stemma. Xv. 1: AnF., Par., Dod. 1, 2, Syr.; Yv. 2: Aphth., Av., Ps.-Dos./Rom./.

Line 2 derives from 1 and shows new verse; it possibly comes from a version that is the model of Syr. (it agrees with Ps.-Dos., Par. and Av. in the strangling and combines the theme of change with that of the dispute) and Par.

ὥδευέ ποτε λέων ὁμοῦ σὺν ἀνθρώπῳ	(Par.; AnF. ὁμοῦ, cf. Dod.)
αὐτὸν δ' ἕκαστος τοῖς λόγοις ἐκαυχῶντο	(Par. with initial inv.)
] ἐν τῇ ὁδῷ ἦν ἀνδρὸς στήλη	(Par.)
ἔφη· ὁρᾷς πῶς ἐσμεν ὑμῶν κρείττονες;	(Par., I eliminate σύ)
εἰ ᾔδεσαν λέοντες [	(AnF.)
πολλοὺς ἂν ἄνδρας εἶδες ὑποκάτω λεόντων	(Par.)

Note that other versions have texts very close to that of Par. (and the latter to that of AnF., in the passage that I take from here). In any event, there are doubts. Perhaps in one passage we must restore κἀκεῖνος εἶπε and γλύφειν εἰ ᾔδεσαν λέοντες (or perhaps εἰ γὰρ λέοντες ᾔδεσαν γλύφειν λίθους) based on Par. In particular, there is a place in which AnF. seems to give a different text: καὶ ἔλεγε· βλέπεις | πῶς εἰσιν οἱ λέοντες. ὁ δὲ λέων ἔφη. Within the line in question, then, there were variants (arriving from Byzantium), which can also be seen from the derivation of 2 starting from one of its branches, cf. above.

Cf. Vol. I, pp. 131, 143, 564; Vol. II, pp. 15, 16, 51, 222, 231, 240, 269, 295, 405, 414, 521, 541.

R. Adr.

Supplementary documentation: cf. Lokman 7 (line Syr.).

For a pseudo-Dositheus papyrus version, cf. Adr., *Nuevos testimonios*. . ., pp. 10–11 (*PSI* VII 848 (*s.* IV AD)). For medieval derivatives, cf. Moretti. For Av. 24, cf. Mañas, p. 294.

R. v.D.

Supplementary documentation: Σ *in* E. *Med.* 424.

This anonymous version has several variations. First, the man is not mentioned; the lion seems to speak to himself. Second, the lion sees a picture instead of a sculpture, although he mentions both painting and making sculptures. Third, the lion represented in the work of art is strangled instead of trampled. Terminology: μῦθον.

Cf. Moretti, G., "'L'uomo e il leone': *exempla* nella favola e la favola come *exemplum*", in: Vit.Brov. - Mombello 1987, pp. 201-211.

H. 265

(182 Ch., 253 P.; *TMI* J1772.2)
Κύων καὶ κόχλος
"The Dog and the Shell"

AnF. Ib (5).

A dog who was accustomed to eating the eggs that he found, ate a snail. Filled with pain, he complained.

The theme of stupidity, rarely attributed to the dog. A short situation fable (of 6 verses): Bsit.-Bact.-Bdir.

Stemma. Xv.: AnF.

Quite a lot of remnants of Hellenistic verse:

κύων τις ᾠὰ καταπίνειν εἰθισμένος (mss. ᾠ. τ. κ.)
ἰδών τινα κόχλον [
πέπωκε τοῦτον ᾠὸν οἰηθεὶς εἶναι (mss. οἰ. ᾠ. εἰ.)
βαρυνόμενος δὲ καὶ ὀδυνώμενος τὰ σπλάγχνα (mss. β. δ. τὰ σπλ.)
δίκαια πάσχω [
] πεπίστευκα.

Cf. Vol. I, pp. 184, 201, 558, 562, 621; Vol. II, pp. 15, 16, 295.

H. 266

(20 Ch., 281 P.; *TMI* J972, cf. Tu 1132, DG 241)
Ἀλέκτορες δύο καὶ ἀετός
"The Two Cocks and the Eagle"

AnF. Ib [Tr.] (8); B. [AG] 5 (12), Aphth. 12 (6); Synt. 7 [7], Syr. VII (4), 9 (4), Par. 20, 1 [Bab Mg] (8), 2 [Bc] (9), Dod. 20 (20), *Tetr.* II 19 (4).

Two cocks (from Tanagra according to B.) were fighting for the hens and one wounded the other. The defeated one hid, the other went up to a high place (to the roof, line 2) and began to crow. An eagle

saw him and took him, while the other mounted the hens (this ending is missing in Aphth. and Synt., Syr.).

A fable about the dangers of τῦφος, boasting, a rather common theme in the Cynic fable. The theme of the defeated winner, on the other hand, is re-encountered in H. 117, 267. Scheme: A/Bsit.-Bact./Aact.-Cact./Aact.

Stemma. Xv. 1: AnF., Aphth., Synt., Syr.; Yv. 1: Par. 1, 2, Dod., B., *Tetr.*

Both branches come from the same metrical model through two semiprosifications; the metrical remnants can be found in the different versions. Aphth., together with Synt. and Syr., come from an abbreviated model within the first semiprosification, B. expands (but preserves archaic metrical agreements).

See the metrical remnants that can be reconstructed in Vol. II, pp. 50 ff.

Cf. Vol. I, pp. 180, 199, 230, 233, 438, 621; Vol. II, pp. 15, 16, 50, 199, 244, 295, 405, 413, 473, 484, 511, 512; M. 172.

R. Adr.

Supplementary documentation: cf. Lokman 35 (line Sy.).

R. v.D.

Supplementary documentation: *Sud.* τ 69 Adler (all.), ibid. 105 (all.); Rinuc. 66.

The *Suda* lexicon quotes three verses from B. (Βάβριος τ 69), viz. 1–2 and 9, to exemplify the meaning of Ταναγραῖοι and τἀπίχειρα, respectively.

Rinucius gives a rather short Latin prose translation of AnF. (20d Ch.). His version has an epimythium. Function: illustrative (*significat*).

Terminology: ἐν Μυθικοῖς (*Sud.*), *fabula* (Rinuc.).

For Rinuc., cf. Pillolla, p. 269.

H. 267

(189 Ch., 255 P.; *TMI* L478, DG 154)
Κώνωψ καὶ λέων
"The Mosquito and the Lion"

AnF. Ib [TV] (13); Ach. Tat. 2.22 (51).

A mosquito challenged a lion and, rushing at him, bit him; the lion hurt himself as he tried to defend himself. The mosquito sang the victory hymn, but became entangled in a spider's web and perished.

The theme of the boasting of the small victorious animal, who suffers punishment. Probably derived from H. 266 (or the other way round), it is related to H. 140, not-H. 212, 221. A rather anomalous structure, without an initial sit., and in a rather unfabulistic style: Adir.-act./Bact.-Act./Cact.-Aind.

Stemma. Xv.: AnF., Ach. Tat. The model is a semiprosification of a fable in verse, of which there are remnants—undoubtedly complementary—in both versions.

See the metrical remnants in Vol. II, p. 34.

Cf. Vol. I, pp. 175, 180, 206, 256, 328, 362, 512, 516, 627, 633; Vol. II, pp. 15, 16, 34, 207, 260, 295, 371, 372.

R. Adr.
On the Ach. Tat. 2.22 reference, cf. Delhay.

R. v.D.
Supplementary documentation: Nic. Chon. *Hist.*, p. 440 Van Dieten (all. (prob.)); ib. p. 491 (all.); id. *Or.* 11 (p. 112 Van Dieten) (all.).

One of the passages from Nicetas' *History* (p. 440 Van Dieten) is properly speaking a comparison.

Terminology: μυθικός (*Hist.*, p. 491 Van Dieten). No variations.

H. 268

(181 Ch., 252 P.; *TMI* K579.8, cf. Aa Th 62, DG 299)
Κύων, ἀλώπηξ καὶ ἀλέκτωρ
"The Dog, the Fox and the Cock"

AnF. II [Cas] + IIIδ (19), IIIα, β, γ + Ia [RA] (14).

The dog and the cock became friends; the latter fell asleep in the branches of a tree, the former at its foot. At dawn, the cock crowed ("sang") and the fox, wanting to devour him, approached him with flattery, inviting him to come down. The cock then invited the fox to sing at the foot of the tree: the dog destroyed him. The references to the song contain allusions to Byzantine hymnody.

It is a Byzantine fable, which, however, contains ancient formulas and is contaminated with motifs from a series of fables: H. 1, H. 126, 245. As in this latter fable, the fox is the victim in an anomalous way. In reality, the fable inverts the theme from elsewhere of the broken friendship: here the friendship of two animals brings them success. The plot is in two acts: A1/A2sit.-Bdir./A2dir.-Bact./A1act. A rather unfabulistic style.

A new fable.

It does not seem to contain metre: some examples ( ] μεγάλ' ἐκεκράγει in particular) are purely formulaic (cf. H. 126, 127).

Cf. Vol. I, p. 559; Vol. II, pp. 15, 153, 430, 432, 439, 452, 455, 458, 573, 704.

H. 269

(= M. 233; 206 Ch., 258 P.; *TMI* K961, Aa Th 50, DG 599)

Λέων καὶ λύκος καὶ ἀλώπηξ

"The Lion, the Wolf and the Fox"

AnF. IIIα + Ia [RA] (18).

The old lion was ill in his cave and, except for the fox, all the animals were visiting him. The wolf took advantage of this absence to criticize the fox for his disrespect towards the king. At this point the fox arrived and the lion roared at him. But the fox gave the explanation that he had been looking for remedies for the lion. When asked about this, he replied that the remedy that he had found was for the lion to put the skin of a skinned wolf around himself. When the wolf was dead, the fox concluded that you must not move the master to malevolence.

A Byzantine fable with a narrative style and an anomalous structure: Csit.-Bind./Aact.-Cact./Adir.-Cind./Adir.-Cact./Adir. It develops the theme of the sick lion visited by the animals in H. 147, but contaminates it, I believe, with an Indian motif, that of the cunning of those who suggest that the master must be cured with their enemy's member. Cf. also not-H. 199. The fable acquired an extraordinary importance in the Medieval European fabulistic tradition.

A new fable.

It does not have ancient verse, but does, I believe, have traces of Byzantine *politici* dodecasyllabes: for example ὁ μὲν οὖν λέων κατ'

αὐτῆς ἐβρυχᾶτο, τῶν συνελθόντων τοσοῦτον ὠφέλησεν, τοῦ δὲ λέοντος εὐθὺς τὴν θεραπείαν, ἐκείνη φησί· εἰ λύκον ζῶντ' ἐκδείρας, etc.

Cf. Vol. I, pp. 327, 399; Vol. II, pp. 15, 153, 432, 439, 442, 458, 571, 573; *Tantr.* IV 0, p. 141 H. = *Panch.* IV 0, p. 381 R.; *Cal.* XIV, pp. 306 ff. L.-K.

R. Adr.
For Albanian derivatives, cf. Adr., *Fab. Balc.*, p. 74.

R. v.D.
Cf. Schwarzbaum, pp. 428–436; Kawan, Chr.S., "Der kranke Löwe", *EdM* 8, 1996, col. 1216–1214.

H. 270

(= M. 485; 92 Ch., 300 P.; *TMI* L456, DG 328)
Δαμάλις καὶ βοῦς
"The Calf and the Ox"

AnF. II + IIIδ (6); B. 37 (13), Av. 36 (18); Par. 92, 1 [Bab Mg] (10), 2 [Bc] (11), 3 [Bd] (10), Dod. 92 (15); Gr. Naz. 37.436 *MPG.*

The calf pitied the ox for working so hard. But the feast arrived and the ox was let loose while the calf was caught to be sacrificed. The ox told it, smiling, that this was why they had kept it idle, to sacrifice it later. There is a very much altered version in Gr. Naz.

The Cynic theme of the praise of πόνος or toil, and of the risk of idleness, cf. Vol. I, pp. 634 ff. A situation fable that conceals an *agon* or debate: A/Bsit.-Cact./Adir.

Stemma. Xv.: AnF., Par. 1, 2, 3 (+ B.), Dod. (+ B.), B./Av./, Gr. Naz. It is a fable of the "Babrian" line in which AnF. does not appear except in II–III; B. expands it, but we do not know if he follows an intermediate model, and contaminates Par. and Dod.

For the reconstruction of the metre, cf. Vol. II, pp. 483 ff.

Cf. Vol. I, pp. 556, 577, 634; Vol. II, pp. 15, 61, 192, 262, 370, 433, 440, 452, 455, 458, 483, 485, 717.

R. Adr.
For Av. 35, cf. Mañas, p. 298.

H. 271

(170 Ch., 251 P.; *TMI* U32, DG 376)
Κορυδαλλός
"The Lark"

AnF. IIIδ + Ib [B] + II [Br] + III [N] (6); Dod. 170 (11); Apostol. 9.97 [epim.].

Caught in a trap, the lark complains of that he has died not on account of gold, but of a grain of wheat.

A fable that develops, on one hand, the theme of greed (cf. Vol. I, p. 614) and on the other, more specifically, the Stoic theme of the equality of small and large faults (cf. Vol. II, p. 433). It derives from a situational model of 4 verses: Bsit.-Bdir.

Stemma. Xv.: AnF., Dod.

There is complementary verse in the two versions, see the reconstruction in Vol. II, p. 31.

Cf. Vol. I, pp. 614, 636; Vol. II, pp. 15, 31, 367, 368, 430, 433, 440, 458, 717.

H. 272

(269 Ch., 357 P.; *TMI* J212.1, Aa Th 214*, DG 112, 463)
Ὄνος καὶ ἵππος
"The Ass and the Horse"

AnF. IIIα, β, γ (10); Synt. 29 (12), Syr. XXXII (8), 38 (8), Par. 269 [Ba] (12), Dod. 269 (9), Rom. [gvWiss.Ad.] 53.

The horse and the ass received very different treatment from their master, with the horse being treated better than the ass (all this only in Syr., Synt.). The ass envied the horse; but when war came, the horse lay wounded, so the ass pitied him. In Rom. (= not-H. 109 = M. 151) the theme is altered: the ass was tired and took too long to make way for the horse, who spoke to him contemptuously; the ass remained silent. Later, however, the horse was exhausted from running and was loaded with manure; the ass made fun of him.

The theme of the unjustified envy of one animal for another treated better is common: cf. H. 192, 270, 286, not-H. 9. And also that of

the τῦφος or fatuity of the animal that, as the horse in this case, is castigated later. Both are themes that were developed by the Cynics, but ancient: cf. Archil. (the monkey king *Epod.* VI, the two dogs fr. 238) and Xenophon (the dog and the sheep, *Mem.* II 7.13 = not-H. 226).

Scheme: A/Bsit.-Bact./Aact. (but the sit. is expanded in Synt., Syr.; it has perhaps been reduced in AnF., Par., Dod., although the beginning of this version is metrical). In Rom. (from Ph.), who has altered the fable considerably, the scheme is different: Aact./Bdir.-Aind./Bact.-Adir.

Stemma. Xv.: AnF., Par. Dod., Synt., Syr., Rom. The first three versions are very closely related, and preserve complementary verse; as I say, Sy. probably preserves a longer beginning, Ph. (in Rom.) alters it profoundly.

Some remnants (cf. Vol. II, p. 32):

ὄνος τὸν ἵππον ἐμακάριζεν	(Par.)
] ἐταλάνιζε τὴν αὑτοῦ τύχην	(Par., I eliminate καί)
ἐπεὶ δὲ καιρός [·	(AnF.)
] πολεμίων εἰσήλασε	(AnF.)
ἔκειτο πληγείς [– ⏑] καὶ ψυχορραγῶν	(AnF. with inv. + Par.)
] τὸν ἵππον ἠλέει	(Dod.)

Cf. Vol. I, pp. 133, 176, 180, 201, 231, 606, 617; Vol. II, pp. 15, 32, 37, 405, 412, 433, 440, 442, 547, 553, 572, 672, 67; M. 55, 151, 325.

R. v.D.

Supplementary documentation: *Opusc. fab.* 1.10, Conr. Halb. *TM* III p. 162 M.-S.; Cyrill. *Spec. sap.* 2.5 (pp. 40–41 Grässe); Rinuc. 77; Ogn. 57.

DU: *PC* 2.5; GE: UP 2.5.

The version in the *Opusculum fabularum* somewhat elaborates the fable by giving additional information on the ass's toil and moil and on the horse's major injuries (*ligna ferre consuetus, duobus telis graviter sauciatus*; see especially H. 219; cf. also H. 30, 33, 45, 53, 167, 185, 218, 254). Terminology: *exemplum.* Typical fable word: *aliquando.*

In the *Speculum sapientiae* has a variation in that the ass is not jealous but, on the contrary, warns the horse for his arrogance and audacity. Typical *action finale: exstinctus est.* The fable contains a reference to pagan literature (*bene scripsit Aristoteles*).

Conrad adduces the fable to exemplify *invidia* (cf. H. 194), Cyrillus *superbia*. Cyrillus' version has a promythium, the *Opusculum* and Conrad an epimythium.

Rinucius gives a Latin prose translation of AnF. (269a Ch.). His version has an epimythium. Terminology: *fabula*. Function: illustrative (*significat*).

For Cyrill., cf. Schippers 131. For Rinuc., cf. Pillolla, p. 291.

H. 273

(= M. 32; 7 Ch., 276 P.; *TMI* U161, DG 2)
Ἀετός
"The Eagle"

AnF. IIIα, γ; Par. 7, 1 [Bab] (7), Ib = Par. 7, 2 [MaMo] (6); Aphth. 32 (4); *Tetr.* I 25 (4); A. fr. 139 Radt (5), *AP* 9.223 = Bianor 7 Gow-Page (?).

The eagle was on a rock, hunting hares. The hunter fired an arrow at him, and he was wounded. The eagle complained about dying on account of his own feathers.

A fable derived from A., on the theme of those who suffer damage through their own kind: it has given rise to developments such as H. 262 and others, see there. It is a situation fable: Bsit.-Cact.-Bdir.

Stemma. Xv. 1: AnF. III; Yv. 2: AnF. Ib, Aphth., *Tetr.*

Both verses are Hellenistic, the second derived from the first, which it remodels. Version 2 abbreviates the middle somewhat, particularly Aphth. Note that both versions of AnF. are in fact from Par.

On the metre, cf. Vol. I, p. 400; II, pp. 55, 247, 433.

Verse 1:

πέτρας ἄνωθεν ἀετὸς ἐκαθίζετο	(mss. ὑπεράνωθεν)
ζητῶν λαγωόν. τοῦτον ἔβαλέ τις τοξεύσας	(mss. λ. θηρεῦσαι ζ., I suppress b)
] εἰσῆλθεν,	
ἡ δὲ γλυφὴ σὺν τοῖς πτεροῖς ⟨δὴ⟩ εἱστήκει.	(a suppression)
ὁ δ' ἰδὼν ἔφη· καὶ τοῦτό μοι ἑτέρα λύπη	
τὸ τοῖς ἐμοῖς ἰδίοις πτεροῖς ἐναποθνῄσκειν	(Par. ἐμοῖς)

Verse 2:

Cf. Vol. II, p. 247, perhaps σε μέμφομαι in AnF. Ib.

Cf. Vol. I, pp. 400, 556; Vol. II, pp. 15, 55, 247, 296, 366, 430, 433, 439, 440, 442, 485, 503, 505, 572, 672, 679, 717.

R. Adr.
Cf. v.D., *Ainoi*, pp. 169–171 (A. 12F1).

R. v.D.
Supplementary documentation (partially included in v.D., *Ainoi*, as A. 12T3–4, 12T6–11 and Ar. 17A4; see *Intertextualiteit*; cf. *Romance*, pp. 523–524, as well as *Suplemento*, p. 20): Ar. *Av.* 807–808 (all.); D.H. *Dem.* 7 (all.); Ph. *Aet. M.* 49 (all.); Ps.-Diogenian. *Praef.* (p. 180 Von Leutsch-Schneidewin); Aristid. *Or.* 2.55 (all.); id. *Or.* 3.424 (all.); Gal. *Plac. Hipp. et Pl.* 4.5.17 (all.); Ael. fr. 22 Hercher (all.); Ath. 11.85, 494 B (all.); Σ *in* Ar. *l.c.*; Σ *in* Aristid. *l.c.*; Σ *in* Luc. *Herm.* 53 (all.); Σ *in* A. *A.* 822 (all.); Hld. 2.33 (all.); Iul. fr. 10 Hertlein; Eus. *PE* 5.5.5 (all.); Thdt. *Affect.* 1.54 (all.); id. *HE* 3.4.2 (all.); Cassiod.-Epiph. *HE* 6.17.1 (all.); Jul. Arian. *in Jb* 38.7; Lib. *Or.* 59.20 (all.); Procop. Gaz. *Ep.* 98 (all.); Chrys. *in 1Cor. hom.* 38.2 (all.); id. *in Matth. hom.* 89.4 (all.); id. *in S. Phoc.* 4 (all.); Gr. Naz. *Carm.* 1.1.6.19 (all.); id. *Or.* 4 *c. Jul.* 1.107 (all.); Gr. Nyss. *Ep.* 19.15 (all.); *Vit. Max. Conf.* 23 (all.); Them. *in Ph.* 4.7 (all.); Simp. ibid. (all.); Phlp. *in Ph.* 4.4 (*coroll. de loco*) (all.), *Aet.* 16.4 (all.); Zach. Mit. *Opif.*, 1128B *MPG*) (all.).

Cf. *AP* 9.265 = Apollonid. 19 Gow-Page; *AP* 9.223 = Bianor 7 Gow-Page.

The lion's share of these passages are brief, more or less clear, allusions to (Aeschylus' version of) the fable, thus witnessing to its popularity in Greek (not Latin)[10] literature as well as to the multi-functionality of the genre.

Just like Bianor, Apollonides gives Aeschylus' fable an unexpected twist, having the bowman—who is said to be from Crete—be killed by his own arrow when the eagle whom he shot falls upon him. For

[10] Cassiodorus gives a translation of Epiphanius.

this "anti-fable" version one might compare the variation of H. 255 by Antipater of Sidon.

For A., cf. Jedrkiewicz, p. 351.

H. 274

(11 Ch., 393 P.; *TMI* J511.1)

Αἰθίωψ

"The Ethiopian"

AnF. IIIα, β, γ + Ib [B^2] (7); Aphth. 6 (6); Synt. 41 (5), Syr. LX (4), 67 (4), I (8), 1 (7), Them. *Or.* 32, 359bc (7); Diogenian. 1.45 (prov.), Macar. 1.62 (prov.).

A man bought an Ethiopian slave (Them. speaks of an Indian, Syr. a negro) and wanted to whiten him; but no matter how much he tried, all he achieved was to make him sick. Together with this version (line 1, certainly the original one), there is another in which the man washed and somebody told him that no matter how much he did this, he would never manage to become white; and yet another, in which Yosipos (the counterpart of Ahikar) apologized in advance in case he arrived late at a banquet, saying that he was going to try to whiten a negro; when his friends, who had previously mistreated him, told him that this was impossible, he answered that neither do the bad become good.

The theme of nature, cf. Vol. I, p. 610 ff.: it is impossible to make it change. Scheme 1: B1/B2act.-B1act./B2act.; 2: C/Bsit.-Cdir.; 3: A/Bsit.-Bind./Adir.-Bdir./Adir.

Stemma. Xv.: AnF., Aphth.; Them.; Y: Synt., Syr. LX, 67; Z: Syr. I, 1. We cannot see if 2 and 3 had verse, neither is it certain that 2 derives from 1, although it is likely. The version of AnF. is practically the same as that of Aphth. The allusions are to vers. 1.

Remnants of the metre of 1 can be seen in Vol. II, p. 434.

Cf. Vol. I, pp. 132, 559, 610, 613, 622; Vol. II, pp. 15, 104, 250, 374, 405, 415, 427, 434, 440, 458, 565.

R. Adr.

Supplementary documentation: cf. Lokman 17 (line Sy.) and 23 (line Syr.).

R. v.D.

Supplementary documentation: Stob. 3.1.122.

Cf. Zen. 1.46 (prov.); Diogenian. V 1.19 (prov.); Apostol. 1.68 (Ars. 2.14) (prov.); Macar. 5.50 (prov.); Erasm. *Mor. enc.* 3 (prov.). Cf. also Gr. Naz. *Adv. Jul.* I 62; Nilus *Ep.* 303.

H. 275

(238 Ch., 351 P.; *TMI* U127, DG 282)
Νεβρὸς καὶ ἔλαφος
"The Fawn and the Deer"

AnF. IIIα, β, γ (8); Aphth. 17 (7); Par. 238 [Bab] (9), Dod. 238 (12).

I think that there were originally a fawn (but a calf in Par., Dod.) and a deer (ἡ ἔλαφος epicene gender): there is mention of horns; AnF. keeps the animal male (but makes it ὁ ἔλαφος), Aphth. transforms it into the hind. In any event, in the ancient line the fawn asks its father why he runs away from the dogs, since he is bigger; and he answers that he does not know what happens to him, but as soon as he hears them he escapes. In the modification by Aphthonius, it is the mother deer that tells her son that she does not know why she escapes from the dogs; but when she hears them, after advising him not to escape, she runs off first.

The theme of nature: it is impossible to work against it. Cf. Vol. I, pp. 610 ff. Scheme: B1dir./B2dir. (in Aphth.: B1dir.-Cact.-Bact.).

Stemma. Xv.: AnF., Par., Dod.; Yv. 2: Aphth. It is not clear whether Aphth. depends on an intermediate version or innovates.

Verse 1 (best preserved in AnF.):

νεβρός ποτε πρὸς τὸν ἔλαφον [	(perhaps πρόσειπ' ὧδε cf. mss. εἶπε)
πάτερ, σὺ καὶ μείζων καὶ ταχύτερος κυνῶν πέφυκας [	
τί δήποτ' οὖν τοσοῦτον ⟨σὺ⟩ φοβῇ τοὺς κύνας	(the ending, from Par., Dod.)
κἀκεῖνος εἶπε γελῶν· ἀληθῆ ταῦτα φῇς, ἓν δ' οἶδα ὡς [	(mss. γ. εἶ, I suppress μέν)

Cf. Vol. I, pp. 131, 610, 613; Vol. II, pp. 15, 61, 244, 434, 440, 674, 717.

R. v.D.
Supplementary documentation: Nicol. *Prog.* 1.4.
Identical with Aphth. 17.

H. 276
(315 Ch., 267 P.; *TMI* J1908, cf. DG 619–620)
Ποιμὴν καὶ λύκος
"The Shepherd and the Wolf"

AnF. IIIα, β, γ (11); A. *A.* 717–736 (orig.).

A shepherd found a wolf cub and raised him with his dogs. When he became a wolf, if another wolf attacked the flock, and the dogs returned because they could not catch him, he shared the prey with the other wolf; and at other times he ate a sheep with the dogs. Until the shepherd hanged him.

The theme of nature: a wolf will always be a wolf. It probably derives from the theme of the lion in A. *A.* 717 ff. (S. 18), cf. also H. 225 (and a possible derivative in the *Panch.*). The theme of ambiguity is also involved, cf. H. 240, 241. Scheme: A/Bsit.-Bact. + act.-Aact.
Stemma. Xv.: AnF.
For the initial metre, cf. Vol. II, p. 434. Also] συμμετάσχῃ τῆς θήρας,] τοῖς κυσὶ ἐθοινεῖτο, I ἕως ὁ ποιμὴν [.

Cf. Vol. I, pp. 237, 328, 613; Vol. II, pp. 15, 434, 439, 440, 442, 573, 623, 717; *Panch.* IV 5, pp. 401–404 R.

R. Adr.
For a very similar fable in *Panchatantra* IV 5, cf. Adr., *Siria*, p. 26; for A., cf. *León.*

R. v.D.
Supplementary documentation: Georg. *Gnomol., Anecd. Gr.* I, p. 17 (all.).
AR: Cf. al-Asmaʿi.

Georgides' *Gnomologium* contains a variant of the epimythium preserved in AnF. III (τίκτει *pro* τρέφει).

For the Arabic version, cf. Brockelmann, p. 96.

H. 277

(174 Ch., 399 P.; *TMI* N651, DG 230)

Κύκνος

"The Swan"

AnF. IIIα, β, γ (9); Aphth. 2 (8); Pl. *Phd.* 85b (orig.?).

A rich man raised a swan for its song and a goose for its meat. When he went to catch the latter to sacrifice it, he caught the swan by mistake, as it was nighttime; the swan began to sing and escaped from death, as it was recognized thanks to its song.

Derived from the legend of the swan, certainly from the *Phd.* by Plato, just as H. 247. Here it is associated with the theme of nature: the swan survives by following it (in contrast to so many fables in which it is fatal to oppose it). Scheme: C/B1/B2sit.-Cact.-B1act. (situation fable).

Stemma. Xv.: AnF., Aphth. They are two very closely related versions, or rather, variants of transmission.

Metre:

] τρέφειν ἠβούλετο	(Aphth.)
τὸν μὲν γὰρ ᾠδῆς, τὸν δὲ τραπέζης [	(Aphth., AnF.)
ἐπεὶ δ' ἔδει τὸν χῆνα [	(AnF.)
ὁ καιρὸς οὐκ ἀφῆκε [	(Aphth., AnF.)
ὁ δὲ κύκνος ἀντὶ τοῦ χηνὸς ἀπαχθεὶς ᾄδει	(AnF.)
] τελευτὴν διαφεύγει τῷ μέλει	(Aphth., AnF.)

Cf. Vol. I, pp. 39, 41, 229, 231, 233, 613; Vol. II, pp. 15, 34, 249, 434, 440.

H. 278

(88 Ch., 246 P.; *TMI* J1323)

Γυνὴ καὶ ἀνὴρ μέθυσος

"The Woman and her Drunken Husband"

AnF. IIIα, β, γ + Ia [A] (17).

A woman who had a drunken husband devised the following plan. One night, when he arrived drunk, she put him in the men's room and in the morning she knocked at the door. The man asked who it was. She answered that it was the one who brings food to the dead, so he said to bring him drink, not food. She complained, seeing that she had not fixed anything.

A Byzantine novelette against intoxication, with a diffuse style. Anomalous structure: B1/B2sit.-B1act./B2dir.-B1dir./B2dir.-B1dir.

Stemma. Xv.: AnF.

There are some remnants of verses, perhaps Byzantine:

γυνή τις ἄνδρα μέθυσον εἶχε [
] τοιόνδε τι σοφίζεται
κεκαρωμένον γὰρ αὐτόν [
] τίς ὁ τὴν θύραν κόψας;
] οὐδὲν γὰρ οὐδέ
σοφισαμένη ἤνυσα [
] μόνον οὐκ ἐπαιδεύθης.

Cf. Vol. I, p. 637; Vol. II, pp. 13, 15, 430, 434, 439, 458, 573, 704.

R. v.D.

Supplementary documentation: Berech. *MS* 115.

See Schwarzbaum, pp. 538–541.

H. 279

(296 Ch., 363 P.; *TMI* M341.2)

Παῖς, πατὴρ καὶ λέων γεγραμμένος

"The Boy, the Father and the Painted Lion"

AnF. IIIδ, γ (17); B. 136 [= T.Assend. 1] (28); Par. 296 [Bab] (18), Dod. 296 (25).

An old man saw in dreams that his only son was devoured by a lion. To prevent this happening, he locked him in an upstairs room, in which he painted various animals, including a lion. The son was annoyed at the painting, for causing his misfortune; and he attacked the wall, wounding his finger, from which he died. So the oracle came to pass.

Theme of the fulfilled oracle, cf. H. 171 and what is said there. The present story derives from a myth of the type of that of Danae. It is a diffuse narration, but the scheme is simple: B1/B2sit.-B1act./B2dir. + act.

All the versions are a derivative of that of B. (in T.Assend.).

The remnants of verse depend on the original of B. (B.: Par., Dod., AnF.).

Cf. Vol. I, pp. 41, 486, 490, 640; Vol. II, pp. 15, 206, 208, 435, 440, 458, 470, 484.

R. v.D.

Supplementary documentation: Psel. *Orat.* 52.54–55 Littlewood (all.); *Sud.* β 420 Adler (all.); Σ *in* Ar. *Pac.* 153 (all.); *EM s.v.* πεπρωμένον (all.); Barb. 32; Vall. 32.

Psellus' allusion is very brief; it is marked by τὸ περὶ *c. acc.* It is immediately followed by an allusion to a related fable (H. 171). The lion is said to be "of stone" (τὸν λίθινον λέοντα).

The other three instances (the *Suda*, the scholium, and the *Etymologium Magnum*) quote two choliambs from Babrius each (vv. 9–10, 23–24), to exemplify the meaning of βουκόλημα, and πεπρωμένον, respectively; cf. v.D., *Babrius*.

Barbaro and Valla give Latin prose translations of AnF. Both versions have an epimythium. Terminology: *fabula.* Typical fable word: [*quidam*] (Barb. *bis*, Vall. *bis*). No variations.

The function of Psellus' allusion is to create admiration (θαυμάσοντας); that of Barbaro's and Valla's versions illustrative (*indicat* Barb.; cf. *innuit* Vall.)/moral (*admonet* Barb.).

For Barb., cf. Cocco, pp. 158–159. For Barb. and Vall., cf. Galli, pp. 253–254, 286.

H. 280

(= M. 203; 321 Ch., 368 P.; *TMI* J1476, cf. DG 368)
Ποταμὸς καὶ βύρσα
"The River and the Hide"

AnF. IIIγ + δ [W] + Par. [Ba] 321 (6); Av. 41 (18).

The river asked an ox hide that was floating on it what its name was. It said: "dry". And the river answered: . In Av. there is alter-

ation of the subject: a cloud asked a container its name, and it said it was an amphora; and the cloud told it that soon the waters would sweep it away, which did indeed happen.

A fable against τῦφος or boasting, which brings about bad consequences; cf. Vol. I, pp. 613, 620 ff. Scheme (later expanded by Av.): B1sit. + ind./B2dir-B1dir.

It derives from a fable of four verses, perhaps from B. or the lost Pseudo-B., a fable reworked by Av.: Xv.: AnF., Av.

Metre. Perhaps:

ποταμὸς δι' αὐτοῦ βύρσαν ὡς εἶδ' ἠρώτα (AnF. φερομένην)
ἡ δ' εἶπε· ξηρά [
] ἁπαλήν σε ποιήσω (Par.)

Cf. Vol. I, p. 613; Vol. II, pp. 15, 267, 435, 440, 717.

R. Adr.
For Av. 42, cf. Mañas, p. 300.

H. 281

(= M. 468; 338 Ch., 340 P.; *TMI* J32, DG 323)
Τοξότης καὶ λέων
"The Archer and the Lion"

AnF. IIIγ + β [K] + Par. 338,1 [Ba], [K]; B. 1 (16), Av. 17 (18); Par. 338,2 [Bc] (12), Dod. 338 (15), *Tetr.* I 20 (4).

On seeing the hunter, all the wild animals fled, except for the lion (the tiger in Av.), who challenged him. But the hunter shot an arrow at him and told him to welcome his messenger. The lion then ran off; when the fox told him to be brave and not escape, the lion answered that he could not oppose a being that has such a messenger.

A fable for which I have proposed an Oriental origin (cf. Vol. I, 616, 712): it is found in an Egyptian fable that is contaminated with H. 155 (the lion and the mouse), cf. Vol. I, p. 712; it is also found in the *Calila*, contaminated with a fable, not-H. 292, only known by Synt. and Syr., and in Medieval derivatives. The present version eliminates the theme of the lion cub and adds that of the fox. And

in Av. the lion is replaced by a tiger. The theme is that of man's power and wickedness, presented in a double *agon*: A/Bsit.-Aact. + dir./Bact.-Cind./Bdir.

Stemma. B.: prose: Par., Dod., *Tetr.*, Av.

The metre found in the derivatives comes from Babrius.

Cf. Vol. I, pp. 616, 712 ff.; Vol. II, also pp. 16, 206, 208, 260, 260, 435, 442, 470, 471, 484, 503, 506, 567, 572, 597, 621, 639; M. 110, M. 202; *Cal.* XII, pp. 302 ff. L.-K.; Egyptian fab., cf. Vol. I, p. 713.

R. Adr.

Cf. a derivative in the *Calila*, in Adr., *Siria*, p. 25, also one in *Thousand and One Nights*, in *Doc. Supl.*, p. 219. Cf. Moretti. For Av. 17, cf. Mañas, p. 291.

H. 282

(= M. 149; 344 Ch., 375 P.)

Φαλακρός

"The Bald Man"

AnF. IIIγ + IIIδ [MW] + Par. 344 [Bab] (7); Av. 10 (12); Mart. II 41.10 (all.?).

A bald man wearing a wig went riding. The wind blew it off and the bystanders laughed. He stopped and recognized that it was not strange for the borrowed hair to have fled from him, when his own already had.

Theme of the members of one's own family and friendship: cf. H. 23, 32, 132, 209, 262, 273. Situation fable: Bsit.-C1act.-C2act.-Bdir.

Probably all derived from the lost Babrius (perhaps through a version in dodecasyllables).

Remnants of Babrian verse:

φαλακρός [
ἄνεμος δὲ φυσήσας [⏑ ⏑] ἀφείλετο ταύτας
γέλως δὲ πλατύς [⏓ – ⏑] τοὺς παρεστῶτας
κἀκεῖνος εἶπε [– ⏑] τοῦ δρόμου παύσας
τὰς οὐκ ἐμάς με τρίχας [⏑ ⏑] τί ξένον φεύγειν (mss. φεύγειν με)

Cf. Vol. I, p. 619; Vol. II, pp. 15, 259, 430, 435, 440, 470, 484.

R. Adr.
For Av. 10, cf. Mañas, p. 289.

H. 283

(179 Ch., 328 P.; *TMI* J874, DG 298)
Κύων ἑστιώμενος
"The Dog at the Banquet"

AnF. IIIγ + δ [WS] + Ib [B] + Ia [Q] (15), AnF. IIIα (17); B. 42; Par. 179,1 [Ba] (7), 2 [Bc] (10), 3 [Bd] (6), Dod. 179 (4).

A dog invites another to the banquet given by his master: the other accepts willingly. But the cook throws him out onto the street and when the other dogs ask how he has eaten, he answers that he has drunk so much that he does not even know where he has come from.

A complex anecdote that ends in a pure joke by the failed animal in order to conceal his failure: cf. H. 15, H. 231. Scheme: B1/B2sit.-B1dir./B2dir.-C1act.-B2ind./act. + dir. + B2dir.

Stemma. Xv.: Dod./AnF./, B./Par./. B. seems to be a summary of the same model (in turn summarized by Par.); the versions of AnF. III depend on Dod., and sometimes leave the dodecasyllables complete.

Remnants of the Hellenistic verse can be found in Dod.:

] φίλος αὐτοῦ οἰκεῖον
Ὁ δὲ προσελθὼν [
] ἐν τῇ καρδίᾳ
βαβαί, πόση μοι ἄρτι χαρά [(mss. χ. ἄ.)
τραφήσομαι γὰρ [
ἵν' αὔριόν με [
ἔσειε τὴν κέρκον [
] ἐπὶ τὸ δεῖπνον
Ὁ οὖν μάγειρος αὐτὸν εὐθὺς ὡς εἶδεν (mss. τοῦτον)
οὐρὰν περιστρέφοντα ὧδε κἀκεῖσε
κατέσχεν αὐτοῦ τοῦ σκέλους παραχρῆμα (mss. κατασχών)

κἄρριψεν αὐτόν [– ⏑ –] τῶν θυρίδων (mss. ἔρριψεν)
] πῶς ἐδείπνησας, φίλε;

Cf. Vol. I, pp. 40, 556; Vol. II, pp. 15, 202, 298, 431, 435, 440.

R. Adr.
Supplementary documentation: cf. Lokman 39 (not in Sy.).

R. v.D.
Supplementary documentation: *Sud.* Adler; Rinuc. 16.

The *Suda* lexicon quotes v. 3 from B., to illustrate the syntax of ἐρωτῶ σε.

Rinucius gives a rather free Latin prose translation of AnF. (179b Ch.). Typical fable word: *quidam.* His version has an epimythium. Terminology: *fabula.* Function: illustrative (*significat*).

For Rinuc., cf. Pillolla, p. 169.

H. 284

(61 Ch., 285 P.; *TMI* J1853.1.1)
Ἄνθρωπος καταθραύσας ἄγαλμα
"The Man who Broke an Image"

AnF. IIIγ, δ + Ib [B²] (10); B. 119 (14); Branc. 12 (11), Par. 61 [Ba] (9), Dod. 61 (14); *AP* 16.187.

A poor man who had an image, begged it to bring him some gain, but in vain. Irritated, he threw it against the wall and a large amount of gold fell out of it. The man cursed the image for benefiting those that hit it rather than those that honoured it. B. adds an intervention by Hermes and the ending.

Religious criticism, as in many other fables, cf. Vol. I, pp. 284 ff. Scheme: B1/B2sit.-B1act./B2act.-B1dir.

Stemma. Xv.: Dod./AnF./, B./Par./, Branc., *AP.* Although some doubts remain, it seems clear that the three versions of Dod., B. and Branc., from where the other ones come, derive from an original with Hellenistic verse. There are frequent agreements between them. That of Branc. is in Byzantine iambs with faulty metre, but preserves ancient elements. That of *AP* is closely related, but there is the problem of the metrics.

The most certain metre is:

θεὸν ξύλινον ἄνθρωπος εἶχέ τις πάλαι	(Dod. + Branc.)
ὡς οὖν ἔπραττε ταῦτα καὶ πλείω τοῦτον	(Branc. τ. ἔ.)
] τοῦ σκέλους ἄρας	(B., cf. the others)
ἔρριψεν αὐτόν [	(Dod.)
ἔρρευσε χρυσός [	(Dod., Branc.)
] καὶ ἀγνώμων	(Dod., cf. B.)
τιμῶντα γάρ σε οὐδὲν ὠφέλησάς με	(Dod. σε γὰρ)
τύψαντα νῦν γε [– ⏑ – ⏓] ἠργάσω	(Branc.)

Cf. Vol. I, p. 629; Vol. II, pp. 15, 192, 368, 370, 401, 431, 435, 440, 458.

R. v.D.

Supplementary documentation: Georg. *Gnomol.*, *Anecd. Gr.* I, p. 67 (all.); Rinuc. 15.

Georgides includes in his *Gnomologium* the final distich of the epimythium by Babrius, with one slight variant reading (δὲ μᾶλλον *pro* δ' ἂν αὐτὸν).

Rinucius gives a Latin prose translation of AnF. (61a-d Ch.). Typical fable word: *quidam.* His version has an epimythium. Terminology: *fabula.* Function: illustrative (*significat*).

For Rinuc., cf. Pillolla, p. 167.

H. 285

(129 Ch., 315 P.; *TMI* L465, Tu 3829, DG 411)

Ἡμίονος

"The Mule"

AnF. II + IIIγ, δ + F (9), AnF. IIIα (8); B. 62 (6); Par. 129, 1 [Bab] (6), 2 [Bd] (6); Archil. 232 (prov.), Plu. *Mor.* 150AB (all.), Macar. 6.32 (prov.).

The mule boasted about his mother the mare, but when he was forced to run, he remembered his father the ass when he stopped.

A fable derived from Archilochus: the theme of false illusions and τῦφος. Perhaps it is ultimately of Oriental origin, cf. Vol. I, p. 361. It is a rather anomalous situation fable: Bsit.-Bdir.-Bact.

Archil.: Dem. Phal.: Xv.: AnF., B./Par./. On the other hand, there is an allusion by Plutarch, who speaks of a Lydian mule, which is contaminated with the theme of H. 136: the original relationship with our fable is not clear.

We can obtain quite a lot of verse from a comparison of the versions. Yet we must keep in mind that AnF. II mistakenly makes a fem. of ἡμίονος; and there is another error in AnF. II and III, which make reference to πατήρ "father": it is μήτηρ, as can be seen from Archil. and B. As a consequence, we must reconstruct ἡ ταχύδρομος and ὅλος. Thus:

ἡμίονος ἐκ κριθῆς παχυνθεῖσ' ἐσκίρτα	(AnF. III, cf. B.; ἐσκίρτα is cf. for ἀνεσκίρτησε)
βοῶν δέ [– – ⏑] ἵππος ἐστί μοι μήτηρ	(B., in AnF. πατήρ and inversion)
ἡ ταχυδρόμος κἀγὼ ὅλος ἀφωμοιώθην	(I suppress αὐτῷ or δὲ αὐτῷ AnF.)
] ἡμίονος τοῦ τρέχειν	(AnF. II)
] ἀνεμνήσθη	(AnF. II)

Cf. Vol. I, pp. 153, 361, 399, 577; Vol. II, pp. 15, 41, 193, 219, 377, 379, 430, 436, 440, 442, 470, 606, 644, 671, 675, 717; M. 297, 442; Sum. prov. in Kramer, p. 193; Assyrian fable in Lambert, p. 219 (*Pop. Sayings*, rev. IV, 15–18).

R. v.D.

Supplementary documentation (partially discussed in v.D., *Ainoi*, p. 675): Rinuc. 48; Berech. *MS* 66; cf. Simon. fr. 10 *PMG*.

Simonides provides the mules with a mock-epitheton of mules, which is comparable with the fable.

Rinucius gives a Latin prose translation of AnF. (129a Ch.). Typical fable word: *quedam*. His version has an epimythium. Terminology: *fabula*. Function: illustrative (*significat*).

Cf. Schwarzbaum, pp. 337–341. For Simon., cf. Mosino, F., "Simonide, Esopo e le mule", *QUCC* 28, 1978, pp. 93–96. For Rinuc., cf. Pillolla, p. 167.

H. 286

(142 Ch., 357 P.; *TMI* J212.1, DG 112)
Ἵππος καὶ ὄνος
"The Horse and the Ass" (I)

Cf. H. 192.

R. v.D.

Supplementary documentation: Guar. 9; Barb. 9; Vall. 9.

Latin prose translations of AnF. All of these versions have an epimythium. Terminology: *fabula* (Guar., Barb., Vall.). Typical fable word: *quidam* (Guar., Barb., Vall.), *Tunc* (Vall.). Function didactic (*documento*)/illustrative (*innuit* Vall.). No variations.

For Barb., cf. Cocco, pp. 110–111. For Guar., Barb., and Vall., cf. Galli, pp. 248–249; 265.

H. 287

(= M. 376; 69 Ch., 289 P.; *TMI* J1062.1, DG 164)
Σκώληξ καὶ ἀλώπηξ
"The Worm and the Fox"

AnF. IIIα, γ, δ (6); B. [AMb] 120 (8), Aphth. 24 (6), Av. 6 (12); Par. 69 [Ba] (7), Dod. 69 (7), *Tetr.* II 29a (4), b (4); Sol. 1.57–62 (orig.?), Them. in *RhM* 27, 1872, p. 458 (3).

The frog (worm, AnF.) told the animals that he was a doctor who understood remedies better than Paean himself. And the fox asked him why, then, did he not cure himself, as he was yellow (lame, Dod., *Tetr.*, AnF.).

The theme is probably a fabulization of Sol., and perhaps H. 170, on the fortune-teller, also has an influence. The Cynics thus attempted to add one more to their fables against doctors, cf. Vol. I, p. 625. A situation fable: Bsit.-Bdir.-Cdir.

Stemma. Xv.: Aphth., Them., Av., B./AnF., Par., Dod., *Tetr.* 1, 2,. The derivatives of B. (except for Par.) come from an intermediate version that changed the "yellow" (χλωρός) of the model into "lame" (χωλός). Aphth., Them., Av. come directly from this, see their agreeing ending, independent from B.

The verse is difficult to discover, because of the sources (we only know Them. from an Arab translation). We seem to be able to deduce some fragments of Aphth.:

μόνος δὲ πᾶσιν εἰς ὑγείαν ἀρκήσειν	(mss. π. δὲ μ.)
] φάρμακα γῆς ὑπισχνεῖτο	(mss. ὑπισχνούμενος)
] τοὺς ἄλλους ἐλευθεροῖς	

Cf. Vol. I, pp. 131, 179, 578, 625; Vol. II, pp. 15, 202, 250, 371, 372, 388, 430, 436, 439, 440, 511, 717; M. 376.

R. Adr.
For Av. 6, cf. Mañas, p. 288.

R. v.D.
Supplementary documentation: Nicol. *Prog.* 1.7; Rinuc. 80.
GE: Bon. *Ed.* 58.
Nicolaus' version is identical with Aphth. 24.
Rinucius gives a Latin prose translation of AnF. (69b Ch.). His version has an epimythium. Terminology: *fabula*. Function: illustrative (*significat*).
For Rinuc., cf. Pillolla, p. 297.

H. 288

(= M. 290; 169 Ch., 324 P.; DG 582)
Κόραξ νοσῶν
"The Sick Raven"

AnF. IIIα + F (5); B. 78 [+ T.Assend. 3] (5); Par. 169, 1 [Bab] (6), 2 [Bd] (4), Dod. 169 (7), Rom. [gv (from lost Ph.) + E = *Ph. sol.*] 23 (23).

The sick raven asked his mother to pray to the gods and she answered that no god would sympathize with him, because he had stolen from the altars of all of them.

A fable of religious criticism, cf. Vol. I, pp. 627 ff.; it perhaps originates from H. 1, in which the wicked eagle steals from the altar and is punished by the god. It is situational: Bdir.-Cdir., pure dialogue.

Stemma. Xv.: Rom., Dod./AnF./, Par. (+B.), B.

There is an original model of 4 verses, from which B. derives; he expands it slightly and introduces some alterations.

The reconstruction of the Hellenistic verse can be seen in Vol. II, p. 60.

Cf. Vol. I, pp. 627 ff., 640; Vol. II, also pp. 15, 60, 193, 219, 430, 436, 440, 470, 485, 527, 547, 550, 554, 717; M. 290.

R. v.D.

Supplementary documentation: Georg. *Gnomol., Anecd. Gr.* I, p. 67 (all.).

Georgides' *Gnomologium* contains a prose paraphrase of the epimythium by Babrius preserved in the *Cod. Athous*.

H. 289

(= M. 285; 326 Ch., 370 P.; *TMI* J1465)

Σαλπιγκτής

"The Trumpet"

AnF. IIIα, δ (8); Av. 39 (16); Dod. 326 (11).

A trumpet that had been taken prisoner asked not to be killed, because he had not killed anybody. But he was told that he would die, because he had incited others to go to war. In Av. the trumpet unsuccessfully sought not to be thrown onto the fire.

A curious pacifist fable; it may, however, fit within the group of fables against the "wicked" (those who incite others to be so are also wicked, cf. H. 296), cf. Vol. I, p. 636. It is a situation fable: Bsit. + dir.-Cdir.

Stemma. Xv.: Dod., AnF., Av. The latter fabulist alters the fable considerably.

Considerable metre is obtained:

μὴ κτείνετέ με, ὦ ἄνδρες, εἰκῇ καὶ μάτην (AnF.; ὦ is abbreviated)
] ἀπέκτεινα· πλὴν γὰρ τοῦ χαλκοῦ (AnF., cf. Dod.)
] ἄλλο κτῶμαι (AnF.)
οἱ δὲ πρὸς αὐτὸν ἔφασαν [

διὰ τοῦτο γὰρ μᾶλλον τεθνήξῃ [(AnF.)
τοῖς πᾶσι κράζεις πρὸς μάχην [(Dod.)

Cf. Vol. II, pp. 15, 80, 207, 267, 436, 440, 485, 717.

R. Adr.
For Av. 39, cf. Mañas, p. 299.

H. 290

(47 Ch., 245 P.; *TMI* W121.3)
Πολεμιστὴς καὶ κόρακες
"The Warrior and the Ravens"

AnF. F (5); Plu. *Phoc.* 9 (4).

A coward set off for war and when the ravens cawed he stopped, then he started walking. Finally he said: "caw as much as you want, you will not like me".

The theme of cowardice (in this case of a warrior), cf. H. 73, 275, 279; it is contaminated with that of the prophetic raven, which is mocked, cf. H. 227 and not-H. 303. Scheme: Bact./Cact.-Bact./Cact.-Bdir.

Stemma. Xv.: Plu., AnF. F. The version of Plu. and that of the ms. F are very close.

See some remnants of verse in Vol. II, p. 430.

Cf. Vol. I, p. 627; Vol. II, pp. 15, 80, 144, 146, 371, 389, 430, 436, 440, 441.

H. 291

(289 Ch., 362 P.; *TMI* J461.1.1; DG 514)
Οὐρὰ καὶ μέλη ὄφεως
"The Tail and the Limbs of the Snake"

AnF. F (7); B [Mb] 134 (19); Par. 289 [Bab] (10); Plu. *Agis* 2.

The snake's tail was arguing with the head, because it wanted to go in front. It began to go in front and, being blind, made the head wound itself. In the version by B. it hurt itself and asked the head to take control again.

A variant of the theme of the unnatural fight between two members of the same family, with damage for all. It derives from H. 132, see there. Scheme: A/Bsit.-Bact. (+dir. in B.).

Stemma. Xv.: AnF., Plu., B./Par./.

As stated, it is a derivative of the (Egyptian) model of H. 132, with a change of characters; see my treatment of this fable, for the placement of H. 291 in the *stemma*. B. has expanded the model considerably. The version of Plu. is practically identical to that of F (in AnF.).

Some small remnants of verse can be obtained in AnF. (confirmed by Plu.): δράκοντος ἡ οὐρά [,] κακῶς ἀπαλλάττει,] κεφαλὴν καταξαίνει.

Cf. Vol. I, pp. 558, 613; Vol. II, pp. 16, 41, 106, 192, 199, 298, 369, 389, 430, 437, 440, 470.

R. Adr.

Cf. a derivative in the Haggadah, in Adr., *Doc. Supl.*, p. 224. Cf. Manns, p. 124.

R. v.D.

Supplementary documentation: Lib. *Or.* 1.8 (all. ?).

It is unclear whether Libanius in his autobiography alludes to the fable, speaking about the danger of following blind guides without, however, mentioning the snake. As for the Aegyptian original, cf. Maspero, G., "Fragment d'une version égyptienne de la fable de membres et l'estomac", *Études Égyptiennes* 1, 1879, pp. 260–267.

H. 292

(211 Ch., 259 P.; *TMI* J881.2)

Λέων, Προμηθεὺς καὶ ἐλέφας

"The Lion, Prometheus and the Elephant"

AnF. F (18); Ach. Tat. 2.21 (23).

The lion reproached Prometheus for making him so powerful and yet afraid of the cock. But he saw how the elephant was afraid of the mosquito, and so was consoled.

A fable based on traditional themes: that of the creation of man and the animals by Prometheus (cf. H. 228, 229, etc.); that of the animals that complain about their creator (cf. H. 119, 172, etc.); that of the lion's fear of the cock (cf. H. 84, not-H. 63); and that of comfort

consisting in the fact that there is somebody even more unfortunate (cf. H. 143). It is the Cynic theme of resignation, developed on other occasions with different motifs. Scheme: A/Csit.-Adir./Cdir.-Aact. + dir./Bdir.-Adir. It is a very long and not very traditional scheme. The fable is possible imitated in the *Calila*.

Stemma. Xv.: AnF. F, Ach. Tat. On the derivation of both versions starting from the model (not the second from the first), cf. Vol. II, p. 441.

Some remnants of verse:

Λέων κατεμέμφετο Προμηθέα [
] μέγαν αὐτὸν ἔπλασεν
] μόνον μαλακίζεται
ἔκλαιεν οὖν ἑαυτόν [
] ἀποθανεῖν ἤθελεν
οὕτω δὲ γνώμης [
με δεῖ τοσοῦτον ὄντα καὶ εὐτυχέστερον (mss. ἐλ. εὐ.)
ἐλέφαντος [

Cf. Vol. I, pp. 39, 234, 256, 436, 610, 622, 633; Vol. II, pp. 15, 80, 372, 382, 430, 437, 441, 442, 573, 622; *Panch.* I 20, pp. 153 ff. R.

R. Adr.

On the Ach. Tat. 2.21 reference, cf. Delhay. Cf. a derivative in the Haggadah, Manns, p. 127.

R. v.D.

Supplementary documentation (listed in v.D., *Romance*, p. 525, n. 35): cf. Lucr. 4.710–717 (nat. hist.); Plin. *HN* 8.19 (nat. hist.); ib. 10.21 (nat. hist.); Plu. *Mor.* 537C (nat. hist.); id. *Mor.* 981E (nat. hist.); S.E. *P.* 1.58 (nat. hist.); Ael. *NA* 3.31 (nat. hist.); ib. 6.22 (nat. hist.); 8.28 (nat. hist.); ib. 14.9 (nat. hist.); Ar. Byz. *Epit.* 2.155 (nat. hist.).

All references to the alleged mortal fear of lions for cocks.

Cf. Hambroer, J., "Der Hahn als Löwenschreck im Mittelalter", *ZRGG* 18, 1966, pp. 237–254.

H. 293

(= M. 36; 253 Ch., 262 P.; *TMI* J956, DG 47)

Ξύλα καὶ ἐλαία

"The Trees and the Olive Tree"

AnF. F (12); LXX *Id.* 9.8–15 (14), I. *AI* 5.236–238 (7.2).

The trees asked in succesion the olive tree, the fig tree and the thorn to be their king. The first two trees refused, the thorn said that if they anointed him as king, they would have to obey him and, if not, fire would come out of him that would consume the cedars of Lebanon.

It is a passage from the *Book of Judges* (not exactly a fable, in connection with the Oriental theme of debates between trees, cf. Vol. I, p. 303) that crossed over into ms. F and of which there is also an echo in Josephus. Scheme: Bsit.-Bdir./B1dir.-Bdir./B2dir.-Bdir./B3dir.

Stemma. LXX: AnF. F, I.

Without verse, of course.

Cf. Vol. I, pp. 38, 303, 351, 436, 437, 438; Vol. II, pp. 15, 430, 437, 439, 572, 573, 675.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi* as Aug. G63 and Isid. G75; cf. *Historiography* 1993 p. 32, 1994 pp. 128–129): Gr. Naz. *Carm.* 2.1.12.723 (all.); Aug. *c. mend. ad Consent.* 28 (all.); Isid. *Etym.* 1.40 (all.).

The passage from Gregory is a very brief allusion (ῥάμνον ἄρχειν τῶν ξύλων); no variation is obvious.

A variation does occur in Saint Augustine, who adds one tree: olive—fig—vine—bramble. Augustine clearly refers to the *Book of Judges* (*In libro Iudicum*).

Isidore copies Augustine *verbatim*.

Cf. Wünsche, pp. 10–13; Rothstein, J.W., "Jotham's Fabel (Jud. 9, 7–15) rhythmisch-kritisch behandelt", *Zeitschrift für Assyriologie und verwandte Gebiete* 26, 1912, pp. 22–29; Van Imschoot, P.: "Le Règne d'Abimélek (Jud. 9)", *Collationes Gandavenses* 22, 1935, pp. 3–13; Maly, E.H., "The Jotham Fable-Antimonarchial?", *Catholic Biblical Quarterly* 22, 1960, pp. 299–305; Simon, U., "The Parable of Jotham (Judges IX, 8–15): The Parable, Its Application and Their Narrative Framework", *Tarbiz* 34, 1964, pp. 1–34.

H. 294

(= M. 96; 227 Ch., 346 P.; *TMI* L451.3, Aa Th 201, DG 625)
Λύκος καὶ κύων
"The Wolf and the Dog"

AnF. F (5); Ph. III 7 (27), B. 100 (10); Av. 37 (20); *Tetr.* I 3 (4), Rom. [gvAd.Wiss., from Ph.] 65 (46); Archil. 238 (fr.); Ar. *V.* 894 ff. (doubtful).

A wolf that saw an enormous dog tied with a collar, asked him who had put it on him. The dog answered that it had been the hunter. And the wolf replied that he preferred hunger to the collar.

It is a derivative of Archil. (the theme of the scar is preserved in Ph., B.). It develops the theme of freedom, inherited by the Cynics, who illustrated it with fables parallel to this one (H. 94, also from Archil., and from there H. 209, not-H. 152) and others. H. 194 derives from it.

It is a debate fable: A/Bsit.-Adir./Bdir.-Adir.

Stemma. Archil.: Dem. Phal.: Xv. 1: B., Ph./Rom./, Av.; Yv. 2: *Tetr.*/F/.

Both Ph. and B. expand the fable; Av. (who introduces a lion) comes from the ancient model or from Ph., not from B. The secondary line abbreviates and in some form reaches *Tetr.*, which is prosified by F.

The original metre cannot be reconstructed, since the derivatives are Latin plus B.; likewise the secondary metre, because it has reached us after being re-done in *Tetr.* (if the author does not abbreviate a single ancient model directly, that is).

Cf. Vol. I, pp. 85, 399, 439, 514, 558; Vol. II, pp. 15, 42, 80, 126, 133, 140, 187, 189, 349, 353, 430, 437, 439, 440, 442, 495, 500, 717, 719.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi* as Archil. 4T2, see 4F3; cf. *Léxicos*, pp. 469–470): Erot. *Lex.* σ 25; Cyrill. *Spec. sap.* 4.3 (pp. 107–108 Grässe).

Cf. Georg. *Gnomol.*, *Anecd. Gr.* I, p. 90 (all.) (?).

DU: *PC* 4.3. GE: UP 4.3.

Erotianus quotes a fragment from Archilochus (237 West = 238 Adr.) to exemplify the meaning of σκῦτα.

In Cyrillus' version the fable is inverted. The wolf nearly convinces the dog to come over to him, but the sheep point out to the latter the unremitting dangers attached to the former's seemingly attractive life in freedom. It almost entirely consists of (rather lengthy) direct speech of all the characters, which contains both pagan (Empedocles) and Christian (Samson, David, Salomon) elements; interestingly enough, the former are adduced by the wolf, the latter by the sheep. Terminology: *proverbium*. The fable has a promythium; *contra luxuriam*.

Georgides includes in his *Gnomologium* the epimythium of a fable which may have been similar to AnF.

Cf. Havet, L., "La fable du Loup et du Chien", *REA* 23, 1921, pp. 95–102; Dachy, F. – Debrux, Th. – Pietquin, P. – VanHavre, D., *Itinéraire d'une fable. Le loup et le chien. Lupus et Canis. Λύκος καὶ Κύων, s.l., s.a.* [1991]; La Penna, A., "Un'altra favola esopica di origine babilonese", *Maia* 43, 1991, pp. 163–165; Viani, A., "*Quam dulcis sit libertas, breviter proloquar* (Phaedr. III 7,1): La favola del lupo e del cane", in: *FLMU* 7, 1998, pp. 7–15; Batany, J., "Une liberté ambiguë: Le Loup et le Chien", *Reinardus* 12, 1999, pp. 3–17. For Cyrill., cf. Schippers 152.

H. 295

(277 Ch., 264 P.)
Ὄνος καὶ κύων
"The Ass and the Dog"

AnF. F (11).

The ass and the dog went for a walk together. When they found a letter, the ass began to read it: it was about livestock, forage, barley and bran. The dogs told him to read on, to see if it would mention meat. But as it did not mention it at all, the dog told the ass to throw it on the ground.

A derivative fable, based on the theme that nobody accepts what is not proper to their nature; it has probably imitated the theme of the wolf reader (cf. Vol. II, pp. 570, 543, etc.). The scheme is

derivative and anomalous (just as the role of the ass is anomalous): B1/B2sit.-B1act. + dir./Bcc. + dir.- B1act./B2dir.

New fable: AnF., F.

Except for some elements of ancient formula (] ἐν ταὐτῷ ὡδοιπόρουν), the verse is Byzantine.

Cf. Vol. I, p. 85; Vol. II, pp. 15, 80, 430, 437, 439, 573.

H. 296

(337 Ch., 270 P.; *TMI* J1966)
Τοῖχος καὶ πάλος
"The Wolf and the Stake"

AnF. F (3).

The wall, who suffered attacks from the stake, asked why it hurt it when it had not caused it damage. And the stake answered that it was not the culprit, but the one who hit it.

The theme of the true culprit, as in H. 178, 289. It is a small debate: A/Bsit.-Bdir./Adir.

Stemma. Xv.: AnF. F.

Remnants of three Hellenistic verses:

τί με σπαράττεις οὐδὲν ἠδικηκότα;
] φησίν, αἴτιος τούτου
] με σφοδρῶς τύπτων (mss. σ. μ.)

Cf. Vol. II, pp. 15, 24, 80, 430, 437, 440.

H. 297

(347 Ch., 271 P.)
Χειμὼν καὶ ἔαρ
"The Winter and the Summer"

AnF. F (16); Enn. *Sat. inc.* II, p. 207 V.

A debate between the winter and the summer, with the latter winning.

It derives from the Oriental genre of debates, cf. Vol. I, pp. 303 ff., although the Sumerian version of the winter and the summer, which we know, is quite far removed from the formulation of the fable here; there is an echo in Ennius. It is quite an anomalous ἔκφρασις; its scheme is A/Bsit.-Aind. + dir./Bdir.

Xv.: Enn., AnF. F.

There are some traces of verse: χειμὼν ἔσκωψε [,] φροντίδ' οὐκέτι. | ἐγὼ δέ, ἔφη, ἄρχοντι [, γῆν ἐπιτάττω βλέπειν [, ἀπαλλαγεῖεν ἄνθρωποι | ἀσμένως [, ὀνομάτων κάλλιστον.

Cf. Vol. I, pp. 38, 230, 303 ff., 363, 535; Vol. II, pp. 15, 80, 430, 438, 440, 441, 669; Sumerian fable in Kramer, pp. 195 ff.; M. 188b.

H. 298

(387 P.; cf. *TMI* U113, DG 233)
Ἄνθρωπος καὶ τέττιξ
"The Man and the Cicada"

AnF. M (7); *Vit. Aesop.* 99 (11); Synt. 62 (6), Syr. L (5), 50 (5).

A man caught a cicada (a grasshopper, *Vit. Aesop.*) and was about to kill it; but the cicada begged him for mercy, speaking of its innocence and the good it did by entertaining walkers. The man let it go.

Inversion of the traditional theme of the disregarded supplication of the weak in H. 4 and other fables. There is also the inversion of the disdain for the cicada in H. 114. In a rather uncharacteristic manner, the man gives in to the arguments of the good animal.

Xv.: *Vit. Aesop.*, AnF. F., Synt., Syr. The model is Hellenistic, traces of which are found in both AnF. F and *Vit. Aesop.* And also, in a reduced version, in the Syriac fables.

See remnants of metre, obtained starting from *Vit. Aesop.* and AnF. F, in Vol. II, p. 80.

Cf. Vol. I, pp. 633, 654, 657; Vol. II, pp. 15, 75, 80, 405, 416, 417, 430, 438, 440, 441, 442, 606, 671; M. 352.

R. v.D.
For the *Vit. Aesop.*, cf. v.D., *Life*, pp. 140–141.

H. 299

(= M. 478; 388 P.)

Γυνὴ καὶ γεωργός

"The Woman and the Farmer"

AnF. IIIγ, δ (15); *Vit. Aesop.* 129 (13), Ph. *App.* 15 (31); Rom. [gv] 59 (39); Petron. 111–112.

A woman who had lost her husband wept at the foot of his tomb and a ploughman came to ask her what had happened. She told him and the ploughman answered that he had suffered in the same way and proposed that they go to bed together. This they did, and in the meantime somebody stole his oxen. He wept and recognized that he had a reason for it.

This is the version of AnF. and *Vit. Aesop.*: in Ph., the ploughman becomes the soldier guarding the crucified man, who is robbed, and the woman resolves the problem by putting her husband's corpse on the gallows; the versions of Petron. and Rom. are closely related to each other and to this.

The well-known story of the widow of Ephesus belongs to the mysogynous stratum of Cynic narratives, the source of later erotic romances; cf. Vol. I, pp. 623 ff., 680 ff. The version of AnF. and *Vit. Aesop.* has a moralizing ending, which is certainly secondary, and seems older, moreover. Its scheme is narrative, not that of a fable: B1/B2sit.-B1dir./B2dir.-B1dir/B2dir.-B1/B2sit.-Cact.-B1act./B2dir.-B1dir. In the other line, the narration is transformed into a long story with minimum dir. speech, or else entirely without it.

Stemma. Xv. 1: *Vit. Aesop.*, F; Y: Ph., Rom., Petron. In the primary branch, we find complementary verse in the two versions preserved; we do not know if the secondary would have it; in any event, Rom. does not derive from Ph., but has elements common with Petron. For the verse of line 2, see Vol. II, p. 126.

Cf. Vol. I, pp. 38, 279, 565, 624, 630, 640, 654, 682; Vol. II, also pp. 15, 126, 133, 139, 430, 438, 440, 441, 441, 527, 528.

R. Adr.
For Ph. *App.* 15, cf. Mañas, p. 149.

R. v.D.

Cf. Grisebach, E., *Die Wanderung der Novelle von der Treulosen Wittwe durch die Weltlitteratur*, Berlin: Lehmann 1889 (2nd ed.); Herrmann, L., "La matrone d'Éphèse dans Pétrone et dans Phèdre", *BAGB* 15, 1927, pp. 20–57; Colin, J., "Il soldato della matrona d'Efeso e l'aceto dei crocefissi: Petronio 111", *RFIC* 31, 1953, pp. 97–128; Ure, P., "The Widow of Ephesus: Some Reflections on an International Comic Theme", *Durham University Journal* 18, 1956, pp. 1–9; Rastier, Fr., "La morale de l'histoire. Notes sur *la Matrone d' Éphèse* (*Satiricon*, CXI–CXII)", *Latomus* 30, 1971, pp. 1025–1056; Colton, R.E., "The Story of the Widow of Ephesus in Petronius and La Fontaine", *CJ* 71, 1975, pp. 35–52; Müller, C.W., "Die Witwe von Ephesus—Petrons Novelle und die "Milesiaka" des Aristeides", *A&A* 26, 1980, pp. 103–121; Westendorp Boerma, R.E.H., "Het Weeuwtje van Ephesus (Petron. Satyr. c. 110,6–113,3)", *Hermeneus* 54, 1982, pp. 94–109; La Penna, A., "Tre note alla novella della matrona di Efeso in Petronio", *Maia* 37, 1985, pp. 45–47; Bömer, F., "Die Witwe von Ephesus. Petron. 111,1 ff. und die 877. in Tausendundeiner Nacht", *Gymnasium* 93, 1986, pp. 138–140; Cicu, L., "La matrona di Efeso di Petronio", *SIFC* 79 (*s.* III^{a}.4), 1986, pp. 249–271; Huber, G., *Das Motiv der "Witwe von Ephesus" in lateinischen Texten der Antike und des Mittelalters*, Tübingen: Narr 1990. Rank, O., "Die Matrone von Ephesus. Ein Deutungsversuch der Fabel der treulosen Witwe", *Internationale Zeitschrift für ärzliche Psychologie* 1, 1913, pp. 50 ff.; Beelen, H. - Vriesema, P., "Het weeuwtje van Ephese. De doorwerking van een milesische vertellinbg in de middel-eeuwen", *Meta* 16–2, 1981, pp. 187–258; Leeman, A.D., "Het Weeuwtje van Ephesus", *Hermenesus* 37, 1965–66, p. 111; Massaro, M., "La redazione fedriana della Matrona di Efeso", *Semiotica nella novela latina* 1981, pp. 217–237; Fedeli, P., "La Matrona di Efeso. Strutture narrative e tecnica dell' inversione", *ibid.* p. 411 ss.; Sega, G., "La Matrona di Efeso. Due milesie", *ibid.*, p. 37–81; Pepe, L., "I predicati di base nella Matrona di Efeso", *ibid.*, p. 9 ss. For the *Vit. Aesop.*, cf. v.D., *Life*, pp. 141–143.

H. 300

(420 P.)

Ἀνὴρ μοιχὸς καὶ γυνή

"The Adulterer and the Woman"

AnF. M (21); *Cod. Ath.* 1201 in P., *Two Fables*, pp. 4 ff.

Every night a man went to spend the night with his lover and, as a sign so that she would open the door for him, he barked like a dog. Another man discovered the trick and one night he barked, entered and went to bed with the woman. Then the first lover arrived and began to bark. But the one inside began to bark louder. And the other went away.

A Byzantine erotic novel with a scheme that is not at all fabulistic: C/Bsit.-Aact./Bact.-Aact./Bact.-Aact.-Bact. The Oriental origin that is attributed to it by Rohde is very doubtful, cf. Vol. II, pp. 438, 704; it is possibly European (it agrees with romance 221 by Franco Sacchetti). New fable: AnF. M.

No verse.

Cf. Vol. I, pp. 38, 625; Vol. II, also pp. 13, 15, 438, 439, 442, 573, 704.

R. v.D.

Cf. Rohde, E., "Eine griechische Novelle", *RhM n.s.* 31, 1876, pp. 628–630; Hausrath, A., "Ein spätgriechischer Schwank und ein byzantinisches Volksbuch", *RhM n.s.* 87, 1938, pp. 85–94; P., *Some Traces*, pp. 152–154.

H. 301

(419 P.; *TMI* K335.0.4.1)

Κλέπτης καὶ πανδοχεύς

"The Thief and the Host"

AnF. M (27), *Cod. Ath.* 1201 (in P., *Two Fables*, pp. 4 ff.)

A thief devised the following trick in order to steal. He sat down with his host, who had put on a new suit for a party, and began to open his mouth and howl like a wolf. When the host asked why, he answered that when this had happened three times, he had turned into a wolf. The third time, the host was frightened and ran off, abandoning his suit.

A Byzantine novelette (perhaps of European origin) in various episodes: A/Bsit.-Aact./Bdir.-Adir. + act./Bact.-Adir. + act./Bact.

New fable: AnF. M.
No verse.

Cf. Vol. I, p. 38; II, pp. 13, 15, 430, 438, 439, 442, 573, 704.

R. v.D.
Cf. P., *Some Traces*, pp. 151–152.

H. 302

(= M. 312; 246 Ch., 384 P.; *TMI* J681.1, Aa Th 278, DG 167)
Μῦς καὶ βάτραχος
"The Mouse and the Frog"

AnF. FM (15); *Vit. Aesop.* 133 (13), Ps.-Dos. 12 (8); Par. 246, 1 [Bab] (12), 2 [V 1745] (14), Dod. 246 (20), Rom. [gvWiss. + Ad. = *Ph. sol.*] 4 (16).

The mouse invited the frog to his home and gave him all manner of dishes; and in turn the frog invited the mouse to his house. And when the mouse said that he did not know how to swim, he tied him to his foot and jumped into the pond. But the kite arrived (an eagle in Dod., a crow in *Vit. Aesop.*): the frog submerged and the mouse drowned, but not without saying beforehand that he would be avenged. Indeed, when the kite snatched him, it also took the frog, tied with him, so the frog suffered the punishment.

A fable derived from the *Batrachomyomachia* (if the latter is not a parallel poem, from the Hellenistic Age: cf. Wölke, *Untersuchungen zur Batrachomiomachia*, Meisenheim, 1978), but which adopts a totally serious and even tragic tone: as in H. 1, the animal that betrays the friendship suffers punishment. It is a long fable, in the narrative style, which the different versions have abbreviated to greater or lesser degrees. Here is the abbreviation of AnF.: B1/B2sit.-B1dir. + act./B2dir.-Cact. In *Vit. Aesop.* the dialogue of the two animals is preserved better; Par. and Ps.-Dos. speak of the mouse being swollen when drowning; the (secondary) version of Ps.-Dos. and Rom. (from Ph.) abbreviate the beginning, eliminating the theme of the two banquets; AnF. abbreviates the middle.

Stemma. Xv. 1: *Vit. Aesop.*, AnF., Par. 1, 2, Dod.; Yv. 1: Ps.-Dos., Rom.

The second line has the same verse: therefore, complementary verse can be found everywhere. Before Par. 1, 2 and Dod. there is a semiprosification with common elements. We can reconstruct:

] τῶν ἀγαθῶν ἐμπλήσθητι	(AnF., inversion)
] δειπνήσων	(*Vit. Aesop.*)
ἵνα σε καλῶς λάβω. ἀπήγαγεν δ' αὐτόν	(ib.)
] κολύμβησον	(ib.)
ὁ δὲ μῦς· κολυμβῆσαι μὲν οὐκ ἐπίσταμαι	(ib.)
] ἥλατο εἰς τὴν λίμνην	(AnF.)
] βρεκεκὲξ ἀνακράζων	(Par. 1)
ὁ δὲ πνιγόμενος ἔλεγε [	(AnF.)
] ὑπὸ σοῦ ἀποθνήσκω	(Dod.)
] ἐκδικήσομαι δ' ὑπὸ ζῶντος	(AnF.)
] φυσηθεὶς ἐτεθνήκει	(Par. 1, cf. Ps.-Dos.)
] καταπτὰς τοῖς ὄνυξιν ἁρπάζω	(Par. 1 + AnF.)
καὶ τῷ λίνῳ ὁ βάτραχος ἠκολούθησε	(Ps.-Dos.)
ἐφέλκετ' οὖν σὺν αὐτῷ [	(AnF.)
παθὼν ὁμοῖα οἷς ἐδεδράκει αὐτός [	(Dod., cf. Par. 2)

Cf. Vol. I, pp. 174, 400, 655; Vol. II, pp. 15, 32, 56, 81, 229, 430, 438, 440, 441, 442, 526, 529, 541, 546, 548, 554, 623; *Panch.* IV 2, pp. 388 ff. R.

R. Adr.

Cf. a derivative in *Panchatantra* IV 5, in Adr., *Siria*, p. 26. For other derivatives in India, cf. *Más temas.* Another one in Dante, *Divina Commedia*, ed. E. Fabietti, Milano 1926, "Inferno" 23.2–3.

R. v.D.

Supplementary documentation: Etien. *TMP* 4.10.

Etienne de Bourbon adduces the fable preaching *de accidia.* For the fable in Dante, cf. McKenzie, K., "Dantes references to Aesop", *Annual RaReport of the Dante Society*, Boston 1990, 12. Cf. also Wathelet, P., "La *Batrachomyomachia* et le *Roman de Renart*", en Goosens-Sodmann 1981, pp. 484–95. For another medieval derivative, cf. Georg Rollenhaguen *Froschmeuseler*, ed. Goedeke.

For the *Vit. Aesop.*, cf. Merkle, S., "Die Fabel von Frosch und Maus. Zur Funktion der λόγοι im Delphi-Teil des Äsop-Romans", in: Holzberg, pp. 110–127; v.D., *Life*, pp. 144–146; *Romance*, pp. 530 ff.

H. 303

(381 P.; *TMI* J411.1)
Γεωργὸς καὶ ὀνάρια
"The Farmer and the Asses"

AnF. FM (11); *Vit. Aesop.* 140 (8).

A farmer that had never seen the city wanted to visit it when he was old. His relatives put him in a cart and told him just to let the asses follow the road. But in a storm they arrived close to a ravine and the farmer cursed Zeus, asking what he had done to him to perish this way on account of some asses, the lowest of animals.

Theme of those who trust the ἄνους or foolish; the ass as a contemptible animal is a common theme. Perhaps there is also a complaint against the providence of the gods. A situation fable: Bsit.-Cact. + dir.-Bdir.

Stemma. Xv.: *Vit. Aesop.*, AnF. FM.

See remnants of verse in Vol. II, p. 81.

Cf. Vol. I, pp. 554, 555, 655; Vol. II, pp. 15, 81, 430, 438, 440.

R. v.D.
For the *Vit. Aesop.*, cf. v.D., *Life*, pp. 147–148.

H. 304

(379 P.; *TMI* T411)
Πατὴρ καὶ θυγάτηρ
"The Father and the Daughter"

AnF. FM (7); *Vit. Aesop.* 141 (5).

A man, sexually attracted to his daughter, sent his wife to the field and raped the daughter. She complained, saying that she would have preferred to be taken by a hundred men.

An erotic anecdote, with condemnation of incest (cf. Vol. I, p. 625), as it is characteristic of the Cynics to condemn all that is unnatural. It is a situation fable: Csit.-Cact.-Bdir.

Stemma. Xv.: *Vit. Aesop.*, AnF. FM.

Small remnants of verse, cf. Vol. II, p. 81. Also (in FM): ἀνὴρ ἐρασθείς [(I suppress τις), καὶ εἰς ἔρωτα τρωθείς [,] ἀνδράσι παρασχεῖν ἤ σοι (I suppress με).

Cf. Vol. I, pp. 38, 304, 655; Vol. II, also pp. 15, 81, 430, 439, 440.

R. v.D.
For the *Vit. Aesop.*, cf. v.D., *Life*, pp. 148–149.

H. 305

(386 P.; *TMI* K1363.1)
Θυγάτηρ μωρὰ καὶ μήτηρ
"The Foolish Daughter and her Mother"

AnF. PFM (20); *Vit. Aesop.* 131 (13).

A woman had a foolish daughter and prayed to the gods for them to give her a brain. One day the daughter saw a man having carnal relations with a she-ass and she asked him what he was doing. He answered: I am giving her a brain. The daughter asked him to give her one too, because her mother would be grateful to him. The man deflowered her and she went off happily to her mother, saying that the gods had heard her prayers. When her mother asked, she told her what the man had done. The mother said that she had lost the little brain she had had.

An obscene novelette characteristic of the Cynics, written in the narrative, non-fabulistic style, with abundant dialogue.

Stemma. Xv.: *Vit. Aesop.*, AnF. PMF.

See two complete choliambs in Vol. II, p. 82; also there, some more verse from *Vit. Aesop.* Also, in AnF. we can find] τί ποιεῖς, ἄνθρωπε; and maybe] εὐχαριστήσει,] κἀγὼ ἡδέως εἶχον,] πρῶτον εἶχες νοῦν.

Cf. Vol. I, pp. 38, 577, 582, 622, 630, 655; Vol. II, pp. 15, 82, 430, 439, 440.

R. v.D.
For the *Vit. Aesop.*, cf. v.D., *Life*, pp. 143–144.

H. 306

(421 P.)

Ναύτης καὶ υἱός

"The Sailor and his Son"

AnF. M (29), *Cod. Ath.* 1201 in P., *Two Fables*, pp. 4 ff.

A long story of the father and the student, who demonstrates to his father that two eggs are three; as punishment he receives the third (non-existent) one. It is the version of the *Cod. Ath.*; that of M. in H. has been erroneously supplemented with this.

A Byzantine romance in the narrative style.
New fable: AnF. M.
No verse.

Cf. Vol. II, pp. 15, 430, 439, 573, 704.

R. v.D.
Cf. P., *Some Traces*, pp. 154–155.

H. 307

Σκύλαξ καὶ βάτραχοι

"The Puppy and the Frogs"

AnF. Marc. (16).

The puppy accompanying a walker was tired, and fell asleep by a pond, but the frogs' croaking woke him. He thought that he could quieten them by going closer and barking, but achieved nothing by doing this. He concluded that he was a fool to try to educate people who were talkative and bothersome.

Byzantine derivation of various fables of the frogs, such as H. 143 and others. It is a fable midway between situational and agonal: Asit.-Aact./Bact.-Aact. + dir.
New fable: AnF. Marc.
No verse.

Cf. Vol. II, pp. 15, 439, 573, 704.

APPENDIX II

FABLES NOT TRANSMITTED BY THE ANONYMOUS COLLECTIONS (NOT-H. FABLES)

not-H. 1

(1 Ch., 274 P.)
Ἀγαθὰ καὶ κακά
"The Good and the Evil"

Par. 1 (9).

Pursued by the evil, the good took refuge in the sky. They asked Zeus how to return with men. Zeus told them to do so separately. That is why evils come all together and good more slowly, as though coming down from the sky.

A/Bsit.-Bind./Cind.-A/Bact. The pessimistic theme of the shortage of good and the frequency of evil on the earth, undoubtedly derived from the theme of Pandora in Hes. *Op.* 69 ff. (not-H. 244), and even from *Il.* 24.527 ff. It fits within the group of Cynic and Stoic fables on the theme of evil (cf. Vol. I, pp. 635 ff.).

Stemma. Xv.: Par. (probably from B., cf. below). The metrical fragments that seem most reliable have Babrian characteristics:] ἀσθενῆ ὄντα· | εἰς οὐρανὸν δ' ἀνῆλθεν [;] μετ' ἀνθρώπων | [⏑ –] ὁ δ' εἶπε· μὴ μετ' ἀλλήλων πάντα;] συνεθῆ τοῖς ἀνθρώποις.

Cf. Vol. II, pp. 484, 486.

not-H. 2

Ἀετοὶ δύο
"The Two Eagles"

A. *A.* 109–125.

In Aulis, when the expedition against Troy could not leave, as the goddess Artemis had not sent favourable winds, Calchas saw two eagles devour a pregnant hare: he prophesied the taking of Troy, but also many misfortunes.

See Vol. I, pp. 192 ff., as well as Adr., *Nueva reconstrucción*, p. 20.; "Nouvaux fragments et interprétations d'Archiloque", *RPh n.s.* 30 (82), 1956, pp. 30 ff.; *Águila.* It is a premonition that, like others,

has the approximate structure of a fable, with the theme of the punishment of the impious. We must suppose an ending with the punishment of the evil eagle (or eagles), as in H. 1: this ending has been eliminated, symbolically transferred to the Greeks conquering Troy. Ultimately, the theme dates back to the same Accadian motifs cited by Archilochus in his version of "The Eagle and the Fox", H. 1.

It is a fundamentally dactylic chorale, with iambic elements: a lyric version of the hexametric story that is habitual in these omens and interpretations.

R. v.D.

Cf. Whallon, W., "Why is Artemis Angry?", *AJPh* 82, 1961, 78–88; Sommerstein, A.H., "Aeschylus, *Agamemnon* 126–130", *CR* 21, 1971, 1–3; Woolley, A., *CR* 24, 1974, 1–2; Ewans, M., "Agamemnon at Aulis: A Study in the Oresteia", *Ramus* 4, 1975, 17–32; Lawrence, S.E., "Artemis in the *Agamemnon*", *AJPh* 97, 1976, 97–110; Arnott, W.G., "The Eagle Portent in the Agamemnon: An Ornithological Footnote", *CQ* 29, 1979, pp. 7–8; Neitzel, H., "Artemis und Agamemnon in der Parodos des aischyleischen 'Agamemnon'", *Hermes* 107, 1979, 10–32; West, M.L., "The Parodos of the Agamemnon", *CQ* 29, 1979, 1–6; Janko, R., "Aeschylus' *Oresteia* and Archilochus", *CQ* 30, 1980, 291–293; Sommerstein, A.H., "Artemis in *Agamemnon*: A Postscript", *AJPh* 101, 1980, 165–169; Bergson, L., "Nochmals Artemis und Agamemnon", *Hermes* 110, 1982, 137–145; Belfiore, E., "The Eagles' Feast and the Trojan Horse: Corrupted Fertility in the *Agamemnon*", *Maia* 35, 1983, 3–12.

not-H. 3

'Αετὸς καὶ ἀλεκτρύονες

"The Eagle and the Hens"

Syr. 62 (11).

A hunter who had caught an eagle took him home. In a dialogue with the hens, the eagle admitted that it was greed that, in spite of his excellent sight, had made him fall into the trap.

C1/Bact.-C2ind./Bdir.-dir./Bdir. In fact, it is a mixture between a situation fable (the eagle caught in the trap complains) and one of

debate (between the eagle and the hens). The theme is a combination of that of greed that brings ruin (cf. data in H. 82) and that of the good sight of the eagle (cf. M. 31). It is either a Cynic fable or a Christian one from the Cynic tradition.

It is impossible to say whether there is a metrical model or whether it is a recent creation of Syr.

Cf. Vol. II, pp. 405, 419, 421.

not-H. 4

(422 P.)

Ἀετὸς καὶ ἄνθρωπος

"The Eagle and the Man"

Arist. *HA* 619a 17 ff. (6).

When aging, the upper part of eagles' beak curves more and more downwards, until they cannot eat and die of hunger. It is said that this is due to the fact that the eagle was once a man who offended a guest.

An aetiological fable whose scheme is B/Cact.-Bact. (punishment). The theme is that of evil punished, as in the case of the two previous fables. The fable is isolated, as far as we know.

It is impossible to fix the *stemma.* There are no metrical remnants in Aristotle.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi* as Demetr. 43A1; cf. *Suplemento*, p. 20): Demetr. *Eloc.* 157.

Cf. Zen. 2.38 (nat. hist.); Apostol. 1.46 (Ars. 1.66) (nat. hist.).

Demetrius quotes Aristotle, as an example of a well-known fable.

The three paroemiographers report about the starvation of eagles in old age, but do not explain this by the aetiological fable.

Terminology: μῦθος (Demetr.); cf. λέγεται (Zen., Apostol. (Ars.)).

not-H. 5

(6 Ch., 275 P.; *TMI* B366, DG 409)

Ἀετὸς τὰ πτερὰ τιλθείς

"The Eagle whose Wings were Plucked"

Par. 6 (12), Dod. 6 (12).

An eagle was caught by a man, who, after plucking his wings, threw him into the yard with his hens. Another man bought him and cured him; once free, he gave the man a hare that he had caught. However, the fox told the eagle that he should not have been grateful to the second man, because he was good by nature; rather, he should have ingratiated himself with the first, so that he would not catch him again.

A1/Bsit.-A1act./Bact.-A2act./Bact.-Cdir. It is the theme of the grateful eagle (cf. not-H. 86), which is ancient and parallel to others of this type (cf. H. 155). Yet this theme, presented in an *agon* in two acts, is varied with the intervention of a "survenant", the fox, who recommends looking for advantages instead of showing gratitude. The theme, moreover, is perhaps related to that of H. 65.

Stemma. Xv.: Par., Dod. Model X is very probably Babrius, or, in any event, it is in Babrian verse. Apart from other metrical remnants, choliamb endings of this type can be found, such as the three endings in Dod.:] ἀλλὰ τὸν πρῶτον πάλιν κυνηγήσας,] τὰ σὰ κατερημώσει. See the complete verse and a half (with a minimal supplement) in Dod. and Par. (here τοῖς ὄνυξι is added): ὁ δ' ⟨οὖν⟩ πετασθεὶς καὶ λαγωὸν ἁρπάσας | ἤνεγκεν αὐτῷ δῶρον.

Cf. Vol. II, pp. 24, 484, 486.

R. v.D.

Supplementary documentation: Rinuc. 17.

Rinucius gives a Latin prose paraphrase of Dod., but has the fox address the man instead of the eagle, which may[1] be due to the translator's misunderstanding the original Greek version. His version has an epimythium. Typical fable words: *quidam, deinde, Tum* (*bis*). Terminology: *fabula*. Function: illustrative (*significat*).

For Rinuc., cf. Pillolla, p. 171.

[1] Thus Pillolla *l.c.*

not-H. 6

(44 Ch., 278 P.; *TMI* J462.1)
Ἀθηναῖος καὶ Θηβαῖος
"The Athenian and the Theban"

B. 15 (14), Par. 44 (10).

An Athenian and a Theban went for a walk together and eulogized their national heroes: the Theban Heracles, the Athenian Theseus. The latter won, being a good rhetorician, but the Theban replied that he wished Theseus were angry with his fellow citizens and Heracles with the Athenians (in Par. each hero actually castigated the other's country).

A/Bsit.-Aind./Bind.-Adir. A debate in which, reversing the usual order, the closing statement is by the loser (who is nevertheless the true winner). It is an attack against sophists and rhetoricians, who falsify the truth; the Athenian is identified with them. The theme dates back to the 4th century or to the Hellenistic Age.

Stemma. Xv. 1: B.; Xv. 2 (summ.): Par. This version of a summary (perhaps of 4 verses, with the epimythium) has modified the original theme to a certain extent. Its verse, derived from it (and not from B.), is Hellenistic:

ἄνδρες δ' ἐμάχοντ' [⏑ – ⏑ –] θεῶν μείζους
Θησεὺς ἢ Ἡρακλῆς. θεοὶ δ' ὀργισθέντες (mss. οἱ δὲ θ.)
αὐτοῖς, ἑκάτερος [

For the prosody of v. 2, cf. Vol. I, pp. 577 ff.

Cf. also Vol. II, p. 201.

not-H. 7

(= M. 133; 389 P.; *TMI* K815.4, DG 480)
Αἴλουρος καὶ ὄρνεα
"The Cat and the Hens"

Ps.-Dos. 5; Rom. [gv] 85 (8).

The cat pretended to celebrate his birthday and invited the hens to eat; once they entered, he eated them one by one.

A/Bsit.-Bact./Aact. An agonal fable in which the conquering animal proceeds by deception, the traditional type. The fable is Hellenistic, judging by the verse; it must have been created based on H. 7, which in turn contains ancient, Greek and Indian elements. It criticizes the ἄνοια of the hens, who allow themselves to be deceived by the astute and wicked cat. There is a parallel in not-H. 301.

Stemma. Xv.: Ps.-Dos./Rom./ The passage from Ps.-Dos. to Rom. is through the Latin Ps.-Dos. (cf. *cattuna / corvus, introeuntes / ingresus, manducare / occidere*, comparing with the original Greek). The metre, as I say, is Hellenistic. Very important remnants can be reconstructed, cf. Vol. II, p. 26.

Cf. also Vol. II, pp. 230, 521.

not-H. 8

(15 Ch., 280 P.; *TMI* J1082.1)
Αἴξ καὶ αἰγοβοσκός
"The Goat and the Goatherd"

Ph. *App.* 24 (4), B. 3 (11), Aphth. 5 (6); *Tetr.* I 35 and II 26, Par. 15, 1 [Bab] (8), 2 [Bc] (8), Dod. 15 (13).

I summarize the two existing lines (v. 1 and 2): the goatherd wanted to gather the goats together (sit. suppressed in line 2), so he broke one's horn with a stone (with a shepherd's crook, Dod. and line 2). The goatherd asked it not to tell the master, but it replied that, even if it were to keep quiet, the horn itself would cry out.

A/Bsit. (eliminated in Par. 2)-Aact. + dir. (ind. outside of B.). A debate in one act, whose moral is that natural wickedness and the damage it produces cannot be concealed (Cynic-Stoic theme).

Xv. 1: Dod., Par. 1, Par. 2 (+B.), Aphth. (summ.), B.; Xv. 2: *Tetr.* 1, 2, Ph.

Cf. Vol. II, pp. 54 and 245, among others. Line 2 offers a summary in four verses and certainly derives from the model of Dod., with its "shepherd's crook" (ῥάβδος) instead of "stone" (λίθος) but its metre cannot be reconstructed, because we sometimes depend on the Byzantine verse of *Tetr.*, sometimes on the the Latin verse of Ph.

The metre of v. 1 can be deduced from the agreements between

the derivatives of line 1, as is explained in the locations cited. The reconstruction is mostly conjectural and certainly incomplete:

1. By combining the beginning of Dod., the formulaic ending of Aphth. ἐπειρᾶτο and forms of the verb ἀνακαλέω in Par. 1, 2 and B., we can propose:

Ποιμὴν ποτ' αἶγας ἀνακαλεῖν ἐπειρᾶτο

2. A goat disobeys and stays eating grass (Par. 1, 2, B.): verse not reconstructable.

3. The shepherd throws a stone at it (cf. above). Here the beginning of the verse is preserved in Dod. Εὐθὺς δ' ὁ ποιμὴν [, while for the rest we can propose, only conjecturally] λίθον ἐπ' αὐτὴν ἔρριψε, correcting the ἐπ' αὐτὴν ῥάβδον ῥίψας of Dod. with the help of the λίθον already mentioned and the preterite preserved by Par. 2 with its ἀφῆκε (the others ῥίψας or ἀφείς).

The following verse certainly contained the verb εὐστοχέω (B., Par. 1, 2, cf. Aphth. τυχών) and a form of the verb "to break": perhaps τὸ ἓν κέρας κατῆξε, based on Dod. (but substituting its ἔκοψε with the κατῆξε of B., cf. Par. 1 and synonyms in other versions).

4. The goatherd asks the goat not to tell the owner (dir., in B., ind. in the other versions). The phrases of these are strictly synonymous, equivalent to the *ne se domino proderet* of Ph., but none completes a verse. I think that it began with the καθικέτευε [of Dod. (in the others, always a synonymous verb in an identical position) and finished with the μὴ κατειπεῖν τῷ δεσπότῃ of Par. 2 (identical in Aphth., but inverting the word order, and likewise in Dod., but with φάσθαι).

5. For the ending, a reasonably clear verse is preserved in Aphth.:

ἀνούστατ', εἶπεν, αἰπόλων, κεκράξεται	(an inv.)
τὸ κέρας [$\smile - \underline{\smile}$] κἂν ἐγὼ σιωπήσω	(Par. 1, 2 σιωπήσω, Aphth. σιωπήσομαι)

The problem is whether Aphth. preserves the same verse here (and in some previous cases, such as οὐδὲν μᾶλλον ἤνυε) or whether, as at other times, he has remodelled verse. In B. καὶ πῶς ἔργον ἐμφανὴς κρύψω and Dod. πῶς ἂν κρύψω γε τὸ φανερὸν ἐν πᾶσι there are perhaps remnants of the most ancient model, but the opposite may also be the case.

Cf. Vol. II, also pp. 38, 54, 58, 144, 201, 245, 484, 496, 500, 408, 510, 511.

R. Adr.
For Ph. *App.* 24, cf. Mañas, p. 154.

R. v.D.
Supplementary documentation: Georg. *Gnomol.*, *Anecd. Gr.* I, p. 54 (all.); anon. *De capra* (10).

Georgides includes in his *Gnomologium* the epimythium from Aphthonius ('Αφθονίου).

The anonymous poem *De capra* contains a variation: it is not explicitly said that the shepherd is the one who broke the goat's horn; furthermore, he asks her to tell the master that she still possesses both horns, instead of to tell him nothing. The fable is in elegiac distichs and has an epimythium. Typical fable word: *forte*.

not-H. 9

(16 Ch., 279 P.; *TMI* Q581)
Αἴξ καὶ ὄνος
"The Goat and the Ass"

Par. 16, 1 [Bab] (10), 2 [Bc] (12).

A man had an ass and a goat. The latter, out of envy, advised the former to jump into a ditch to rest. This he did, seriously hurting himself. The master called a doctor, who told him that the ass could be cured with the lung of a goat. So they sacrificed the goat and cured the ass.

A/Bsit.-Bind./Aact.-C1ind./C2ind./C2act. It is the theme of the deceiving of the weak by the wicked, except that an initial debate with this theme is doubled up with a second dialogue between two extraneous characters; it all finishes with an epilogue of action. The fable combines the motif of the animal that is envious of another (cf. not-H. 226, H. 94, 194, 204, 272, 294) with that of the doctor who recommends curing the sick animal with a body part of the malicious one (H. 269). The theme of envy punished.

Stemma. Xv.: Par. 1, 2, Dod. There is a lot of Hellenistic verse, see the reconstruction in Vol. II, p. 21.

R. v.D.

Supplementary documentation: Dod. 16 (26).

Cf. Georg. *Gnomol.*, *Anecd. Gr.* I, p. 9 (all.).

Typical fable word: τις (Dod.). The final dodecasyllable functions as an epimythium.

Georgides' *Gnomologium* contains the epimythium of a lost fable by Babrius which may have been similar to Par. (Βαβρίου ἴ(αμβοι)).

not-H. 10

Αἴσωπος ἐν Δελφοῖς

"Aesop in Delphi"

Ar. *V.* 1446 ff., *Vit. Aesop.* 127–129, Ps.-Luc. *Asin.* 41 (all.?).

It is the anecdote of the legend of Aesop according to which the Delphians falsely accused him of stealing a goblet of the god, condemning him to death for this.

A story in dialogue, without a fabulistic structure, in the *Vit. Aesop.* It is a folkloric theme (cf. the story of Joseph in the Bible) connected with that of the φάρμακος who dies, a wise character whose death is avenged. In Ar. it is the situation prior to the telling of a fable.

There is no possibility of establishing a *stemma* of the literary tradition of the theme. The story is in iambic trimetres in Ar., while the prose of the *Vit. Aesop.* does not offer metrical remnants.

Cf. Vol. I, pp. 272 ff., 662, etc.; Vol. II, pp. 74, 76.

R. v.D.

Supplementary documentation: cf. Apu. *Met.* 9.9–10.

Apuleius elaborates and varies Pseudo-Lucian's tale about the theft of a sacred golden bowl, its discovery, and the punishment of the thieves (real, not alleged as in *Vit. Aesop.*). The tale, however, is not metaphorical and therefore not a fable; cf. v.D., *Romance*, p. 519, n. 15.).

Cf. Wiechers, A., *Aesop in Delphi*, Meisenheim am Glan: Hain 1961.

not-H. 11
(423 P.)
Αἴσωπος καὶ κύων
"Aesop and the Dog"

Ar. *V.* 1399–1405.

An anecdote in which Aesop finds a barking dog and tells him that what he must do is buy wheat (to eat it and not bite people, we understand).

A/Bsit.-Adir. An anecdote in which Aesop intervenes, using a witty phrase that is a reprimand directed at a violent animal (and, through him, at the baker in the situation that forms the frame). On this type of fable, cf. Vol. I, pp. 28 ff. and 148.

The fable is isolated. In Ar. it appears in iambic trimetres.

R. v.D.
Supplementary documentation (included in v.D., *Ainoi*, as Ar. 17T13; cf. *Léxicos*, p. 467): [Hdn.] *Philet.* 2.

Quotation of one verse (1402) from Aristophanes, to illustrate that μεθύσῃ is applied to women. Typical fable word: τις.

not-H. 12
(424 P.)
Αἴσωπος πρὸς Κορινθίους
"Aesop to the Corinthians"

D.L. II 5.42 (2).

A maxim that D.L. attributes to Aesop, who supposedly said it to the Corinthians: do not judge virtue according to the wisdom of the people.

It is a simple χρεία that has only left an echo in this passage.

It is an elegiac distich.

R. Adr.
Cf. v.D., *Ainoi*, p. 260 (Socr. 25F1).

not-H. 13
(260 Ch., 355 P.; *TMI* Z121.1)
Ἀλήθεια
"Truth"

B. [Mb] 126 (9), Par. 260 (8).

A walker met Truth in a deserted place and asked him why he lived there. He replied that in ancient times the Lie had been rare, but now it was found among all men.

C/Asit.-Cdir./Adir. It is a situational fable—rather an allegory—with an aetiological character, but presented in dialogue form. It is the theme of Truth, now despised: it is undoubtedly inspired by the myth of the ages by Hesiod (*Op.* 106 ff.). It belongs to the group of Cynic-Stoic fables that include allegorical characters, such as Fortune (H. 61, 184), Appropriateness (not-H. 298), Religion (not-H. 113), Death (H. 60). It is isolated (but cf. not-H. 35, perhaps a derivative; and not-H. 280, among other fables).

Stemma. B.: Par. Perhaps inherited from B., perhaps his creation.

Cf. Vol. II, pp. 205, 206, 208, 209, 470, 484.

R. v.D.
Cf. Komornicka, A.M., "Personifikacja Prawdy i Klamstwa w bajce grecko-rzymskiej", *Meander* 42, 1987, pp. 401–406.

not-H. 14
(25 Ch., 282 P.; *TMI* L331)
Ἁλιεὺς καὶ ἰχθύες
"The Fisherman and the Fish"

B. 4 (8), Par. 25,1 [Bab] (7), 2 [Bc] (7).

A fisherman threw the net and the small fish escaped through the mesh, while the big ones were captured.

Cact.-Bact./Aact. A situation anecdote of a unique type. Cf. the same theme in H. 256, 272, etc., not-H. 51, 219, 284: the advantages of insignificance and poverty; cf. Vol. I, pp. 615, 633.

Stemma. B.: Par. It is doubtful whether it is a creation by B. (or the Ps.-B.) or older.

Cf. Vol. II, pp. 205, 209, 211, 219, 470, 484.

not-H. 15

(425 P.)

Ἁλιεὺς καὶ πολύπους

"The Fisherman and the Octopus"

Simon. 9, Timocr. 8.

A fisherman saw an octopus and began to meditate on the disadvantages of throwing himself into the water to catch it and those of not doing so.

Asit.-Adir. A situation anecdote that was probably told primarily by Semonides (not Simonides), then by Timocreon: cf. Adr., *Jambische Fragmente*, pp. 173 ff. It did not find a reception in the Hellenistic tradition.

The reconstruction of the metre of Simonides can be seen in the article cited.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi* as Simon. 9T1–3 and Timocr. 10T2): Ps.-Diogenian. *Praef.*, p. 179 Von Leutsch-Schneidewin; Ath. 7.107, 318F; *Cod. Paris. suppl. gr.* 676 (p. 79 Cohn); Macar. 5.9.

Athenaeus quotes the fragment from Simonides to exemplify the variant spelling πώλυπος.

Pseudo-Diogenianus and the *Codex Parisinus* (Zenobius?) paraphrase Timocreon and Simonides, respectively, to give an example of a Carian fable.

Macarius adduces the fable as explanation of a proverb, whose application resembles an epimythium. His version contains a variation: there is no mention of an octopus, but more vaguely of "food". Typical fable word: φασι. Terminology: Κάριος αἶνος.

not-H. 16

'Αλιεὺς χρυσοῦν ἰχθὺν εὑρών

"The Fisherman that Found a Golden Fish"

Pherecr. *Μυρμηκάνθρωποι*, fr. 117 *PCG.*

A probable allusion in Pherecr. to a fable on a fish endowed with a voice. On the theme of "the miraculous fish", cf. Hdt. III 42 (the fish with the gold ring which had been thrown into the sea by Polycrates), Theoc. 21.39 ff. (the golden fish): we cannot see what relationship there might be. There are no Hellenistic derivatives.

In Pherecr. it is in iambic trimetres.

R. v.D.

Supplementary documentation: Ath. 7.27, 287A; *Et. Gen.* β 308 Berger; *EM* p. 218,24; *Et. Sym.* β 270 Berger; cf. Phot. *Lex.* β 182.

Quotations of the fragment from Pherecrates to exemplify the meaning of βόαξ.

Cf. Klinger, W., "Dzisiejsza basn o rybaku i zotej rybce i jej starogreckie korzenie czy zróda", *Eos* 51,1961, pp. 217–227.

not-H. 17

(= M. 493; 426 P.; *TMI* J1565.1, Aa Th 60, DG 212)

'Αλώπηξ καὶ γέρανος

"The Fox and the Crane"

Ph. I 26 (12); Rom. [gvAd.Wiss.] 43 (23); Plu. *Mor.* 614E-F.

The fox invited the crane (the stork in Ph.) to eat and served him a broth or a soup, which he poured onto marble, so that the stork could not drink it. But he in turn invited the fox and served him in a bottle with a narrow neck, from which he too could not drink. Closing statement by the stork: we must draw the consequences of what we do.

B/Aact.-A/Bact.-Adir. (the closing statement is lacking in Plu.). There are two *agones* of action with the result inverted: punishment of the wicked fox (this is a rare element, but of which there are examples, cf. H. 24, 245, also 17, 19, 231). The fable is undoubtedly related

to not-H. 143, but the relationship is not clear: they must come from a Hellenistic model, but one of the versions innovates.

Stemma. X: Ph./Rom./, Plu. The relationship with not-H. 143 is doubtful, as I say.

There is perhaps a metrical remnant in Plu. προὔθηκε [ἐχούσῃ] καὶ μακρὸν τράχηλον [.

Cf. Vol. II, pp. 144, 149, 230, 372.

R. Adr.
For Ph. I 26, cf. Mañas, p. 101.

R. v.D.
Scenes from the fable are depicted on a tomb with *CIL* 11.1.1736 in Vialla Dianella near Empoli and on a silver coin from Torone.

Cf. Maaz, W., "Fuchs und Kranich", *EdM* 5, 1987, col. 503–511. For Plutarch, cf. Clement, P.A., "*Moralia* 614 E", *AJPh* 66, 1945, pp. 192–196; Bolkestein, H., "Fabula Aesopica apud Plutarchum Qu. Conv. I, 614 E restituta", *Mnemosyne* 4 (4ª *series*), 1951, pp. 304–307. For the non-literary representations of the fable, cf. Benndorf, pp. 3–6; Savignoni, L., "Antike Darstellungen einer äsopischen Fabel", *JÖAI* 7, 1904, pp. 72–81.

not-H. 18

Ἀλώπηξ καὶ γηπόνος
"The Fox and the Wine Grower"

Branc. 13 (12).

A fox had his den in a vineyard and ate the grapes at night. When caught by the wine grower, he denied doing it. But the wine grower beat him to death.

A/Bsit.-Bdir.-Aact. The theme of frustrated deception (cf. H. 62, etc.), combined with that of wickedness that cannot be disguised (not-H. 8), all starting from that of the fox and the grapes (H. 15). It seems to be a recent, isolated creation, although there may be an echo of Archil. 235 Ad. Cf. also not-H. 62.

Byzantine iambic trimetres are used.

Cf. Vol. II, p. 401.

not-H. 19

(427 P.; *TMI* J215.1, Tu 2086, DG 195)
Ἀλώπηξ καὶ ἐχῖνος
"The Fox and the Hedgehog" (1)

Arist. *Rh.* 2.20, 1393b22–1394a1 (14).

A fox was lying in a ravine, being eaten by ticks. A hedgehog that happened by took pity on him, and asked him if he wanted him to remove the ticks from him. When he said no, the hedgehog asked why. He replied that these ticks were already full and drank little blood: if new ones were to come they would suck all the blood the fox had left. The fable is narrated in reported speech, as an exemplum given by Aesop to the Samians, who were judging a demagogue, so that they would not condemn him to death.

Prol.-Asit./Bind.-Aind./Bind.-Adir.-Concl. A debate fable in various acts, with the closing statement by the dialectic winner: all within a frame, with foreword and conclusion. The theme is that of resignation in the face of power, fearing a worse tyrant, later developed by the Cynics (cf. H. 44). Aristotle prosifies a fable by a iambic writer of the 5th century, cf. Adr., *Jambische Fragmente*, pp. 159 ff. It did not give rise to derivatives.

There are traces of the original iambs, cf. art. cit.

Cf. Vol. I, pp. 148, 388, 484.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi* as 39T2ab, 3b, 4b; cf. *Suplemento*, p. 21): Arist. fr. 573 Rose *ap.* Σ *in* Ar. *Av.* 471; Plu. *Mor.* 790CD; anon. *in* Arist. *Rh.* 2.20, 1393b23, 26 (p. 125 Rabe); Arist. Lat. (*anon.*, *Guil.*); Erasm. *Mor. enc.* 26 (all.).

Variation: the inquilines are identified with horse-flies by anon. *in* Arist. *Rh.* (1393b26) instead of with dog-fleas (Arist., Arist. Lat. (*Guil.*); cf. Plu.). Erasmus varies the context, putting the fable into Themistocles' mouth instead of into Aesop's. Terminology: Αἰσώπειος (Plu.), *apologus* (Erasm.)

For Plutarch, cf. v.D., *Plutarco*, pp. 150–153.

not-H. 20
'Αλώπηξ καὶ ἐχῖνος
"The Fox and the Hedgehog" (2)

Archil. 37 (1).

This is the maxim "the fox knows many things, the hedgehog just one, but a decisive one", which opened epode II by Archil., taken from the pseudo-homeric *Margites* (fr. 5 West).

A criticism of multiple abilities: the important thing is to have one decisive one. We do not know whether there is a fabulistic development of this animal proverb or not; in the Middle Ages we find a fable (M. 489) with a similar theme, possibly through a chance agreement.

It is an iambic trimetre.

Cf. Vol. I, p. 206; Vol. II, p. 686; M. 490.

R. Adr.

Cf. Bodson, L., "Le renard et le hérisson (Archiloque, fr. 201 West)", in Servais, J. – Hackens, T. – Servais-Soyez, B. (eds.), *Stemmata. Mélanges de philologie, d'histoire et d'archéologie grecques offerts à J. Labarbe*, Liège-Louvain la Neuve 1987, pp. 55–59.

R. v.D.

Supplementary documentation (listed in v.D., *Ainoi*, p. 126, n. 18): Zen. 5.68; Diogenian. 7.83, V 3.69; Plu. *Mor.* 971EF; Phot. *Lex. s.v.* πόλλ' οἶδ' ἀλώπηξ; *Sud.* π 1931 Adler (all.); Σ *in* Ar. *Eq.* 1068; Erasm. *Adag.* 1.4.18 (p. 187E); *Et. Gud. s.v.* ἐχῖνος (p. 574 De Stefani); Apostol. 14.60 (Ars. 43.72); Greg. Cypr. M 4.98, V 3.44; Macar. 7.22; Σ *in* Lyc. *Alex.* 1093 *bis* (pp. 328–329 Scheer).

Cf. A. fr. 390 Radt *ap.* Stob. 3.3.11, Ars. 42.18 (Apostol. 13.82a).

All quotations of Ps.-Hom. *Marg.* fr. 5 = Archil. fr. 37 Adr. One might perhaps compare another iambic trimeter *gnome* from Aeschylus, which has been preserved in Stobaeus' anthology and included in Arsenius' proverb collection (42.18).

Cf. Bowra, C.M., "The Fox and the Hedgehog", *CQ* 34, 1940, pp. 26–29.

not-H. 21

(394 P.; *TMI* J684.1)
Ἀλώπηξ λέοντος ὑπηρέτης
"The Fox the Lion's Servant"

Aphth. 20 (7).

The fox showed the lion the animals to prey on and the lion caught them; then he shared out each according to its merits. Envious, the fox decided to hunt himself. But he was victim of his own intent.

A/Bsit.-Aact./Bact.-Bact. (punishment). An atypical structure, also with atypical behaviour by the fox. It is an inversion of the theme of "the lion's share" (H. 154): the lion shares out fairly, but the fox has unjustified pretensions (this is a common theme, cf. on the subject of not-H. 9). Aphthonius is the only witness of this Hellenistic fable.

There are some traces of the Hellenistic metrical model:

] ὑπηρέτου προσχήματι.
Καὶ ἡ μὲν ἄγρας <τῷ λέοντ'> ἐμήνυεν.
] τὴν ἀξίαν διῃρεῖτο.

Cf. Vol. II, p. 250.

not-H. 22

(428 P.)
Ἀνὴρ Συβαρίτης
"A Sybarite"

Ar. *V.* 1427–1432.

A Sybarite who was not very skilled in horsemanship fell from his horse and a friend that happened by quoted him the proverb according to which each person must do his own job. It is an an exemplum given by Philocleon to his son.

Prologue-Bact.-Cdir.-Concl. This is a Sybaritic situation anecdote (cf. Vol. I, p. 14) that does not appear in the later tradition.

Iambic trimetres.

R. v.D.

Supplementary documentation (included in v.D., *Ainoi*, as Ar. 17T2–3, 8, 25a-f, 31a-c, 61): Cic. *Att.* 5.10.3; id. *Tusc.* 1.41; Ps.-Diogenian. *Praef.*, p. 179 Von Leutsch – Schneidewin; Σ *ad* Ar. *l.c.*; Tricl. ibid.; *Sud.* ε 2913 Adler (all.); ib. ει 26 (all.); ib. τ 953 (all.); Erasm. *Adag.* 2.2.82.

Pseudo-Diogenianus gives a prose paraphrase (including a metrical quotation of the proverb) of Aristophanes, to exemplify a Sybaritic fable.

Cicero twice alludes to the proverb quoted by the Sybarite's friend, as is explained by Erasmus.

The scholia explain various aspects of the fable.

The *Suda* thrice quotes a line from the fable, to illustrate the meaning of three verbal forms (ἔρδοι, εἰδείη, τρίβων).

No variations in any of these references.

not-H. 23

(380 P.)

Ἀνὴρ τὰς ἰδίας φρένας χέσας

"The Man who Defecated his own Brain"

Vit. Aesop. 67 (10).

Xanthus went to the toilet and Aesop accompanied him. Xanthus asked Aesop why men look at their excrement when they defecate. Aesop replied that it is because of what happened to the son of a king who, because of his softness and vice, defecated for so long that in the end his brain came out. He added that Xanthus did not need to worry, since he did not have a brain.

Prom.-Bdir.-Adir.-concl. An aetiological story told by Aesop replying to a question: it is a λύσις, therefore. It belongs to the scatological themes so beloved of the Cynics: it has left no trace outside of here. For the ending, cf. not-H. 124.

There seem to be some small traces of iambs, which are not certain:] κατὰ τοὺς πάλαι χρόνους,] χρόνον ἐκαθέζετο χέζων.

Cf. Vol. I, p. 656; Vol. II, p. 76.

not-H. 24

(429 P.; *TMI* J311.1)
Ἄνθρωπος ἀριθμῶν κύματα
"The Man who Counted the Waves"

Luc. *Herm.* 84 (14).

Aesop told that one day he saw a man on the beach who was counting the waves and was in despair, as he could not find out how many there were. The fox told him to think of the future, not the past. Aesop gave his interlocutor the same advice.

Prom.-Bsit.-Cdir.-Concl. The theme of useless action seems isolated, as does the fable itself. The structure is situational, with a "survenant", the fox, who gives the closing statement.

There are remnants of Hellenistic iambs, cf. Vol. II, p. 380.

Cf. also Vol. II, p. 388.

R. Adr.
On the metre, Adr., *Más fragmentos*, p. 9.

not-H. 25

Ἄνθρωπος καὶ ὄφεις
"The Man and the Snakes"

Syr. XII (5), 14 (5).

A man saw two snakes fighting and a third coming to separate them. The man concluded that the last one was even worse.

A/B/Csit.-Cdir. A situation fable with a closing statement by a "survenant" on the theme of the association of the wicked and the wicked judge. Cf. H. 98, not-H. 191, 203, etc. It is isolated, and is perhaps a recent creation.

Cf. Vol. II, pp. 405, 419, 421.

R. Adr.
Supplementary documentation: cf. Lokman 40 (line Syr.).

not-H. 26
'Ανθρώπων γένη
"The Races of Men"

Hes. *Op.* 106–201.

This is the well-known story by Hesiod of the evolution of humanity from the race of gold until the current one of iron, through those of silver, bronze and of heroes.

It is a simple story given as an exemplum by Hesiod to his brother. It is a pessimistic vision of man's history, which serves as an aetiology of the evils of the world at the current time. There are echoes in various fables, such as not-H. 13.

Hesiodic hexametres.

R. v.D.

Supplementary documentation: cf. Pl. *Cra.* 397E, *R.* 468E; D.S. 5.66; Plu. *Mor.* 361B, 417B, 431E; Aristid. *Or.* 26.106, *Or.* 46, 2.229 D.; Apollon. 166.18; M. Ant. 11.32; A.D. *Pron.* 88.7, *Synt.* 294.4; Hdn. 2.231, *Fig.* 3.102; Hermog. *Id.* 2.4; Philostr. *VA* 6.2; Clem. Al. *Strom.* 5.130.1; Eus. *PE* 13.11.1, 13.13.58; Lact. *Inst.* 2.14.7; Them. *Or.* 20, 240b; Porph. *Abst.* 2.8, 3.27; Macr. *Comm.* 1.9.7; Procl. *in Op.* 169, *in R.* 2.76, *Anecd. Oxon.* 3.221; Thdt. *Affect.* 8.47; Stob. 3.2.9; Olymp. *in Alc.* 1, 16.4; Σ *in Il.* Α 222, Β 12, Θ 455, Ο 713*b*, Ρ 197*b*; Σ *in Od.* β 65, ω 13; Σ *in* S. *OC* 1676 (*Epigr. Gr.* 1110.1–4 Kaibel), *Ph.* 456; Σ *in* E. *Med.* 439, *Ph.* 1091; Σ *in* Lyc. 933; Σ *in* AR 1.430; Σ *in* Arat. 16, 96–97; Σ *in* D.T. 97.6; *Anecd. Oxon.* 1.451; Melet. *Anecd. Oxon.* 3.109; Eust. 93.11, 168.42, 201.3, 723.17, 886.60, 966.13, 1101.65, 1373.65, 1400.49, 1434.35, 1459.55, 1490.38, 1762.13–14, 1786.2, 1843.43, 1850.30, 1900.10; Tz. *Chil.* 10.294, *in* Lyc. 1204; Ps.-Zonar. *Lex.* *s.vv.* γηράντεσσιν, ἐκκορυφώσω, τάλας, τελέθωσι; *Et. Gen.* *s.vv.* γῆρας, (ἐ)θέλημοι, ἐκκορυφώσω, ζῆλος, πλειότερος, τάλας, χαλκός; *EM* *s.vv.* γῆρας, (ἐ)θέλημοι, ἐκκορυφώσω, νῦν, πλειότερος, τάλας, χαλκός; *Et. Sym.* *s.v.* θέλημοι, χαλκός; *Lex. Vind.* 15.7, *s.v.* ζῆλος.

All quotations from, or references to, verses from Hesiod's myth of the Ages.

Cf. Vernant, J.-P., "Le mythe hésiodique des races", *RPh s. III*[a], 40, 1966, pp. 247–276; Broccia, G., "Esiodo, *Erga* 106–108", *Euphrosyne*

n.s. 3, 1969, pp. 167–174; Querbach, C.W., "Hesiod's Myth of the *Four* Races", *CJ* 81, 1985, pp. 1–12.

not-H. 27

(431 P.)

Ἀνθρώπων πολυλαλία

"The Gossipy Nature of Men"

Call. *Iamb.* II, fr. 192 Pfeiffer (16); Philo, *De confusione linguarum* 6–8 (all.?).

Aesop told how Zeus took the word from animals and gave it to men, to compensate for their weakness: the result is that one has the voice of an ass, another that of a parrot, etc.

It is an aetiological story. On one hand, it has Sumerian precedents (cf. Vol. I, p. 361); on the other, it derives from the well-known theme of Plato's *Protagoras* (not-H. 114). There are various parallel fables to the story by Call., for example H. 228 (transfer of animals' qualities to men), not-H. 267 (creation of the language of women, etc., among other fables of the "cycle of Prometheus"). In any event, the story by Call. was isolated, although it perhaps served as the model for Phil. Alex., who, contaminating with Genesis and aetiological themes, tells how God made the animals, who sought immortality, no longer able to understand either each other or man.

Choliambs are used.

Cf. *Babylonian Theodicy*, p. 89 Lambert.

R. Adr.

Cf. Früchtel, L. "Zur Aesopfabel des Kallimachos", *Gymnasium* 57, 1950, pp. 123–124.

R. v.D.

Supplementary documentation (included in v.D., Ainoi, as Call. 20T3, 7–9; cf. *Léxicos*, pp. 465–466): Apollon. *Lex.* *s.v.* ἄειδε; Clem. Al. *Strom.* 5.14.100; Eus. PE 13.13.23; *Dieg.* 6.22–32.

Apollonius, Clement, and Eusebius quote from Callimachus, the former vv. 15–17, to exemplify the meaning of ᾄδω, the latter two

vv. 1–3, in the course of an argument about the creation of man from clay.

The *Diegesis* gives a full version of Callimachus' fragmentary fable: in the beginning, animals and men spoke the same language. But when the swan went to the gods, requesting that old age should be abolished, and the fox accused Zeus of ruling unjustly, the latter transferred their power of speech to men; and so these became loquacious. Theme: embassy to the gods; complaint punished (e.g. H. 119).

Cf. Καψώμενος, Στ.Γ., Συμβολὴ εἰς τὴν ἑρμηνείαν τοῦ δευτέρου Ἰάμβου τοῦ Καλλιμάχου, *Ἀθηνᾶ* 47, 1937, pp. 28–36; Hausrath, A., "Ζεὺς καὶ τὰ θηρία. Die unbekannte Äsopfabel im Iambenbuch des Kallimachos", *Gymnasium* 56, 1949, pp. 48–58; Courtney, E., "Callimachus *Iambus* II fr. 192", *ZPE* 74, 1988, p. 276.

not-H. 28

(432 P.)

Ἀπόλλων, Μοῦσαι καὶ Δρυάδες

"Apollo, the Muses and the Dryades"

Hermesian. *ap.* Ps.-Plu. *Fluv.* 2.3 (12), anon. *ap.* Him. *Or.* 66.

The myth of the dispute between the two mountains, the Cithaeron and the Helicon: they were two brothers, one evil and the other good, who became mountains, one giving a home to the Erinyes, the other to the Muses.

There is a pure story in Hermesianax; in Himerius there is dialogue. It is an aetiological myth in two very different versions, probably both derived from Corinna. Cf. Adr., *Más fragmentos.*

See the metrical remnants of both models in Vol. II, pp. 380 ff.

Cf. also Vol. II, pp. 380, 386.

R. Adr.

Cf. a possible derivation in the Haggadah (a debate among the mountains, in which the Sinai triumphs); see Adr., *Doc. Supl.*, p. 223.

R. v.D.

Supplementary documentation (listed in v.D., *Ainoi*, pp. 645, 649, 660): Automedes *ap.* Σ *in* Od. γ 267 (I 143 Dindorf); Eust. ibid.;

Corinn. 654, fr. 1 *PMG*; Lysim. Cyren. *ap.* Tz. *in* Hes. (pp. 29–30 Gaisford), *Chil.* 6.913–916 (*H.* 88).

Corinna has the same myth as Hermesianax, Automedes and Lysimachus give other versions.

Cf. v.D., *Characters*, p. 248.

not-H. 29

(287 P.; *TMI* J463)

Ἄραψ καὶ κάμηλος

"The Arab and the Camel"

B. 8 (4).

An Arab loaded his camel and asked him if he would prefer to walk uphill or downhill. The camel in turn asked if there was not a flat one.

Bact. + ind. + Adir. A situation fable with a closing statement that is a humorous gibe. Without an epimythium. An Oriental setting, perhaps the creation of B. or the Ps.-B.

Cf. Vol. II, pp. 205, 207, 208, 211, 219, 565.

R. v.D.

Medieval Latin version quoted by Luzzatto – La Penna *in app. crit. ad* B. *l.c.*

Typical fable words: *olim, quidam.*

not-H. 30

(286 P.)

Ἀράχνη καὶ κωλώτης

"The Spider and the Lizard"

B. *ap. Sud.* κ 2245 Adler (= 204 Cr.; fr. 13 Luzzatto – La Penna) (2).

The lizard found the spider's web and made a suit with it.

This short fable, attributed by the *Suda* to B., is isolated. The theme is of those who take advantage of others' things, but does not seem to imply criticism.

not-H. 31

(416 P.)

Ἄρκτος, ἀλώπηξ καὶ λέων θηρεύοντες

"The Bear, the Fox and the Lion Hunting"

Tetr. II 7.

The bear, the fox and the lion were hunting together; the others caught their prey with great effort, whereas the fox caught a camel that was tied up.

B1/B2/Asit.-Aind. A situation fable derived from well-known themes: that of hunting together (H. 154), that of the cunning of the fox, that of the placid character of the camel. The fable is isolated: it is doubtful whether it is an ancient creation or by the author of *Tetr.* II.

Cf. Vol. II, p. 512.

R. Adr.
See v.D., *Tetrastichs*, p. 170.

not-H. 32

(63 Ch., 288 P.)

Ἄρκτος καὶ ἀλώπηξ

"The Bear and the Fox"

B. 14 (5), Dod. 63 (6), Par. 63, 1 [Bab] (5), 2 [Bd] (3).

The bear boasted of being man's friend, because he did not touch his corpse. The fox replied that it would be preferable for him to mistreat the dead and not the living.

Bind.-Cdir. A typical short situation fable with closing statement by the fox as "survenant". It makes use of the theme of H. 66 "The Two Friends and the Bear", from which it derives, emphasizing the wits of the new participant, the fox, who uncovers the wicked hypocrite.

Stemma. Xv.: Dod., Par., B. I think that Dod. and Par. come from an intermediate, semiprosified model. In fact, apart from the verse of B., we find:

a) Verse independent of this in Dod. (Par. is very much abbreviated):] μεγάλως ἐκαυχᾶτο,] ἐστὶ τῶν ζῴων,] μὴ θοινεῖσθαι,] ἤσθιες καὶ μὴ ζῶντας.

b) Verse common to B. and Par.: πρὸς ἣν ἀλώπηξ εἶπε [(Par. 1 ὄν).

c) Prose common to Dod. and Par.: εἴθε, etc.

I think that B. has reworked the ancient verse and that the model leaves traces in Par. and Dod.

Cf. Vol. II, pp. 201, 202, 219.

R. v.D.

Supplementary documentation: *Sud.* ε 671 Adler (all.).

The *Suda* lexicon quotes the first verse from B., to exemplify the meaning of ἐκτόπως.

not-H. 33

(433 P.; *TMI* N411.1)

Ἀφροδίτη καὶ ἔμπορος

"Aphrodite and the Merchant"

Plu. *Mor.* 303C (10).

Aphrodite's name "of Dexicreon" on Samos is explained by some as being because Aphrodite recommended that this merchant should fill his ship with water: then, when a great calm arrived, he made a lot of money selling it to other merchants and shipowners.

A simple story, an anecdotal aetiology of the cult name of Aphrodite on Samos.

There are remnants of choliambs. Cf. Vol. II, p. 381.

not-H. 34

(= M. 7)

Aesopi statua

"Aesop's Statue"

Ph. II 9.1–4; Rom. [gvWiss.] in Thiele, p. 304 (14).

The Athenians erected a statue in honour of Aesop.

It is a simple story, cf. also *AP* 16.332 (= *APl* 4.332), Philostr. *Im.* 1.3.
Stemma. Ph./Rom./. In Rom. there is an expansion with words by Aesop himself.

Cf. Vol. II, p. 541.

not-H. 35
(545 P.)
Aesopus et domina
"Aesop and his Owner"

Ph. *App.* 17 (16).

Aesop recommends his owner, a lady, that she do without so many jewels and decorations, and is beaten. Later, when she is robbed, she asks Aesop to tell the truth, on penalty of lashes. He answers that he has already received a beating for telling it.

A/Bsit.-Adir./Bdir. × 3-Bact./Cact./Bind.-Adir. Ph. contaminates with various themes: that of Aesop the slave, that of the women's enjoyment of luxury, which he despises, as do the Cynics; that of the truth (cf. not-H. 13). The structure of the fable, which is anomalous, also reveals its modern character.

Cf. Vol. II, p. 161.

R. Adr.
For Ph. *App.* 17, cf. Mañas, p. 151.

not-H. 36
(497 P.; *TMI* J1602)
Aesopus et petulans
"Aesop and the Street Urchin"

Ph. III 5 (10).

A street urchin threw a stone at Aesop, who gave him a small coin and pointed out a rich man who was arriving; he said that he could

obtain more from him. The street urchin threw a stone at him and was captured and crucified.

Prom.-A/Bsit.-Adir + act. + dir./Bact.-Cact. (punishment). The theme of the punishment of the wicked.

An isolated, more recent fable.

Cf. Vol. II, p. 157.

R. Adr.
For Ph. III 5, cf. Mañas, p. 113.

not-H. 37

(495 P.; *TMI* T465.1)

Aesopus et rusticus

"Aesop and the Peasant"

Ph. III 3 (17), Plu. *Mor.* 149C-E (30).

A shepherd's sheep gave birth to lambs with human heads (Plu.: a mare gave birth to a monster, half man, half horse). After consulting the fortune-tellers in vain (a theme also implied in Plu.), the shepherd called Aesop (Plu.: Thales) who explained that the omen would go away if the shepherds had sex with women. It is a Cynic satire on divination and bestiality, cf. Vol. I, pp. 627 ff.

Ph.: Prom.-Bact. + ind./C1ind./C2ind.-Adir. In Plu. there is a long story and dialogue with various interlocutors.

Stemma. Xv.: Ph., Plu. There is a model common to Ph. and Plu., as on other occasions. See the metrical remnants in Vol. II, p. 148.

Cf. also Vol. II, pp. 144, 148, 377, 379, 388 and, for metric traces in Plutarch, Adr., *Más fragmentos*, p. 8.

R. Adr.
For Ph. III 3, cf. Mañas, p. 112.

not-H. 38

(537 P.; *TMI* J953.2.1)
Aesopus et scriptor
"Aesop and the Writer"

Ph. *App.* 9 (8).

A writer read some very bad things that he had written to Aesop; he boasted about them and asked for his opinion. Aesop answered that he approved of his praise, since no one else would give him any.

A/Bsit.-Bdir./Adir. A recent and isolated literary fable.

Cf. Vol. II, p. 160.

R. Adr.
For Ph. *App.* 9, cf. Mañas, p. 147.

R. v.D.
Cf. Headlam, W.G., "Phaedrus, *Append.* IX", *CR* 13, 1899, p. 135.

not-H. 39

(548 P.; *TMI* N382)
Aesopus et servus profugus
"Aesop and the Fugitive Slave"

Ph. *App.* 20 (19).

A slave addresses Aesop and tells him about the bad treatment he receives: he is prepared to run away. Aesop replies that worse would then happen to him. The slave desists.

A/Bsit.-Adir./Bdir.-Adir./Bact.-epim. The theme of the persuasion that is characteristic of the philosopher and resignation, which is appropriate, for fear of greater evils. On this Cynic theme, cf. H. 44. It also crossed over to the *Panch.* The fable, undoubtedly recent, is isolated.

Cf. Vol. II, p. 161; *Panch.* IV 12, p. 421 R.

R. Adr.
For Ph. *App.* 20, cf. Mañas, p. 152.

not-H. 40
(541 P.; *TMI* J978)
Aesopus et victor gymnicus
"Aesop and the Athlete"

Ph. *App.* 13 (9).

Aesop asked a victorious athlete if his opponent had been stronger. He answered that, on the contrary, he himself had been stronger. Aesop concluded that, in that case, he had no merit: he would have had if he had won thanks to his skill.

A/Bsit.-Aind./Bdir.-Adir. The theme of the Cynic attack against athletes (cf. Vol. I, p. 626) and brute force in general (H. 228), here placed in Aesop's mouth.

Cf. also Vol. II, p. 161.

not-H. 41
(510 P.; *TMI* J1303)
Aesopus respondet garrulo
"Aesop Answers a Chatterer"

Ph. III 19 (12).

The master orders Aesop to prepare dinner and he goes to look for a lamp and brings it lit. When returning across the square, somebody asks him why he is carrying a lamp in the middle of the day and he answers "I am looking for a man" and quickly walks home.

A/Csit.-Aact./Bdir.-Adir. + act. This is the Cynic theme of Diogenes looking for a lamp, which is attributed to Aesop here (cf. D.L. II 41, Plu. *Mor.* 189C).

Cf. Vol. II, p. 144.

R. Adr.
For Ph. III 19, cf. Mañas, p. 120.

not-H. 42

(= M. 16; 570 P.; *TMI* J689)

Anser et ciconia

"The Goose and the Stork"

Rom. [gAd.Wiss.] 80 (23).

The stork meets the goose on the pond and when asked, the goose tells him that he submerges to look for food and to escape from the hawk. Whereupon the stork replies that he is stronger than the hawk and offers his friendship. He accepts it and is devoured by the hawk.

B1/B2sit.-B2ind./B1ind.-B2dir./B1act.-Aact./B2dir.-epim. There is double dialogue with the intervention of the hawk and final lament of the goose: an atypical scheme. Theme: the error of accepting the protection of the weak, cf. H. 150, 244, not-H. 178. An isolated fable, coming from Phaedrus.

Cf. Vol. II, pp. 533–534, 556.

not-H. 43

(493 P.; *TMI* J34)

Anus ad amphoram

"The Old Woman to the Amphora"

Ph. III 1 (7).

An old woman saw and smelled an empty amphora that had been full of Falernum wine, and remembered how good it must have been when full, since now it smelled like this.

Bsit.-Bdir.-epil. An isolated situation fable that fabulizes the ancient theme of the drunken old woman.

Cf. Vol. II, p. 157.

R. Adr.
For Ph. III 1, cf. Mañas, p. 111.

not-H. 44
(504 P.; *TMI* J581.4)
Apes et fuci vespa iudice
"The Bees and the Drones with the Wasp as Judge"

Ph. III 13 (7).

The drones claimed some beehives belonging to the bees as their own. The wasp, as judge, proposed that both make another beehive. As the drones refused—the bees accepted—he decided in favour of the bees.

A/Bsit.-Cdir./Aind./Bind.-Cact.-epim. The theme of πόνος or toil and of truth, both Cynic. An isolated fable.

Cf. Vol. II, p. 158.

R. Adr.
For Ph. III 13, cf. Mañas, p. 117.

not-H. 45
(= M. 29; 574 P.; *TMI* B282.2.1)
Aquila et milvus
"The Eagle and the Kite"

Rom. [gAd.] 96 (31).

The eagle tells the kite that she is sad because she cannot find a husband. The kite offers himself and, when asked by her, answers that he hunts all kinds of prey. Once married, it is shown that he only catches a mouse. When reproached by the eagle, he replies that to succeed in marrying her he would have promised any impossible thing.

A/Bsit.-Adir./Bdir. × 2-Adir/Bact. + dir.-Aact./Bdir.-Adir. A long dialogue, with the themes of those who lie out of interest and of the unequal marriage. An isolated fable, one that is late, judging by the story structure and theme.

Cf. Vol. II, pp. 533, 534.

not-H. 46

(= M. 27; 488 P.; *TMI* K2131.1)

Aquila, feles et aper

"The Eagle, the Cat and the Boar"

Ph. II 4 (26).

The cat, who lives at the foot of the tree where the eagle has his nest, sets him against the boar and vice versa. Both of them, frightened, do not leave their nest and den, until they die of hunger.

B1/B21Asit.-Aact. + dir./Aact. + dir.-Aact.-epim. The theme of the wicked who introduce discord. Cf. not-H. 183, perhaps contaminated with H. 1. It is isolated, and late; its structure is anomalous.

Cf. Vol. II, p. 152.

R. Adr.
For Ph. II 4, cf. Mañas, p. 107.

not-H. 47

(= M. 195; *TMI* U 162, Tu 444, DG 48)

Arbores et homo

"The Trees and the Man"

Rom. [gvAd.Wiss.] 64 (17).

The man asked the trees for a handle for an axe. They gave it to him, made of olive wood, and he began to cut them down. The oak said to the ash that they had what they deserved.

Prom.-A/Bsit.-Bact./Aact.-Bdir. A situation fable with a varied scheme, derived from H. 262 (the theme of betrayal: the greatest pain is to receive damage from those of your own species or family).

not-H. 48

(508 P.; *TMI* J241.1)

Arbores in deorum tutela

"The Trees under the Protection of the Gods"

Ph. III 17 (13).

Each of the gods chose a tree to place under their protection. Minerva asked why they chose useless trees and Jupiter answered they did so as not to seem self-seeking. Minerva replied that, in spite of everything, she had chosen the olive tree for its fruit. Jupiter praised her intelligence: glory without utility is fatuous.

Blact.-Aind./Cdir.-Adir./Cdir.-epim. An atypical debate. The theme is the Cynic one of utility (cf. Vol. I, pp. 617 ff.), which, applied to the trees and specifically the olive tree, is in not-H. 79, which is undoubtedly the model, combined with the general approach of aetiological fables.

Cf. Vol. II, p. 158.

R. Adr.
For Ph. III 17, cf. Mañas, p. 119.

not-H. 49

(542 P.; *TMI* J512.4, cf. Aa Th 430, DG 114)

Asinus ad lyram

"The Ass to the Lyre"

Ph. *App.* 14 (7).

The ass found a lyre and played the strings with his foot. Hearing the sound, he commented that if somebody more learned had played it, he would have produced a delightful sound.

Bsit.-Bdir.-epim. A Cynic situation fable, with the frequent theme of the ἄνοια of the ass (H. 190, 193, 199, etc.). Isolated.

Cf. Vol. II, p. 161.

R. Adr.
Fabulization of a proverb in Cratin. 247 *PCG*, and in D.L. VII 33; cf. Adr., *Doc. Supl.*, p. 214. For Ph. *App.* 14, cf. Mañas, p. 149.

R. v.D.
Supplementary documentation: cf. Men. *Mis.* 295, fr. 527 K *ap.* Phot. *Lex.* *s.v.*, *Sud.* α 391 Adler (all.); Varro, *Sat. Men.* (*titulus*); Suet. *Περὶ*

παιδιῶν; Aristaen. *Ep.* 1.17; Luc. *Ind.* 4; Clem. Al. *Strom.* 1.2; Hier. *Ep.* 27.1, 61.4 (?); Rufin. 2.20 (?); Areth. *in* Pl. *Tht.* 146a; Mart. Cap. 8.807; Boeth. *Cons.* 7; Eust. *Od.* 1601.45; Diogenian. 7.33; Macar. 6.38–39; Greg. Cypr. M 4.66; Apostol. 12.82–83 (Ars. 39.59–60); Ars. 39.75 (Apostol. 12.91a).

GE: H.Tr. *Renn.* 23592–23593 (all.).

All instances of the proverb on which Phaedrus' fable seems to be based.

Cf. Wegner, M., "Der Esel mit dem Saitenspiel"; *Cicerone* 1, 1949, pp. 133–141; Adolf, H., "The Ass and the Harp", *Speculum* 25, 1950, pp. 49–57; Stauder W., "Asinus ad lyram", in: Aarburg, U. – Cahn, P. (eds.), *Festschrift Helmuth Osthoff zu seinem siebzigsten Geburtstag überreicht von Kollegen, Mitarbeitern und Schülern*, Tutzing 1969, pp. 25–32; Vogel M., *Onos lyras. Der Esel mit der Leier*, I–II, Düsseldorf 1973; Vitale Brovarone: "The Asinus Citharoedus in the Literary and Iconographic Tradition of the Middle Ages", *Marche romane* 28, 1978, pp. 121–129 (*non vidi*).

not-H. 50

(476 P.; *TMI* U151, DG 120)

Asinus ad senem pastorem

"The Ass to the Old Shepherd"

Ph. I 15 (10).

An old man was grazing an ass and, frightened by the noise of his enemies, advised him to escape. The ass refused: he would have to serve anyway, so he did not care whom.

Prom.-A/Bsit.-Bind./Adir.-Bind./Adir. A double debate that conceals a situation fable. A Cynic theme: the poor person is safer from dangers than the rich, cf. H. 256, not-H. 14, etc.

R. Adr.

For Ph. I 15, cf. Mañas, p. 95.

R. v.D.

Cf. Weidner, A., "Phaedrus", *Philologus* 36, 1877, p. 626; Duvau, L., "Sur deux passages de Phèdre (I 15, A 16)", *RPh* 20, 1896, p. 41.

not-H. 51
(526 P.; *TMI* J12, Tu 1746, DG 123)
Asinus et porcelli hordeum
"The Ass and the Pig's Barley"

Ph. V 4 (12).

A man who had sacrificed his pig to Hercules ordered that what was left of the pig's barley be served to the ass. He refused, in view of the fact that its first recipient had been sacrificed.

Bact. + ind.-Aact. + dir.-epilogue. It is a situation fable, with the closing statement by the animal protagonist. The theme is that of the disadvantages of wealth, very well-known among the Cynics. Cf. H. 256, not-H. 14, 50 etc. (and Vol. I, pp. 615 ff.). It is an independent creation.

Cf. also Vol. II, pp. 159, 677.

R. Adr.
For Ph. V 4, cf. Mañas, p. 140.

not-H. 52
(= M. 48; 484 P.; *TMI* J411.1, DG 102)
Asinus inridens aprum
"The Ass that Mocked the Boar"

Ph. I 29 (11), Rom. [gvAd.Wiss.] 14 (17).

The ass greeted the boar calling him "brother" and the latter was angered. The ass told him that if he did not admit that both were similar, at least he should admit the similarity between his own penis and the boar's snout. He was about to attack him, then changed his mind and concluded by saying that he did not want to stain himself with the other's vile blood.

Prom.-A/Bsit.-Bdir./Aind.-Bdir./Adir. Criticism of those who want to be equal to a superior and utter an obscene joke, together with the theme of the moral superiority of the latter. Ultimately, it is the theme of the differences in nature between animals (and the men

they symbolize), which are irremediable, cf. Vol. I, pp. 610 ff. The fable is new, and isolated.

Stemma. Ph.: Rom.

Cf. Vol. II, p. 156.

R. Adr.
For Ph. I 29, cf. Mañas, p. 103.

not-H. 53
(= M. 8)
Auctor
"The Author" (1)

Ph. II 9 (19); another II 9 (3).

Simple stories, prologues. The first begins with the reference to Aesop's statue (cf. not-H. 34) and continues justifying the author for his zeal in competing with the Greek fabulist: the Athenians put up a statue to Aesop and Phaedrus wants to compete with him. If his fables fall into the hands of the learned, they will be successful; if they fall into those of the wicked and the envious, Phaedrus will bear this until Fortune avenges their behaviour. The second has the same intention: both goodness and wickedness praise Phaedrus' Muse, the former with simplicity, the latter with rage.

not-H. 54
Auctor
"The Author" (2)

Ph. *App*. 3 (14).

The poet complains that Jupiter has not attributed to men the capacities that he has given to animals. He concludes that this has been to prevent human audacity from taking possession of the sceptre of the world. And, finally, be recommends resignation.

A simple story, with the fabulist speaking in the first person; it concludes with an epimythium. It is his own development of the theme

of man's creation, coming from Protagoras (cf. not-H. 114 and Vol. I, p. 402), from which various other fables have been derived. This includes the Cynic theme of religious criticism and also the Cynic one of resignation, cf. in H. 44 and not-H. 39.

Cf. Vol. II, p. 160.

R. Adr.
For Ph. *App.* 3, cf. Mañas, p. 144.

not-H. 55
Auctor
"The Author" (3)

Ph. *App.* 7 (19).

A mythical story on the great condemned sinners: Ixion, Sisyphus, Tantalus, the Danaides, Tityus. Epim.: these are exempla to be understood by the wise and not by the uninformed.

A mythical story with an epimythium. The theme of the punishment of the wicked, frequent in Phaedrus, cf. Vol. I, p. 636, Vol. II, p. 163, but with anomalous exemplification and exposition.

Cf. Vol. II, p. 160.

R. Adr.
For Ph. *App.* 7, cf. Mañas, p. 145.

not-H. 56
(536 P.)
Auctor
"The Author" (4)

Ph. *App.* 8 (17).

The poet asks Apollo to say what is more useful. He relates the trance of the Pythian and her words exhorting to virtue; and he concludes saying that these were lost words.

Framed between a prologue and an epilogue by the poet is a story followed by the direct speech of the Pythian. The story is totally original, but the themes are classically Cynic: the uselessness of oracles, the predominance of vice over virtue (cf. not-H. 1, etc.).

not-H. 57

(434 P.; *TMI* K11.2, Aa Th 221, DG 655)

Βασιλίσκος ἐπὶ ἀετοῦ

"The Goldcrest on the Eagle"

Plu. *Mor.* 806E (7).

The goldcrest climbs onto the eagle and at a given moment flies in front of him. Plu. attributes the fable to Aesop.

A/Bsit.-Aact.-epim. Situation fable.

A story of "Natural History", it exemplifies the case of those who steal the glory of their betters. It is isolated. It does not contain clear metrical remnants.

Cf. Vol. II, p. 381.

R. Adr.

For Ph. V 4, cf. Mañas, p.103.

R. v.D.

Supplementary documentation: **Al. Neq.** ***NR*** **1.78.**

HE: Berech. *MS* 39.

Cf. Halling, K., "Thierfabel vom Zaunkönig", *Anzeiger für Kunde der deutschen Vorzeit* 4, 1835, col. 312–314; Ingersoll, pp. 81–82; Schwarzbaum, pp. 234–239; Eikelmann, M., "Königswahl der Tiere", *EdM* 8, 1996, col. 181–186.

not-H. 58

(290 P.; *TMI* J215.2)

Βόες καὶ μάγειροι

"The Oxen and the Butchers"

B. 21 (12).

The oxen met to kill the butchers, but an old ox told them that this was a mistake, because these at least killed them without making them suffer, whereas, if they were not there, others would come who would do this more cruelly.

A/Bsit.-Bact./B1dir.-epim. The subject is new, created around the theme of resignation, that someone worse might come along (H. 44, not-H. 14, 50, etc.).

Cf. Vol. II, pp. 205, 208.

not-H. 59

(= M. 198, 406; 291 P.; *TMI* J1034)
Βοηλάτης καὶ Ἡρακλῆς
"The Cowherd and Heracles"

B. [AGMb] 20 (8), Dod. [Mb] 72 (8), Av. 32 (12); Phot. *Lex.* II, p. 213 Naber (7).

When the cowherd's cart fell into a ravine, he remained there doing nothing except praying to Heracles. So he appeared and told him to make an effort himself and only then pray to the gods.

Bsit. + act./Cdir.

The subject is new; it is only found in B. and in the tradition derived from him; but it is created around the theme of H. 30 (criticism of those who pray and do not work).

Stemma. B.: Dod., Av., Phot. Both the *politici* (Dod.) and the elegiac distichs of Av. and the prose of Phot., derive from B.

Cf. Vol. II, pp. 7, 205, 207, 208, 260, 374, 470, 471, 484, 640.

R. Adr.
For Av. 32, cf. Mañas, p. 297.

R. v.D.
Supplementary documentation: Zen. 5.93.

Zenobius' version contains a variation (see v.D., *Addenda*, p. 106): the ass falls into the mud instead of into a ravine. Zenobius relates the story to explain the same proverb as the one on which H. 30 is based.

not-H. 60

(= M. 42; 292 P.; *TMI* J952.4, cf. DG 441)
Βοῦς καὶ ὄνος ἀροτροῦντες
"The Ox and the Ass that Ploughed"

B. [AMb] 55; Rom. [*Ph. sol.* in Ad.] 41 (14); Plaut. *Aul.* 227–234 (all.).

A farmer yoked an ox and an ass to the plough; when they had finished, when asked by the ass who would carry the master's baggage, the ox answered "the one used to it" (that is to say, the ass). This is the version by B.; in Plaut. there is mention of the ox and the ass ploughing and the latter fell and was abandoned on the ground. In the version derived from Ph., the ass did not want to help the ox, the latter died and the master loaded the dead animal onto him, so the ass died.

In B. we have A/B/Csit.-Bdir./Adir., a situation fable varied with a dialogue; Plaut. seems to simply presuppose A/Bsit.-Bact. (death or fall of the ass). In Ph. we have: B1/B2sit.-B1act./B2act.-Cact./B2act. (death of the ass). In the first two versions we are presented with the ass as the unfortunate animal, as in so many other fables: the theme is that of the wicked without compassion. The third changes the theme to a certain extent, as it is the ass that causes the death of the other animal—and also his own—by not being supportive. It is not easy to see the historical relationship between the three versions, although the third is very likely to have been contaminated with H. 192.

It is impossible to reconstruct the *stemma*, as has been stated; we cannot see if there is an original model or various and if they are metrical or not.

Cf. Vol. II, pp. 203, 204, 219, 377, 379, 541, 555.

R. v.D.
Supplementary documentation (listed in v.D., *Ainoi*, under Quint. G18b, n. 43): cf. Cic. *Att.* 5.15.3 (prov.), Quint. *Inst.* 5.11.21 (prov.), Amm. Marc. 16.5.10 (prov.).

Proverb (*clitellae bovi sunt impositae; plane non est nostrum onus*) which might be related with the fable (cf. Quint. *l.c.*: *παροιμίας genus illud quod est uelut fabella breuior*).

not-H. 61
(= M. 169; 435 P.; *TMI* J951.4)
Γαλῆ μέλαινα
"The Black Weasel"

Nic. Greg. *Hist. Byz.* VII 1(10).

A white weasel was coloured black because of the dye of his master the shoemaker and he devoted himself to the monastic life. The mice approached him without being afraid and he captured two.

A simple story. It is the theme of Indian origin of the cat as false monk, see the references (cf. also H. 7, 81, 174).

Cf. Vol. II, p. 574; Egyptian fable, Vol. I, p. 331; *Tantr.* I 8, p. 31 H. = *Panch.* I 14, pp. 122–124 R., etc.; M. 107, 108, 109, 242, 248, 257, 258, 264, 271, 386, 497.

not-H. 62
(= M. 319; 293 P.; DG 588)
Γαλῆ συλληφθεῖσα
"The Captured Weasel"

B. [AGMb] 27 (7), Ph. I 22 (10); Rom. [gvAd.Wiss.] 49 (18).

A man caught a weasel and was about to drown him, when he mentioned the poor pay that he gave him for hunting the mice. The man replied that he caused more damage than good. In Ph. the man finished by killing the weasel and an epimythium is added.

A/Bsit.-Bdir./Adir. (Ph. adds: Adir.-epim.). The theme is that of the punishment of the wicked, whatever their excuses, cf. not-H. 18 and also H. 205.

Stemma. X: B., Ph./Rom./.

Cf. Vol. II, pp. 144, 147, 201, 219, 401, 550.

R. Adr.
For Ph. I 22, cf. Mañas, p. 99.

not-H. 63

(436 P.)

Γάλλος καὶ λέων

"The Priest of Cybele ('Cock') and the Lion"

AP 6.217 (Simon. *pers.*) (10).

A priest took refuge under a rock, to protect himself from a snowstorm, and a lion approached, intending to eat him. But he began to play the drum and to shout. The lion ran off and the priest offered his clothes and hair to Rhea.

A/Bsit.-Act./Bact.-Aact.

An anecdote invented based on the identical name of these priests (γάλλοι) and the cock (*gallus* in Latin): the theme of the lion's fear of the cock is a theme from fables (cf. H. 84, 292). The lion is an animal sacred to Cybele, as is well-known.

The original metre is not reconstructable (elegiac distichs).

Cf. Vol. II, pp. 382, 565.

R. Adr.

Cf. Gow, S.F., "The *Gallus* and the lion, *Anth. Pal.* VI 217–20, 237", *JHS* 10, 1960, pp. 91–92.

R. v.D.

Supplementary documentation (listed in v.D., *Ainoi*, under Antip. Sid. 27F2, n. 37): *AP* 6.219 (Antip. Sid.); cf. ib. 218 (Alc. Mess.), 220 (Diosc.), 237 (Antist.).

These four epigrams are variations of the same anecdote about the lucky escape of an emasculate priest from a frightful lion. Antipater's elaborate version is the only one which is not a simple, non-metaphoric, dedicatory epigram; it contains several typical fable words: ποτέ τις φρικτοῖο θεᾶς, ταυροφόνος θήρ (*kenningar*), τότε, and has an epimythium.

Cf. White, H., "The Lion and the Gallus", in: *Essays in Hellenistic Poetry*, Amsterdam/Uithoorn: Gieben 1980, pp. 69–78.

not-H. 64

(295 P.)

Γεωργὸς δίκελλαν ἀπολέσας

"The Farmer who Lost a Pick"

B. 2 (16).

While digging his vineyard, a farmer lost a pick and all the farmhands denied stealing it. He took them to the city, to make them swear before the gods. When they entered, they heard the herald announcing a prize of a thousand dracmas for the person giving news on a sacrilegious robbery. The protagonist, then, realized the pointlessness of his enterprise, when the gods do not even know their own thieves.

Aact. + act.-Cind.-Adir. In short, this is an expanded situation anecdote, with the closing statement by the victim. It belongs to the type of anecdote of religious criticism by the Cynics (cf. Vol. I, pp. 627 ff.).

The *stemma* is not reconstructable.

Cf. Vol. II, pp. 205, 208.

not-H. 65

(79 Ch., 296 P.; *TMI* B455.3, 521.2.1)

Γεωργὸς καὶ ἀετός

"The Farmer and the Eagle"

Par. 79 [BaMg] (10), 2 [Bc] (12), 3 [Bd] (8).

A farmer admired the beauty of an eagle he had caught, so set it free. One day, standing at the foot of a wall that was about to collapse on him, the eagle snatched his cap. The farmer ran after the eagle and it tossed the cap at him. At this moment the wall collapsed and the farmer admired the eagle's gratitude.

B1/B2sit.-B1act./B2act.-B1act. This is the theme of the gratitude of the animal, cf. H. 155, but more specifically it is a derivative of the fable of the grateful eagle, not-H. 86.

Stemma. Xv.: Par. 1, 2, 3.

By combining the versions, part of the original Hellenistic metre can be reconstructed (preserved in particular in 1 and 3), cf. Vol. II, p. 22.

Cf. Vol. II, pp. 22, 24, 486.

not-H. 66

(58 Ch., 283 P.; *TMI* J2101.1, K.2351.1.1)
Γεωργὸς καὶ ἀλώπηξ
"The Farmer and the Fox"

B. [AG] 11 (12); Aphth. 38 (6), *Iud.* XV 4–5, Ov. *Fast.* 4.701, Ps.-Luc. *Asin.* 31.3; Par. 58, 1 [BabMg] (7), 2 [Bc] (10).

A farmer was envious of a neighbour and wanted to set fire to his field by releasing a fox with a lit rope fastened to its tail (a brand, B.) in its direction. But a god guided the fox towards the farmer's own field, so he was punished by the fire.

A/Bsit.-Cact.-Aact. (lament). It is a situation anecdote with intervention by the god (C) and final lament by the envious man. It is very likely that all the versions derive from a fabulization of the vengeance of Samson in the *Book of Judges*, when he sent 300 foxes with brands into the fields of his enemies.

Stemma. Xv. (?): LXX, Ov., Ps.-Luc., B., (Par.), Aphth.

The verse is doubtful; there may be choliamb and trimetre endings (respectively), in Aphth.,] ἀλώπεκα προσάψας δαλόν and] πέμψαντος ἐνέπρησε λήϊον. There are significant lexical agreements, particularly between B. and Aphth.

Cf. Vol. II, pp. 201, 245, 374, 470, 484, 566.

R. v.D.

Supplementary documentation: Georg. *Gnomol.*, *Anecd. Gr.* I, p. 43 (all.).

Cf. Apu. *Met.* 7.19.

Georgides' *Gnomologium* contains a brief prose variant of the epimythium by Babrius (Βαβρίου).

Apuleius gives another version of the same anecdote as that told

by Pseudo-Lucian. Both versions differ essentially from the fable, in that the flax is not kindled to set the neighbour's land on fire, but simply to maltreat the fox; see v.D., *Romance*, p. 518, n. 11.

not-H. 67

(297 P.; *TMI* J1052)
Γεωργὸς καὶ γέρανοι
"The Farmer and the Cranes"

B. 26 (12).

A farmer tried to frighten the cranes that came to his recently sown field, threatening them with a sling. The cranes paid no attention to these vain threats, until he actually used the sling and killed many of them. The others decided to escape to the land of the pygmies.

A/Bsit.-Aact./Bdir. This is a fable with a mixed structure, with action and situation: it closes with the decision by the cranes. There is an allusion to the mythical theme of the fight between the cranes and the pygmies, cf. Ael. *HA* 15.29. It is a derivative of not-H. 141 and in turn another derivative, not-H. 69 (B. 33) comes from here. The theme is that of appearance and reality, frequent in the fable.

The *stemma* is not reconstructable.

Cf. Vol. II, pp. 205, 207, 208, 210.

R. v.D.

Supplementary documentation: *Sud.* π 3221 Adler (all.); Georg. *Gnomol.*, *Anecd. Gr.* I, p. 31 (all.).

The *Suda* lexicon quotes a metrically corrupt version (omitting τὴν) of the first two choliambs from B., to illustrate the meaning of πυρίνῳ σίτῳ.

Georgides includes in his *Gnomologium* a variant of the epimythium by Babrius preserved in the *Cod. Athous* (see Luzzatto – La Penna *in app. crit.*).

not-H. 68
(85 Ch., 299 P.; *TMI* J241.2)
Γεωργὸς καὶ φυτόν
"The Farmer and the Tree"

Par. 85 (12), Dod. 85 (21).

A farmer was about to cut down a tree that was growing in his field and gave shelter to birds and cicadas, but did not give fruit. The farmer hit the tree with his axe and the birds and cicadas begged him to respect it. But he continued hitting, until he found a bee-hive and honey. The farmer threw away the axe and from then on honoured the tree as sacred.

B1/B2sit.-Cind./B2act. + act. The theme of the sacred tree has become detached from the Cynic themes and is strange within the Greek fabulistic tradition. It is perhaps of Oriental origin.

Stemma. Xv.: Dod., Par. (summ.).

Abundant metre: it can be seen in Vol. II, p. 23.

Cf. also Vol. II, p. 485.

not-H. 69
(298 P.; *TMI* K2090.1, cf. DG 524)
Γεωργὸς καὶ ψᾶρες
"The Farmer and the Birds"

B. [AMb] 33 (25).

A farmer asked a slave for his sling to use against the starlings that were laying waste his fields, but they realized this and escaped. Then he agreed with him to ask for bread; he would give it to him, and then the sling. They did this and the farmer killed many starlings. They decided to flee, convinced of the wickedness of men.

A/B/Csit.-Adir./Bact./Aind./Cact.-Aact./Bdir. A fable with a complex and modern structure, derived from not-H. 66 (B. 26). It adds the theme of human wickedness, as in H. 281.

It is impossible to say whether B. depends on a previous model in verse.

Cf. Vol. II, pp. 205, 207, 208, 210.

R. v.D.
Supplementary documentation: *Sud.* ν 204 Adler.

The *Suda* lexicon quotes one and a half choliamb from B. (vv. 2–3 before the caesura; *vv.ll.* reported by Luzzatto – La Penna *in app. crit.*), to exemplify the meaning of νέος.

Typical fable word: τις.

not-H. 69 b
Γλαῦξ
"The Owl"

Gr. Naz. 37.873–874 *MPG.*

A man accused the owl of ugliness and for each feature considered ugly the owl noted that such and such an animal with it was considered beautiful. But at the end it was defeated: no animal had all those features at the same time.

It is a derivative, among others, of H. 39. It is related to H. 69 and 70.

Cf. Papademetriou, p. 120.

not-H. 70
Γνώμη
"Maxim"

Syr. *XLI* (5).

My son, seek advice from yourself before advising others.

A simple maxim from Syr., of the style of those of the *Ahikar*, but without a clearly identifiable origin. It is not a fable, but is included here because it is in the Syr. collection.

Cf. Vol. II, pp. 405, 419, 421.

not-H. 71

Γοργίας τε καὶ Φίλιππος
"Gorgias and Philippus"

Ar. *Av.* 1694–1705.

Because of sycophants such as Gorgias and Philippus, it became customary in Attica to cut the tongues of victims in sacrifices in two.

A continuous story: it is a song of derision that parodies aetiological explanations starting from fables and myths.
Trochaic metre.

not-H. 72

(438 P.)
Γυνὴ Συβαρῖτις
"The Sybarite"

Ar. *V.* 1435–1440.

A sybarite broke a jar and the latter sought a witness. The woman said that it would be much more sensible to put on a bandage instead of doing this.

A/Bsit.-Adir., inside a frame. It is an example of the "Sybaritic" fables, cf. Vol. I, p. 14. Against the nonsense of those who bring lawsuits instead of putting things right as far as possible. Without descent.
There are iambic trimetres here.

R. v.D.
Supplementary documentation (included in v.D., *Ainoi*, as Ar. 17T10, 30): anon. *περὶ αἴνου* (*PSI* 11, 1935, 1221); *Sud.* ε 2289 Adler.
Both the anonymus *Περὶ αἴνου* and the *Suda* lexicon quote Ar. *V.* 1435–1440, the former probably to exemplify a Sybaritic fable, the latter to exemplify the meaning of ἐπίδεσμος. No variations.

not-H. 73
(= M. 172; 558 P.; *TMI* K2295.3, cf. DG 241)
Galli et accipiter
"The Cocks and the Hawk"

Rom. [Ad.] 7 (11).

A cock that frequently fought with another called on the hawk to be his ally (or judge, *v.l.*). The hawk arrived and the first cock began to state his case, but the hawk transformed him into his prey. The cock protested, but the hawk replied that he was doing with him what he had wanted him to do with the other.

A/Bsit.-Aact./Bdir.-Adir. A regular debate structure, except that the sit. is a prior *agon*. The fable of Rom. derives from Ph. and his, probably, from the model of H. 266, but the theme of the boasting winner who is defeated becomes that of the wicked one that seeks damage for another and suffers it himself, cf. the same theme in not-H. 203.

Cf. Vol. II, pp. 533, 534, 556.

not-H. 74
(546 P.; *TMI* J1908)
Gallus et feles lecticarii
"The Cock and the Cats Carrying his Litter"

Ph. *App.* 18 (7).

A cock had some cats to carry him in a litter. A fox saw this and warned him to be careful, as they were preparing a deception. Once they were hungry, the cats ate the cock.

A/Bsit.-Cdir./Aact. A mixed structure of situation and *agon*, relatively recent. The theme is that of the treacherous friend, with a political implication. The original fable is by Ph., based on ancient fables on the treacherous cat that plays "roles" to seize his victims (H. 7, not-H. 7, etc.).

Cf. Vol. II, pp. 161, 566.

not-H. 75

(= M. 324; 355 Ch., 378 P.; *TMI* J425.1, DG 559)

Χύτραι

"The Pots"

Av. 11 (17), Par. 355 (6).

Two pots, one of clay and another of brass, went down to a river. The former advised the latter to go away, because it would break if it touched it (in Av., an expanded version, the brass pot assured the other that it did not want to damage it, but the clay one admitted that it was afraid in any case).

A/Bsit.-Bdir. (in Av.: A/Bsit.-Aind./Bdir.).

The moral is that the weak always come out losers, which is common in the fable. But strictly related themes cannot be found.

Both versions undoubtedly derive from the same original, which Av. expands; it must have been an original in four verses, of which there are remnants, perhaps Babrian, in Par. Particularly the final verse ἐγὼ μὴ θέλουσα προσψαύσω; perhaps κατακλῶμαι is the ending of the previous verse.

Cf. Vol. II, pp. 24, 27, 268.

R. Adr.

For Av. 11, cf. Mañas, p. 289.

not-H. 76

(= M. 179; 579 P.; *TMI* J1251, DG 527)

Gladius et viator

"The Sword and the Walker"

Rom. [gv] 94 (15).

A walker found a sword, and asked who had "lost" it. It replied: "me one, I many".

Prom.-A/Bsit.-Bdir./Adir.-epim. In fact it is a situation fable, certainly derived from a model in four verses, but written in the form of a witty dialogue with a play on the two meanings of *perdo* (there

may also be this with ἀπόλλυμι, in a Greek model which, moreover, is only hypothetical). The theme is that of the madness of war, cf. for example H. 272; the inspiration is Cynic, as is guaranteed by the theme of the walker. It comes from Ph., either created by him or taken from a Greek model.

Cf. Vol. II, pp. 527, 556.

not-H. 77

(= M. 180; 472 P.; *TMI* J512, Aa Th 244, DG 470)

Graculus superbus et pavo

"The Proud Rook and the Peacock"

Ph. I 3 (16); Rom. [gvAd.Wiss.] 45 (26).

The rook adorned himself with the feathers that the peacock had dropped and joined the peacocks. But they removed his feathers and drove him away pecking him. When he returned to the rooks, they also rejected him and one of them gave him the corresponding lesson.

Prom.-A1act./Bact.-A1act./Aact./A2dir. (designating the rook with A1, the peacock with B1, the rook that gives the first the lesson with A2). A fable with a double *agon*, created by Ph. contaminating with H. 125 and H. 244 and also with elements of H. 103. It is the theme of nature: it is impossible to simulate with artifice what you do not have, and if one moves away from his own and mixes with others, he is rejected by the former and the latter. cf. Vol. I, p. 613.

Stemma. Ph.: Rom.

Cf. Vol. I, p. 613; Vol. II, p. 541.

R. v.D.

Cf. Polle, F., "Zu Phädrus' Fabeln", *Philologus* 50, 1891, p. 650; Hamblenne, P., "Le choucas chez les paons (Phaedr., 1, 3): Phèdre, Séjan ou Pallas?", *LEC* 49, 1981, pp. 125–133.

not-H. 78
(= M. 182)
Grus et cornix
"The Crane and the Crow"

Rom. [gAd.] 18 (32).

The crane and the crow made an alliance: the former would defend the latter, the latter would prophesy for the former. The two went to a field to eat the seeds and when the owner appeared and asked a slave for a stone, the crow, two days running, warned the crane to be careful. Then the owner devised a plan of ordering the slave to give him a stone when he asked for cake. This they did and the master wounded the crane. The crane complained to the crow over his lack of the gift of prophecy and the latter blamed man's wickedness.

A recent, very complicated scheme: B1/B2sit.-C1dir.-B2ind. + ind.-C1dir. + ind.-C1dir. + ind./C2act.-C1act./B1ind.-B2dir. (B1 = the crow, B2 = the crane, C1 = the master, C2 = the slave). It is a derivative of not-H. 69 (B. 33), contaminated here with the theme of the prophecies of the crow, present in various fables.

Cf. Vol. II, pp. 533, 534, 535.

not-H. 79
(439 P.; *TMI* J411.7, cf. DG 38)
Δάφνη καὶ ἐλαία
"The Laurel and the Olive Tree"

Call. *Iamb.* IV (fr. 194 Pf.) (116).

The dispute between the laurel and the olive tree about their respective importance: each tree argues on the basis of its sacred character and participation in various rites, and the olive tree also talks of its usefulness. When the bramble attempts to intervene to make peace, the laurel replies angrily.

B1/B2sit.-B1dir./B2dir.-Cdir./A1dir. This is a typical scheme of debate with the intervention of an arbiter, as in certain *agones* of the theatre (Oedipus/Creon in S. *OT*, Eteocles/Polynices in E. *Ph.*, the

Sausage Seller/Paphlagonius in Ar. *Eq.*, Aeschylus/Euripides in Ar. *Ra.*) and in fables perhaps inspired by the latter (H. 73, 233). For the Oriental origin of these plant debates, cf. Vol. I, pp. 324, 351. They entered Greece in a previous period, from S. on. (cf. his derivatives H. 71 and H. 239; and there are other fables of this type, cf. H. 233, 263, not-H. 94, M. 484, etc.). Call. developed his theme in a style more narrative than fabulistic. Some motifs of these fables have entered various other ones, such as not-H. 48. The fable by Call. has exercised an influence on these and other derivatives.

The metre is choliambic.

R. Adr.

Cf. v.D., *Ainoi*, p. 237 (Call. 20F2); and "The Palm Tree and the Birch Tree" in the Haggadah, in Adr., *Doc. Sup.*, p. 223.

R. v.D.

Supplementary documentation (included in v.D., *Ainoi*, as Call. 20T1–2, 20T4–6, 20T10–17, 20F2, and Trypho 61A1; cf. *Léxicos*, pp. 467–469): Trypho (I), *Trop.* 2.24 (III 206 Spengel) (all.); Luc. Tarrh. fr. 1 Linnenkugel (all.); Herenn. Ph. fr. 32 Palmieri (all.); Ps.-Diogenian. *Praef.* (pp. 178–179 Von Leutsch-Schneidewin) (all.); Clem. Al. *Strom.* 5.8.48 (all.); *Dieg.* 7.1–18; Choerob. *epimer. in Ps.* (III 114 Gaisford) (all.); *Et. Gud. s.v.* αἶνος (p. 48.21–23 De Stefani) (all.); Eust. *Il.* Λ 430 (all.); id. *Od.* ξ 508 (all.); Ps.-Ammon. *Diff.* 18 (p. 6 Nickau) (all.); Apostol. *Praef.* 5 (all.); Σ *in* Il. *s.v.* αἶνος (*Cod. Reg.* 3058) (III 371 Cramer) (all.).

The *Diegesis* gives a summary of Callimachus' fable, which facilitates its reconstruction.

All other passages allude to Callimachus' fable, if for different reasons.

Trypho (inaccurately) quotes from Callimachus (v. 14) to exemplify the figure of ἀστεϊσμός.

Several grammarians, paroemiographers, lexicographers, and scholiasts (Luci(ll)us Tarrhaeus, Herennius Philo, Pseudo-Diogenianus, Choeroboscus, *Etymologium Gudianum*, Eustathius *bis*, Pseudo-Ammonius, Apostolius, scholium on the *Iliad*) adduce the *incipit* of Callimachus (vv. 6–8) to exemplify a plant fable.

Clement alludes to Callimachus' fable in connection with the story of Branchus (vv. 28–31).

Cf. Muth, R., "Zu Call., Ia. IV, fr. 194, 37.40 Pf.", *AAHG* 4,

1951, pp. 251–253; Lee, G.M., "Callimachus, Iambus IV, fr. 194, 100 (Pfeiffer)", *CQ* 27, 1977, p. 237 (p. 238: Editor's note); Barigazzi, A., "Note al giambo IV di Callimaco (fr. 194 Pf.)", *Prometheus* 6, 1980, pp. 243–247. As for the oriental Debate-Fabel, cf. Wilcke, C., Die Emar-Version von "Dattenpalme und Tamariske. Ein Rekonstruktionversuch", *ZA* 79, 1989, pp. 161–190; Vastiohout, H.L.G., "The Mesopotamian Debate Poems. A General Presentation", *Acta Sumerologia* 12, 1990, pp. 271–318.

not-H. 80

(382 P.)

Δελφῶν πρόγονοι

"The Ancestors of the Delphians"

Vit. Aesop. 126 (7).

The Delphians asked Aesop who their ancestors had been and he answered that they had been slaves. Since it had been an ancient custom to surrender one tenth of the enemy's spoils to Apollo, so it was, then, that one tenth of the prisoners of war were sent. It is from there that the Delphians descended.

A pure story, an aetiological anecdote on the wickedness of the Delphians. It is isolated; it does not show any remnants of verse.

Cf. Vol. II, pp. 74, 76.

not-H. 81

Δεσπότης καὶ κύων

"The Master and his Dog"

Syr. 66 (6).

The master told his dog to climb a stairway and for each step that he went up he would give him a piece of bread. The dog went up a step and asked for the bread. The master answered that when he had gone up them all, he would give it to him. The dog, in turn, told him that if he gave him bread on the first step he would believe him for the others.

Bdir./Aact. + dir.-Bdir./Adir. A debate fable, with a rather innovative structure, on the theme of truth, which needs to be demonstrated continually. This theme of truth is frequent in the Cynic fable, cf. not-H. 13, 35, 67; the dog also has a Cynic character, cf. for example not-H. 153. The fable is isolated, however, but may come from a Hellenistic model.

Cf. Vol. II, pp. 405, 419, 421.

not-H. 82

(306 P.; *TMI* U21.3)
Δηχθεὶς ὑπὸ μύρμηκος καὶ Ἑρμῆς
"The Man Bitten by the Ant and Hermes"

B. [AMb] 117 + T.Assend. 6 (11); Par. 48 (11).

Following the sinking of a ship, a man said that the gods were unjust, for letting many good men die together with an impious man. Meanwhile, bitten by an ant, this man stepped on the whole anthill. And Hermes, appearing to him, asked him why he did not tolerate the fact that the gods were judges for men just as he had been for the ants.

Bsit. + ind. + act./Cdir. A situation fable, with the beginning somewhat lengthened: criticism of those who complain about divine providence (perhaps based on the theme of Amphiaraus in A. *Th.* 597 ff.). It belongs to the small group of fables that we have defined as having a Stoic tendency, cf. Vol. I, pp. 536 ff.

Stemma. X. B./Par./. It is impossible to establish Babrius' source.

Cf. also Vol. II, pp. 205, 208, 470, 484.

R. Adr.
For Ph. *App.* 18, cf. Mañas, p. 151.

not-H. 83

(97 Ch., 248 P.; *TMI* J1442.9)
Διογένης καὶ φαλακρός
"Diogenes and the Bald Man"

Par. 97 (*Cod.* Pe) (2).

Insulted by a bald man, Diogenes told him that he admired his hair, for leaving him.

A/Csit.-Adir. A small Cynic χρεία, referring to Diogenes.

Cf. Vol. II, p. 486.

not-H. 84

Διόνυσος καὶ βότρυες
"Dionysus and the Grapes"

Panyas. *Heracleia* fr. 13 (ed. Davies), Eubul. in Ath. 2.3, 36 D, *Vit. Aesop.* 68; Apu. *Flor.* 20, Stob. III 18–25, Fulg. *Myth.* II 12, Georg. *Gnomol.*, *Anecd. Gr.* I, p. 41, Max. Conf. *Loc. com.* (91.885 *MPG*), Ant. *Melissa* I 41, Phot. *Ep.* 16.

According to the various versions, the "three goblets" (or "three clusters") of wine that are drunk one after the other are, respectively, pleasure, merriment (or intoxication) and ὕβρις; or else there are four goblets, for health, pleasure, ὕβρις and madness.

It is a χρεία that derives from an ancient saying, referred to by Panyasis and Eubulus and coming, I think, from the choral lyric. It has been adopted by the literature of Cynic tendencies that criticizes intoxication. There are a number of variants, which can be found in the references and, more extensively, in Adr., *Más fragmentos.*

For the *stemma* and the metre, I refer the reader to Vol. II, pp. 24, 77, 366, 382, 386.

R. Adr.
Cf. Adr., *Dísticos*, p. 38. Also in the Haggadah, cf. Adr., *Doc. Supl.*, p. 223.

R. v.D.

Cf. Grumel, V., "Une fable d'Ésope dans Photius. Les trois grappes", *Annuaire de l'Institut de Philologie et d'Histoire Orientales et Slaves* 11, 1951 (*Παγκαρπεια. Mélanges Henri Grégoire*, III), pp. 129–132; P., "An Aesopic Fable in Photius", *ByzZ* 46, 1953, pp. 308–313. For Panyas., cf. Roth, P., "Zu Panyassis F 12–14", *RhM* 134, 1991, pp. 249–250.

not-H. 85

(18 Ch., 301 P.)

Δούλη καὶ Ἀφροδίτη

"The Slave and Aphrodite"

B. [AG] 10 (14); *Tetr.* I 10, Par. 18 (10).

A man was in love with his slave girl, whom he showered with gifts. She was grateful, and made sacrifices to Aphrodite. The goddess, appearing to her, told her not to thank her for anything, because all she had done was to take revenge on the man.

B1/B2sit.-B1act./Cdir. A situation anecdote, of the amusing erotic type, very characteristic of the Cynics. It is isolated.

Stemma. Xv.: *Tetr.*, B./Par./. That is to say, *Tetr.*, with verse different from that of B., supposedly comes from his model.

Cf. Vol. II, pp. 205, 206, 208, 209, 470, 484, 502.

R. v.D.

Supplementary documentation: *Sud.* η 447 Adler (all.).

The *Suda* lexicon quotes the opening line from B. (Βάβριος), with some textual variants (for which see the *app. crit.* of Luzzatto – La Penna), to exemplify the meaning of ἦρα.

Typical fable word: τις.

not-H. 86

(395 P.; *TMI* B521.1, N332.3)

Δράκων καὶ ἀετός

"The Snake and the Eagle"

Aphth. 28 (8); Stesich. 103 (from Ael. *NA* 17.37, through Crates).

The snake and the eagle were fighting and a farmer released the latter and saved him. Irritated, the snake poured his poison in the farmer's goblet, but when he was about to drink, the eagle arrived and snatched the glass from him.

A/Bsit.-Cact./Bact.-Aact. It is, in fact, a situation fable mixed with an animal *agon* of action without speeches. The theme comes from Stesich. and somehow reached Aphth., who preserves Hellenistic verse. It is the theme of the grateful animal, parallel to that of the lion and the mouse (H. 155); one derivative is certainly not-H. 5 (cf. also not-H. 198), and another the tale in *Send.* 19: the venom of a snake held in a kite's talons falls into a jar of milk and all die.

Stemma. Stesich.: Dem. Phal.: Xv.: Aphth. For the metre of Stesich., see Adr., *Jambische Fragmente*, p. 173.

Cf. Vol. I, p. 286, also Vol. II, pp. 5, 22, 25, 250.

R. Adr.

Cf. v.D., *Ainoi*, pp. 153 (Stesich. 7F1, T4) and 359 (Crates Perg. 60F/A1). There are two derivatives in *Thousand and One Nights*, cf. Adr., *Doc. Supl.*, p. 219 and in *Send.* 19, p. 159 Fradejas; cf. also *Más temas*.

R. v.D.

Supplementary documentation (partially listed in v.D., *Ainoi*, p. 154, nn. 124 and 128): Tz. *Chil.* 4.305–315 (*H.* 134); Georg. *Gnomol.*, *Anecd. Gr.* I, p. 9 (all.); Apostol. 1.78 (Ars. 2.36).

Tzetzes' version closely adheres to Aelian's, which is, however, far more elaborate. Typical fable word: τις. Metre: Byzantine.

Georgides includes in his *Gnomologium* an elaboration of the promythium by Aphthonius.

Apostolius and Arsenius copy Aelian, but fail to mention Stesichorus and Crates.

not-H. 87

(440 P.; *TMI* N255.4)

Δραπέτης

"The Fugitive"

Plu. *Mor.* 144A (3).

A fugitive slave took refuge in a mill and the man pursuing him said that he would not have wanted to find him anywhere else but there.

It is a χρεία that shows that the wicked finds his just punishment: it belongs to the Cynic-Stoic moralizing stratum. It perhaps derives from not-H. 128.

Traces of verse seem to be revealed:

⏓ –] ὡς κατέφυγε φθάσας εἰς μυλῶνα
τοῦ δ' ἄν σε μᾶλλον [

Cf. Vol. II, p. 383.

not-H. 88

(99 Ch., 302 P.; DG 48)

Δρύες πρὸς τὸν Δία

"The Oaks to Zeus"

B. [G] 142 (8); Par. 99, 1 [Ba] (6), 2 [Bc] (8), 3 [Bd] (5).

The oaks took a delegation to Zeus, complaining that they had been cut down. He answered that the blame was their own; as their wood was so hard, handles for the axes were made with it.

B/Asit.-Bdir./Adir. It is the combination of the theme of H. 262 (the oak that perishes on account of the wedge of its own wood) and the frequent one of the delegation to Zeus of those who foolishly complain of the divine order (cf. Vol. I, p. 610). The different versions of Par. derive from B.

Cf. Vol. II, pp. 205, 207, 208, 209.

R. v.D.

Supplementary documentation: *Sud.* σ 1030 Adler; Rinuc. 89.

The *Suda* lexicon quotes two choliambs (vv. 7–8) from B. (Βάβριος)—with some textual variants (for which see Luzzatto – La Penna, *in app. crit.*)—to exemplify the meaning of στελεός.

Rinucius gives a Latin prose paraphrase of Par. (100e Ch.). His version has a variation in that the oak is replaced with a willow

(*salix*). The fable has an epimythium. Terminology: ὁ μυθογράφος (*Sud.*), *fabula* (Rinuc.). Function: illustrative (*significat*).

For Rinuc., cf. Pillolla, p. 315.

not-H. 89

(383 P.; cf. Tu 4111)
Δύο ὁδοί
"The Two Roads"

Hes. *Op.* 287–292, Prodic. 84B2 Diels-Kranz *ap.* X. *Mem.* 2.1.21–34, *Vit. Aesop.* 94 (8).

The road of virtue is difficult and steep, that of vice is easy and flat; but when you reach the summit, the first is easy. Prodic. has built up a long story starting from here, in which Virtue and Vice appear to Heracles. In *Vit. Aesop.* it is Prometheus who establishes the two roads, one of freedom, the other of servitude.

It is a pure story, midway between the mythical and the fabulistic; *Vit. Aesop.* may come directly from Hes. and not through Prodic.-X. The simile of the two roads had considerable echoes in posterity, cf. for example the "Comparison of the Lives" by Gregory of Nazianzus. It then crossed over from Hes. to the Sophists and Socratics, the Cynics and the Christians, in succession.

The metre is not certain, but in *Vit. Aesop.* there seem to be iambic remnants:

] τραχεῖαν καὶ δυσέκβατον
καρπῶν γέμουσαν ἄλσει [

Cf. Vol. II, p. 76.

R. v.D.

Supplementary documentation (listed in v.D., *Ainoi*, p. 673): cf. Prodic. *ap.* Stob. 3.1.205 (*et ap.* Cic. *Off.* 1.32.118; Max. Tyr. 14.1–2; Philostr. *Ep.* 73, *VA* 6.10; Ath. 12.2, 510C; Clem. Al. *Paed.* 2.10.110, *Strom.* 5.5.31 (664); Them. *Or.* 22, 280a–282a; Iul. *Or.* 3(2).7 (56d), *Or.* 7 (217a); Σ *in* Ar. *Nu.* 361a; *Sud.* π 2366 Adler.

Cf. Pl. *Smp.* 177B, *R.* 364c, *Lg.* 817c–719a, Ceb. 2, D. Chr. 1.65–84, Plu. *Mor.* 77d, Luc. *Somn.* 8, Gal. *Protr.* 2, Basil. *Adul.* 5.

All instances of the same allegory. All but Plato, Cebes, and Dio ascribe it to Prodicus.

Terminology: εἰκόνας (Clem.), μῦθος (Max., Ath., Clem., Iul. (*Or.* 3(2).7).

Cf. Alpers, J., *Hercules in bivio*, Diss. Göttingen: Dieterich 1912.

Quotations from Hes.: Pl. *R.* 364C, Cic. *ad Fam.* 6.18, Aristid. Quint. 3.17, Ph. *Ebr.* 150, Plu. *Mor.* 24de, Max. Tyr. p. 192 H., Clem. Al. *Strom.* 4.5.2, 5.16.8, Hermog. p. 8.9 Rabe, Alex. Aphr. *CAG* 2.255, Synes. *Opusc.* 144 Terzaghi, Σ *in* Pi. *O.* 5.34*c*, 6.14*f*, 9.161*c*, Σ *in* D. *prooem.* p. 818 Dindorf, Σ *in* Pl. *Prt.* 340D, Σ *in* E. *Hipp.* 379, Σ *in* E. *Med.* 296, *OBerl.* 12319, *Argum.* Isoc. 1, Σ *in* Aphth. 2.604 Walz, Io. Doxop. *in* Hermog. 6.96 Walz, *in* Aphth. 2.251 Walz, *comm. Bern. in* Lucan. p. 300 U., Agath. *AP* 9.653.1, Orion *Anth.* 7.12, *Flor. Monac.* 105, Arethas *in* Pl. *Grg.* 459c, Eust. 179.22, 1868.1, *EM s.v.* ἀρετή.

not-H. 90

(523 P.)

Demetrius rex et Menander poeta

"Demetrius the King and Menander the Poet"

Ph. V 1 (18).

The Athenians cry over the tyranny of Demetrius Phalereus and he becomes angry at the effeminate appearance of somebody approaching. But when he is told that it is the poet Menander, he states that nobody can be more beautiful than him.

A literary anecdote that includes a story inserted into which are direct speeches by Demetrius and an unknown person. It is a new, literary fable, by Ph., with an anomalous structure. It undoubtedly continues the literary themes of the Alexandrian poets: the conclusion is that even the tyrant recognizes the poet's superiority. It is, then, a pseudo-historical anecdote, not Cynic.

Cf. Vol. II, p. 159.

not-H. 91

(528 P.; *TMI* J1061.2)
Duo calvi
"The Two Bald Men"

Ph. V 6 (7), *CPG* I, p. 459 (prov.).

A bald man found a comb and another bald man told him that they must share any gains. And the former replied that they had found coal instead of a treasure.

B1/B2sit.-B2dir./B1dir.-epim. A possible development of the proverb "a bald man finds a comb", if it is not the other way round. In any event, it is the Cynic theme of Fortune, which is elusive when it seems to be favourable. Cf. Vol. I, pp. 614 ff.

Cf. also Vol. II, p. 145.

R. Adr.
For Ph. V 6, cf. Mañas, p. 141.

not-H. 92

(524 P.; *TMI* W121.2.5)
Duo milites et latro
"The Two Soldiers and the Thief"

Ph. V 2 (15).

Two soldiers encounter a thief: one flees and the other defends himself. Once the thief has been beaten off, the first soldier returns, unsheathes his sword and utters threats. The second soldier tells him to hold his iron and his tongue, to see if he can deceive somebody some other time.

A/Bsit.-Bdir./Adir.-epim. A simple verbal *agon* directed against the cowardly braggart. Probably derived from H. 66 "The Walkers and the Bear". On the theme of the coward, cf. H. 143, 253, 290, etc.

Cf. Vol. II, p. 153.

R. Adr.
For Ph. V 2, cf. Mañas, p. 139.

not-H. 93
(544 P.; *TMI* K1371.1, N721)
Duo proci
"The Two Suitors"

Ph. *App.* 16 (33).

A poor man and a rich one were courting a young woman, and the rich one was successful. When the wedding was about to take place, the bride's relatives rented an ass from the poor man to take her to her new house. But, thanks to Venus, a storm broke out and the ass took the bride to the poor man's house and he married her. Thus all demonstrated the favour of the gods.

A simple story, an erotic-religious novelette. Venus favours the poor lover.

Cf. Vol. II, p. 161.

R. Adr.
For Ph. *App.* 16, cf. Mañas, p. 150.

R. v.D.
Cf. Henderson, J., "'The homing instinct.' A folklore theme in Phaedrus, App. Perott. 16 Perry/14 Postgate", *PCPhS* 203 (*n.s.* 23), 1977, pp. 17–31; Duvau, L., "Sur deux passages de Phèdre (I 15, A. 16)", *RPh* 20, 1896, p. 41.

not-H. 94
(413 P.)
Ἐλαία καὶ συκῆ
"The Olive Tree and the Fig Tree"

Aphth. 22 (10), Synt. 31 (9), Syr. XXXIV (8), 39 (9).

It is a debate between the olive tree and the fig tree, with the former boasting that it had perennial leaves, whereas the fig lost them

in winter. At this point it snowed, which ruined the olive, but not the fig, as it was bare (Aphth.; in Synt. and Syr. God, in view of the arrogance of the olive tree, sent down a lightning bolt that destroyed it).

Bind.-Cact. It is a derivative of the traditional theme of the debate between trees (cf. not-H. 79) which ends, as in other cases, with the punishment of one of them. The Syriac versions have altered the ending, making divine vengeance intervene; perhaps they preserve the beginning better, as it is summarized in Aphth. It is a Cynic fable, against beauty and in favour of usefulness.

Stemma. Xv.: Aphth., Sy. For the possible remnants of Hellenistic metre in Aphth., cf. Vol. II, p. 25.

Cf. also Vol. II, pp. 25, 36, 37, 250, 405, 418, 425.

R. v.D.
Supplementary documentation: Nicol. *Prog.* 1.6.
Identical with Aphth. 22.

not-H. 95

(= M. 220; 200 Ch., 336 P.; *TMI* K402.3, K813, Aa Th 52, DG 281)

Ἔλαφος καὶ λέων

"The Deer and the Lion" (3)

B. [AMb] 95 (102); Par. 200, 1 [BaMb] (56), 2 [Bd] (42); *Dact.* 9; Archil. *Epod.* III (fr. 46–53).

The sick lion goes to the fox to ask him to convince the deer to come closer, in order for him to catch him. This he does and when the deer arrives at his cave, the lion strikes him with his paw, wounding him slightly; the deer escapes. The lion asks the fox to convince the deer to return again and he replies that, although it is difficult, he will try. He manages to find the deer, who refuses angrily; but in the end he convinces him that the lion did no more than caress him: he wants him to inherit the Kingdom of the animals from him. When the deer returns, the lion devours him, but the fox takes the heart and eats it. The lion asks for the heart and the fox answers that that deer did not have one: how could an animal that dared

enter the lion's cave twice have a heart? This is the version in Babrius, from which those of Par. derive; it in turn comes from that of Archil., for which see Adr., *Líricos griegos*, pp. 42 ff., as well as *Nueva reconstrucción*, pp. 28 ff.

Archil.: Prol. (?) A1/A2sit.-A1dir./A2act./Bact.-Adir./Bact.

B.: A1/A2sit.-A1dir./A2act. + dir.-Bact./A1act. + ind.-A2dir. + act./Bact. + dir.-A1dir./Bact.-A1act./A2act.-Bdir. There is a complex structure here, with three *agones* (lion/fox, fox/deer, lion/deer) in various acts. There is the inheritance of the model of Archilochus, expanded by Babrius in his long story. In short, we are dealing with the traditional themes of the constancy of the nature of the lion, even when sick; that of the profitable cunning of the fox; and of the ἄνοια of the weak animal who trusts the lion and the fox and pays with his life. It is clear that there must have been a Cynic adaptation, followed by Babrius.

On the relationship between the fable by Archil. and the Indian one of the ass and the lion, cf. Vol. I, pp. 288, 325. For the derivatives of both the Greek and the Indian fable in our Middle Ages, with occasional contaminations, cf. Vol. II, pp. 598 ff. and 699 ff.

Cf. also Vol. II, pp. 205, 207, 208, 210, 363, 470, 484, 699.

R. Adr.

Allusion in Sol. 11. 5–6 Adr. (unsure) and Cratin. 135 (but see Adr., *Doc. Supl.*, p. 215).

R. v.D.

Cf. Rochholz, E.L., "Das Thiermärchen vom gegessnen Herzen", *Zeitschrift für deutsche Philologie* 1, 1869, pp. 181–198; Crusius, O., "Babrius 95.106", *Philologus* 53 (*n.s.* 7), 1894, p. 227; Keidel, G.D., "Die Eselherz (Hirschherz-, Eberherz-) fabel", *Zeitsch. für vergl. Literaturgeschichte* n. s. 7, 1893, pp. 264–67.

not-H. 96

(305 P.; *TMI* W151.2.1)

Ἔλαφος νοσῶν

"The Sick Deer"

B. [AG] 46 (10); Synt. 20 (7), Syr. XXI (4), 23 (4).

The deer was sick and the animals went to visit him. But each ate some grass, until the deer died.

A/Bsit.-Aact./Bact. It is a situation fable whose model was expanded by B.: it undoubtedly derives from that of the animals visiting the sick lion (H. 147, there are various derivatives), but transfers the theme to the unfortunate deer of not-H. 95 and adds that of the wicked friends. Friends are sometimes worse than enemies, is the conclusion.
Stemma. X: B., S.

Cf. Vol. II, pp. 36, 202, 405, 418.

R. Adr.
Supplementary documentation: no H 96, cf. Lokman 3 (line Sy.).

R. v.D.
Supplementary documentation: *Opusc. fab.* 1.16; Conr. Halb. *TM* III, p. 164 M.-S.
Conrad adduces the fable to exemplify *amicicia* (cf. H. 150). Both versions have an epimythium. Terminology: *exemplum.* Typical fable word: *quidam.* No variations.

not-H. 97

(441 P.; *TMI* J976, DG 136)
Ἑορτὴ καὶ ὑστεραία
"The Feast and the Day After"

Plu. *Them.* 18 (9).

One of the generals compared himself to Themistocles and the latter told a fable: the Day After told the Feast that he was tedious, yet everyone enjoyed the Day After, but the Feast answered that, without him, the other day would not exist. In the same way, Themistocles added, neither would you exist without me.

Prom.-A/Bsit.-Bind./Adir. A fable with a frame that includes a debate between two abstract entities, as do others that are ultimately of Oriental origin (cf. Vol. I, pp. 303 ff.). It perhaps comes from a collection of anecdotes or χρεῖαι, cf. Vol. II, p. 388, which included Hellenistic material. It is against the false boastful, a traditional theme.

For the metrical remnants, cf. Vol. II, pp. 383, 388.

R. Adr.
Cf. metric traces in Plutarch in Adr., *Más fragmentos*, pp. 9 f.

R. v.D.
Supplementary documentation: Plu. *Mor.* 270BC; ib. 320F; ib. 345C.[2]

not-H. 98
Ἔριδες δύο
"The Two Kinds of Strife"

Hes. *Op.* 11–26.

There are two kinds of Strife, a bad one and a good one, the latter born of the Night.

Prom.-A1/A2act.-epim. A mythical story of the genealogical type, perhaps related to the various fables in which an ἔρις or discordia intervenes (debate between two plants, animals or abstract entities).
Hexametres.

R. v.D.
Cf. Pl. *Ly.* 215C; Arist. *EE* 7.1.9, 1235a18; eund. *Pol.* 5.8.18, 1312b5; eund. *Rh.* 2.4, 1381b16; ibid. 2.10, 1388a17; Plu. *Mor.* 92A, 473A, 618F, 736E; Gal. X 6 Kühn; Plin. *Ep.* 3.7; D. Chr. 77.1; Longin. 13.4; Aristid. *Or.* 32.11; Philostr. *VS* 1.26; Ps.-Luc. *Am.* 37; Alex. Aphr. *CAG* 1.690; Procl. *in Prm.* 658 Cousin; Olymp. *in Alc.* 1.179, 192; Σ *in Il.* 17.147; Σ *in* E. *Andr.* 476; Σ *in* Pl. *Ly.* 215C; Σ *in* AR 2.438; Σ *in* Opp. *H.* 1.500; Herenn. Ph. *s.v.* ζῆλος καὶ ζηλοτυπία; Ps.-Ammon. ibid.; Stob. 3.29.2, 3.38.25; Prisc. *Inst.* 18.145; Choer. *Ps.* 95.3 Gaisford; Io. Sic. *in* Hermog. 6.85 Walz; Eust. 1315.14, 1527.37; *Et. Gen.* *s.v.* ζῆλος; *EM* ibid.; Ps.-Zonar. *Lex.* ibid., *s.vv.* μοῦνος, ὀφέλλει; *Lex. Vind.* 96.6; Macar. 4.86; *App. Prov.* 3.36.
All quotations from, or references to, (parts of) the passage from Hesiod.

[2] Bas Tukker, one of my students from Nijmegen University, kindly drew my attention to these references.

not-H. 99
(= M. 469; 307 P.; DG 62)
Ἑρμῆς καὶ λιθουργός
"Hermes and the Sculptor"

B. 30 (10), Av. 23 (16).

A sculptor sold a stone Hermes to two men, one of whom wanted it for a funeral stela for his dead son, the other to dedicate it to worship as a god. As they could not reach an agreement, the sculptor made an appointment for the morning to give them further instruction about Hermes; at this point he saw that Hermes himself was ironizing over whether he would make him dead or a god.

A/B1/B2sit.-Cdir. A situation anecdote. As at other times, this is a religious satire connected with the god Hermes (cf. H. 90, 91, not-H. 100, etc. and Vol. I, p. 629), of Cynic origin. The fable of Av., which introduces Bact. and changes the intention, is derived from B.
Stemma. B.: Av.

Cf. Vol. II, pp. 205, 208, 210, 260, 261, 484.

R. Adr.
For Av. 23, cf. Mañas, p. 294.

R. v.D.
Supplementary documentation: The fable occurs in an Arabic summary of Galen's *De moribus* based on the translation made by Hunain ibn Ishaq.
Cf. Walzer, R., "New Light on Galen's Moral Philosophy (from a Recently Discovered Arabic Source)", *CQ* 43, 1949, pp. 82–96; eund., *Diatribe*, pp. 244–250; Marinone, W., "Babrio 30 e Aviano 23", in: *Studi Barigazzi* 1985, pp. 25–32 (*non vidi*).

not-H. 100
(308 P.)
Ἑρμῆς τετράγωνος καὶ κύων
"The Pillar of Hermes and the Dog"

B. 48 (8).

When a dog passed by a pillar of Hermes by the side of the road, he greeted him and said that he wanted to rub him with oil. The Hermes answered that he would be satisfied if he did not lick the oil he had or urinate on him.

Asit.-Bdir.-Adir. A situation anecdote, with the god Hermes (as in H. 90, 91, not-H. 99, etc.) in a satirical theme and with the dog, whom the god fears will play the role of the Cynic. It is a fable of this origin.

Cf. Vol. II, pp. 205, 208, 219.

not-H. 101

(113 Ch., 309 P.; *TMI* X661)
Ἑρμοῦ ἅμαξα καὶ Ἄραβες
"Hermes' Cart and the Arabs"

B. 57 (14); Par. 113 (8).

Hermes was driving a cart full of lies from town to town, giving each some of his merchandise. When he reached the Arabs, the cart broke and they emptied it and did not allow him to continue. Hence the lying character of the Arabs.

A1/A2sit.-A2act.-Cact. A situation anecdote that gives an aetiology of the supposedly lying character of the Arabs.
Stemma. B.: Par.

Cf. Vol. II, pp. 205, 206, 208, 209, 470, 484, 566.

not-H. 102

(442 P.)
Ἐρυθημάτων γένεσις
"The Origin of the Blush"

Gr. Naz. *Carm. Mor.*, 37.898 *MPG.*

In the beginning the good could not be distinguished from the bad by their appearance and because of this the latter received honours

and vice versa. To end this state of affairs, God made the good blush and the bad not.

Prom.-B1/B2sit.-Cdir. + act. A Christian aetiological story, imitating the traditional ones.

Elegiac distichs.

not-H. 103

(443 P.)

Ἐρῳδιός, τρίορχος καὶ ἔγχελυς

"The Heron, the Hawk and the Eel"

Semon. fr. 9 (fr. of two verses).

A heron encountered a hawk that was devouring an eel and snatched it from him (the rest is missing).

A1/A2/sit.-A1act. (interrupted). It is impossible to restore the rest of the fable, of which there are neither antecedents nor descent. It is perhaps a derivative of the theme of the eagle and the snake, introducing the consecutive fight of two animals.

Iambic trimetres.

R. v.D.

Supplementary documentation (included in v.D., *Ainoi,* as Semon. 5T2): Ath. 7.54, 299C.

Athenaeus quotes Semonides to exemplify the use of the accusative of ἔγχελυς.

not-H. 104

Ἔρως

"Love"

Pl. *Smp.* 189c–191d.

A long speech by Aristophanes in Plato's *Symposium* explaining the comic myth about the nature and power of Love. Primitive men were spherical, with two sexes. Because of their *hybris,* Zeus split them in two and even threatened to split them again, leaving them with a single leg, arm and eye, if they became insolent again. Later

he arranged the figure of the split men; from then on they look for their other half; sometimes a man and a woman are seeking each other, sometimes two men, sometimes two women, according to the original model from which they come. The result is that Love is innate to all mankind. Cf. my explanation in "El *Banquete* platónico y la teoría del teatro", *Emerita* 37, 1969, pp. 1–28 (in particular, pp. 8 ff.).

It is a long story, with only one direct speech by Zeus. It is based on the model of the aetiological comic narrations, to explain the search for the pristine unity that is love. It has no derivatives.

R. Adr.
For metric traces, cf. Adr., *Más fragmentos*, p. 7. For Ph. V 1, cf. Mañas, p. 138.

not-H. 105
(444 P.)
Ἔρως ἐν ἀνθρώποις
"Love among Men"

Him. *Or.* 10.6 *ap.* Phot. *Bibl.* 165 (21).

When Zeus created men, Eros lived among the gods, and only shot his arrows against them. Zeus, who was fearful that the human race would die out, sent him to them. Eros sent the vulgar Loves, the children of the nymphs, to live in the souls of common men, while he settled in souls with a celestial nature, intoxicating them with erotic madness.

Prom.-A1/A2sit.-A1act./A2act.-epil. An aetiological myth in which Zeus and Eros intervene successively. It derives from the well-known passage of Pl. *Smp.* 180c ff. on the two Loves, children of the vulgar and the celestial Aphrodite respectively.

Important remnants of verse are preserved, cf. Vol. II, p. 383.

Cf. Vol. II, p. 27.

not-H. 106

(114 Ch., 310 P.; *TMI* J1271)
Εὐνοῦχος καὶ ἱερεύς
"The Eunuch and the Priest"

B. 54 (4); Par. 114 (4).

A eunuch asked a priest whether he would have descendants. He looked at the victim's liver and said that when he looked at this, he thought so, but when he looked at him, he did not even seem to be a man.

B/Csit.-Bdir. A short situation fable, with mockery both of the eunuch and of divination, as in so many other Cynic fables (cf. Vol. I, pp. 624 f.).

Stemma. B.: Par.

Cf. also Vol. II, pp. 205, 208, 211, 470, 484.

not-H. 107

Ἐφυδίων
"Ephudion"

Ar. *V.* 1381–1387.

Ephudion, now old, defeated Ascondas at boxing in the Olympic Games. It is a warning by the comic hero to his son.

Prom.-A/Bsit.-Act.-epil. Exemplum-anecdote without derivatives.
Iambic trimetres.

R. v.D.
Cf. Σ *ad loc.*

not-H. 108

(= M. 153; 571 P.; *TMI* W152.8)
Equus et asinus
"The Horse and the Ass" (2)

Rom. 82 [Ad. = *Ph. sol.*] (12).

The ass asked the horse for some barley and he told him that he would give it to him if he could, but that when they reached the stable in the afternoon he would give him a bag of flour. The ass answered that if he denied him such a small thing, how would it be if he asked him for something big.

A/Bsit.-Bdir./Adir.-epil. It is the theme of the bad friend, undoubtedly derived from fables such as H. 272 and 286, which set the suffering ass against the arrogant horse: fables of a Cynic character. Cf. also not-H. 109 and the fables cited there.

Cf. Vol. II, p. 556.

not-H. 109

(= M. 151; 565 P.; *TMI* L452.1, DG 461)

Equus superbus

"The Proud Horse"

Rom. [gvAd. = *Ph. sol.*, Wiss.] 53 (42).

Because the ass had taken a little while to let him pass, the proud horse told him that he could barely resist kicking him to death. The ass remained silent. Soon afterwards the horse became useless at running and the master used him to transport manure. When the ass met him, he reminded him of his former pride.

A/Bsit.-Bdir./Aact.-Bact./Adir.-epim. An agonal fable in two acts, derived from Ph.: it comes from H. 272 (cf. what I say on the subject of this fable). Cf. other Cynic fables about the misfortunes of the ass, and, sometimes, the punishment of the proud: H. 286, not-H. 108, 128.

not-H. 110

(502 P.; *TMI* J1471)

Eunuchus et improbus

"The Eunuch and the Wicked Man"

Ph. III 11 (7).

A wicked man insulted a eunuch for his physical defect and he responded by attributing it to Fortune: it is only dishonourable for a man to suffer what he has deserved.

A/Bsit.-Bind./Adir.-epim. A situation fable on the Cynic theme of Fortune (cf. Vol. I, pp. 614 ff.). The fable is isolated.

Cf. also Vol. II, p. 158.

R. Adr.
For Ph. III 11, cf. Mañas, p. 116.

not-H. 111
(475 P.; *TMI* K1955.7)
Ex sutore medicus
"From Shoemaker to Doctor"

Ph. I 14 (18).

A bad shoemaker tried to pass himself off as a doctor to make a living. As the minister of the city fell ill, the king called the false doctor and, to test him, told him to drink a goblet in which, together with the supposed antidote, he pretended to have dissolved a poison. The false doctor admitted everything. So the king published an edict against the madness of those who entrust their head to those to whom they do not entrust their feet.

B/C1sit.-C2act./Bind.-C2dir.-epim. (C1 = the minister, C2 = the king). An anecdote that is only found here and must be included within the Cynics' attacks against bad doctors, cf. Vol. I, p. 625.

Cf. also Vol. II, p. 156.

R. Adr.
For Ph. I 14, cf. Mañas, p. 94.

not-H. 112

(= M. 164; 521 P.; *TMI* J242.6, DG 150)

Formica et musca

"The Ant and the Fly"

Ph. IV 25 (25); Rom. 46 [gvAd.] (31).

Debate between the fly and the ant. The former boasts of his life of leisure and relaxation, the latter criticizes him for this and talks of his life of labour.

A/Bsit.-Bdir./Adir.-epim. A Cynic fable in favour of πόνος or toil and against τρυφή or relaxation. It is undoubtedly a derivative of H. 114, where the cicada plays more or less the role now given to the fly (on whose search for pleasure, cf. H. 82, 177).

Stemma. Ph.: Rom.

Cf. Vol. II, p. 153.

R. Adr.

For Ph. IV 25, cf. Mañas, p. 136.

R. v.D.

Supplementary documentation: cf. Luc. *Musc. enc.* 8.

Praise of the fly, which may be compared with the first half of the fable (the fly's speech). The fly manages to live in idleness, enjoying the fruits of the toil of others, and eats even before the kings.

not-H. 113

(513 P.; *TMI* C51.1.2)

Fur et lucerna

"The Thief and the Lamp"

Ph. IV 11 (21).

A thief lit a lamp on Jupiter's altar and stole by its light. When he was leaving with his booty, Religion addressed him, threatening that the day of his punishment would come. Meanwhile, he prohibited the lighting of lamps from the gods' altar fires or vice versa.

Bact.-Adir.-epim. A situation anecdote against the wicked, in which a personification, Religion, intervenes (as Truth, Fortune, etc. at other times). The theme is that of the punishment of the sacrilegious, as on various other occasions (cf. H. 67, 214 Ia, 288 and Vol. I, pp. 635 ff.). However, at the same time, our fable presents the aetiology of a religious use: it therefore contaminates with two themes.

Cf. Vol. II, p. 158.

not-H. 114
Ζεῦς, ζῷα καὶ ἄνθρωπος
"Zeus, Animals and Man"

Ph. *App.* 3 (14); Par. 57 (12); Pl. *Prt.* 320c–322d, Sen. *Ben.* 4.18 (all.) (11).

In Pl. *Prt.* the gods create animals and men and Epimetheus takes charge of sharing out their qualities, but runs out when he reaches men, who are thus defenceless. Prometheus remedies this by giving them fire stolen from Zeus, the symbol of technology. Even so, men continue to be at risk, because some fight against others. Zeus, then, shares out Shame and Justice, ordering Hermes to distribute them equally.

Ph. is an allusion: the author complains that Fortune has attributed other gifts to animals and to man only intelligence, and concludes that this follows a plan by Zeus, because if men had both, they would dethrone him. Another allusion to man's defencelessness is in Sen. Par. is the closest to Pl. *Prt.*: men complain to Zeus about not having the gifts of animals and he replies that they have *logos*, which is more important. Man understands and adores Zeus.

A long and complex, non fabulistic story, in Pl. *Prt.*; in Ph. there is A1act.-A2act., in Par. A/Bsit.-Bdir./Cdir.-Bact. From the beginning, it has been an aetiological fable that reaches its classic form in Par., although the conclusion is not typical; men, who complain to Zeus, are pursuaded by him without the need for punishment, as at other times.

Stemma. Pl.: Ph., Par., Sen. (these are independent derivatives). As regards metre, perhaps it is present in the model of Par., cf.] ἀνε-

παίσθητος εἶ τῆς δωρεᾶς and] ἔχεις λαβὼν I ὡς παρὰ θεοῖς; but it is not reliable.

Cf. Vol. II, pp. 39, 377, 379.

R. v.D.

Supplementary documentation: cf. Plu. *Mor.* 98D (all.); Him. *Or.* 68.10–11.

Both Plutarch and Himerius explicitly refer to Plato's *Protagoras*; the former mentions the author of the dialogue, the latter its protagonist. Himerius abbreviates Plato's aetiology. His version includes several variations: it is nature (φύσις), not the gods who create both the animals and men; furthermore, Prometheus does not have to remedy Epimetheus' lack of foresight, but both brothers cooperate in perfect harmony, as is clear from the use of dual forms; finally, in connection with this,.they bestow the race of men with νοῦς and αἴσθησις instead of leaving it unequipped. Terminology: λόγον (Him.).

Cf. Müller, C.W., "Protagoras über die Götter", *Hermes* 95, 1967, pp. 140–159; Brisson, L., "Le mythe de Protagoras", *QUCC* 20, 1975, pp. 7–37; Cole, A.Th., "The relativism of Protagoras", *YCS* 22, 1978, pp. 19–45; Miller, C.L., "The Prometheus Story in Plato's *Protagoras*", *Interpretation* 7.2, 1978, pp. 22–32; Balaban, O., "The Myth of Protagoras and Plato's Theory of Measurement", *HPhQ* 4, 1987, pp. 371–384; v.D., *Ainoi*, pp. 669–670.

not-H. 115

(124 Ch., 312 P.; *TMI* N113.1.1)

Ζεὺς καὶ πίθος ἀγαθῶν

"Zeus and a Barrel of Goods"

B. 58 (10); Par. 124, 1 [Ba] (6), 2 [Bd] (6).

Zeus deposited with men a well covered barrel, in which he had put all the Good Things. But man opened it out of curiosity and all the Goods Things flew into the skies: only Hope was left.

Act.-Bact. An aetiological situation fable, derived from Hes. *Op.* 90 ff. (where it is Pandora, the first woman, who opens the barrel, from which all the Evils escape into the world; not-H. 244). The fable is

contaminated with *Il.* 24. 527 ff. In any event, a pessimistic view of the world is common, and is found in both Hes. and the Cynic fable.

Stemma. B.: Par. 1, 2.

Cf. Vol. II, pp. 205, 207, 208, 209, 470, 484.

not-H. 116

(127 Ch., 313 P.; *TMI* A187.1)

Ζεὺς κριτής

"Zeus The Judge"

B. [Mb] 127 (10); *Par.* 127, 1 [Ba] (8), 2 [Mb] (7).

Zeus ordered Hermes to write the sins of men on pieces of ceramic and to put them in a chest. Since they were piled on top of each other, some reached Zeus' hands sooner, some later, which is why the punishment of the wicked is sometimes quicker, sometimes slower.

An aetiological fable derived from *Il.* 24, 527 ff., and Hes. *Op.* 90 ff. (as is not-H. 115): it attempts to explain the ancient theme of why the punishment of the wicked is sometimes delayed. It belongs to the small number of religious fables and those on providence, cf. not-H. 82 and Vol. I, p. 641. It is a simple story.

Stemma. Xv.: B./Par. 2/, Par. 1 (+B.).

It must be borne in mind that the text of B. is a restoration, performed by Crusius, starting from Par. 2. and that, together with metric remnants coming from B., there are other Hellenistic remnants in Par. 1 that come from the model X.

Cf. also Vol. II, pp. 23, 205, 206, 208, 209, 485.

not-H. 117

(445 P.)

Ἡδονὴ καὶ λύπη

"Pleasure and Pain"

Pl. *Phd.* 60b (7).

Wishing to reconcile pleasure and pain, God tied their heads together, so that when one arrives, the other one comes along behind.

B1/B2sit.-Cact.

A framed story (Socrates is talking to his friends, explaining to them how, after removing the chain from his ankle, pleasure followed pain), which is confessedly an imitation of Aesopic models. It is an aetiological myth, but contains elements of one of debate or ἔρις, like that of the oak and the reed in S. *Ant.* 712–714.

R. Adr.
Cf. v.D., *Ainoi*, p. 325 (Pl. 49F1).

not-H. 118

(= M. 439; 128 Ch., 314 P.; *TMI* J613.1, DG 285)
Ἥλιος καὶ βάτραχοι
"The Sun and the Frogs"

B. 24 (10), Ph. I 6 (9); Par. 128, 1 (7), Par. 128, 2 (14), *Tetr.* I 12, Rom. [gvAd.Wiss.] 10 (21).

The wedding of the Sun was about to take place and the frogs shouted with happiness, until one of them (a toad, B.) warned them of the danger they would be in if he were to have children, when he alone was now sufficient to dry up the ponds. In Ph. the fable fits within a frame: it is told by Aesop when he sees the wedding of a thief. In it there is also talk of the complaint of the frogs and Zeus' question about them.

Ph.: frame-B1/B2sit.-Cind./B3dir. (B1 = the frogs, B2 = the Sun, B3 = a frog). In the other versions: B1/B2–B3dir. It is the theme of the wicked man: if he has sons, worse still, because they will be like him. On the theme, cf. Vol. I, pp. 635 ff., as well as Adr., *Política cínica.* Phaedrus innovates by placing the fable inside a frame (narration in reported speech) and making the Zeus character enter; Rom. derives from him. B. presents some variations with respect to the main line (particularly, the "toad"). The whole thing comes from a Hellenistic fable.

Stemma. Xv.: Par., Dod., B., Ph./Rom./, *Tetr.* There are traces of the Hellenistic original in agreements between Par., Dod., *Tetr.* and Ph. as compared with B. (cf. Vol. II, p. 504) or also of all as compared with Ph. (cf. above). It is only in the ending that there are metrical agreements between the other versions and B.; apart from this, in Par., Dod. we find

Γάμοι ⟨ποτ'⟩ Ἡλίου θέρους ἐγίγνοντο	(Par., cf. Dod.)
] βραδεῖς τῇ καρδίᾳ	(Dod.)
] μεγάλα κεκραγότες	(Dod.)
ὕλην ἅπασαν [	(Dod.)

elements that must be interpreted with remnants of the Hellenistic verse.

Cf. also Vol. II, pp. 145, 147, 201, 202, 219, 484, 502, 504, 504, 544; M. 28.

R. Adr.
For Ph. I 6, cf. Mañas, p. 90.

not-H. 119

(130 Ch., 316 P.)
Ἡρακλῆς καὶ Ἀθηνᾶ
"Heracles and Athena"

Par. 130, 1 [BaMg] (10), 2 [Bd] (11).

Heracles was walking along a narrow road. He found an apple on the ground and the more he hit it with a club, the more it grew, until it blocked the whole road. Athena, appearing to him, told him that it was Ambition and Discord: no one wants to fight with her, as she grows more and more.

Bsit.-Bact./Cdir. A divine situation anecdote, against Ambition and Discord (cf. the personifications in other fables: Truth, Fortune, Religion . . .). It belongs to the group of Cynic-Stoic "moral" fables that introduce a religious theme. The fable is isolated.

Stemma. Xv.: Par. 1, 2. They very probably derive from the lost B. (or from one of his imitators). The metrical remnants are probably Babrian:

] συντρίψαι.	
Ὡς δ' εἶδε διπλοῦν [	(Par. 1)
] παῦσαι θαυμάζων	(Par. 2)
] οἷον ἦν πρῶτον	(Par. 1)
] οὗτος οἰδεῖται	(idem)

However, with just one change of word order we can obtain an initial trimetre in both versions:

Διὰ στενῆς ὥδευεν Ἡρακλῆς ὁδοῦ

We would therefore be dealing with Hellenistic verse.

Cf. Vol. II, pp. 24, 470, 484, 486.

not-H. 120

Ἡρακλῆς, Νέσσος καὶ Δηϊάνειρα
"Heracles, Nessus and Deianeira"

Archil. *Epod.* XII (= fr. 96–101).

Heracles was crossing the river Evenus with Deianaira, and the centaur Nessus tried to violate her. Deianeira called to Heracles for help; she reminded him of how he had once defended her against the river-bull Achelous. Heracles approached Nessus threateningly.

Here Archilochus's story breaks off, with the poet attempting to discourage a rival in love (as is known, Heracles killed Nessus, who gave Deianeira his skin, which was destined to become the fatal poisioned tunic which killed Heracles).

The fragments preserved (see my edition) only include Bdir./Cdir./Adir., with B, C and A being, respectively, Nessus, Deianeira and Heracles. It is a long and complex story.

The poem was written in epodes with the help of the dactylic hexametre and the iambic trimetre.

not-H. 121

(= M. 184; 572 P.; *TMI* J144, cf. Aa Th 123, DG 650)
Haedus et lupus
"The Kid and the Wolf"

Rom. [gvAd.Wiss.] 26 (17).

Before going off to pasture, the goat warned the kid not to open the door to anybody. The wolf arrived and, simulating the mother's

voice, asked the kid to open for him. The kid said: "I hear my mother's voice, but you are a liar and an enemy".

A1/A2sit.-Bact. + ind./A2dir. A situation fable coming from Ph., in which the fierce animal that disguises himself does not achieve his objective. The theme revolves around the wolf, as it does later in the whole Medieval fable, but the point of departure is in fables such as H. 7, 81, 147 in which the deceptions of the strong fail.

Cf. Vol. II, pp. 546, 557.

not-H. 122

(402 P.; *TMI* J1395)

Θηρευτὴς καὶ ἱππεύς

"The Hunter and the Horseman"

Tetr. I 24, Synt. 49 (12), Syr. 64 (7).

A hunter who had caught a hare met a horseman who, making out that he was about to buy the hare, took it in his hands. After this, he raced off. And the hunter told him that he could have it.

A/Bsit.-Bact./Adir. A new version of the theme of the fox and the grapes (H. 15), this time in a different context. *Tetr.* is a summary: we cannot establish the date or the character of the original.

Stemma. X: *Tetr.*, Synt., Syr.

Cf. Vol. II, pp. 36, 405, 418, 495.

not-H. 123

(404 P.)

Θηρευτὴς καὶ λύκος

"The Hunter and the Wolf"

Synt. 6 (8), Syr. XIV (16), (7).

A hunter (Syr.: a shepherd) saw a wolf that had attacked the flock, and pursued him with the help of the dogs; shouting, he accused him of cowardice, since he could not face the dogs.

A/Bsit.-Adir. A situation fable, against those who are brave against the weak and cowardly against the strong. The theme of cowardice is frequent in the fable, cf. H. 72, 143, 179, 190, etc.

Stemma. X: Synt., Syr.

Cf. Vol. II, pp. 405, 417, 420.

not-H. 124

(134 Ch., 317 P.; *TMI* J1432)
Ἰατρὸς ἄτεχνος
"The Unskilled Doctor"

B. 75 (21), Ps.-Dos. 7 (11), *Dact.* 6; Par. 134, 1 [BabMb] 15,1 [Bd] (11).

A sick person was told by everybody that he would soon improve, but an unskilled doctor told him that in fact he would soon die, and he stopped visiting him. Some time later he met him in the street and, making a joke, the doctor asked him how things were going with the infernal gods. The formerly sick man answered him that Persephone and Pluto threatened doctors for not allowing the sick to die. He nevertheless calmed him by saying not to worry, as he was not a real doctor. In Ps.-Dos., who abbreviates the beginning, there are some variations: there is mention of Charon and it is said that his annoyance is due to the fact that doctors let many men die out of sheer negligence.

Ps.-Dos.: Asit.-Aind./Bind. + dir.-B.: Asit.-Cdir./Bdir. + act. Aact./Bdir. + ind.-Adir. A complex story that attacks the lack of skill of doctors, as is frequent in the Cynic fable (cf. Vol. I, pp. 625 ff.).

Stemma. Xv.: Ps.-Dos., B./Par. 1, 2/. There are traces of Hellenistic verse in Ps.-Dos., specifically in those passages where there are agreements in subject matter with B.:

] καὶ συναντήσας αὐτῷ
ὁ ἰατρὸς [– ◡] διὰ χρόνου ἐξήταξεν
εἰ αὐτὸς εἴη [– ◡ –] ἀπελπίσῃ
ὁ δῷ ἀπεκρίθη [
] σὺ μὴ φοβηθῇς

Cf. Vol. II, pp. 101, 201, 202, 229, 363, 485.

R. v.D.
Supplementary documentation: cf. Aus. *Epigr.* 4 (anecd.).

Ausonius' anecdote has a significant variation when compared with the fable: the protagonists are not anonymous—as is typical of fables—but the doctor and the patient are identified as Eunomus and Gaius, respectively. The anecdote combines elements from different versions of the fable: like in Pseudo-Dositheus, the patient's friends and Persephone are not mentioned; like in Babrius, the underworld is represented by its god (*Dis*). Typical fable word: *olim*.

not-H. 125

(137 Ch., 396 P.; *TMI* J512.2)
Ἰκτῖνος χρεμετίζων
"The Kite that Neighed"

B. 73 (4), Aphth. 3 (7); Par. 137 (7), Dod. 137 (10); Iul. *Mis.* 366 A (4).

At one time the kites had a voice as melodious as that of the swans (there is no comparison in B. and derivatives, it is with birds in general in Iul.). But they heard the horses neighing and wanted to imitate him: so they lost their voice and did not learn the other one.

Bsit.-Bact. A situation fable on the theme of the animal that complains about its nature, and is punished for it. It is therefore an aetiological fable, certainly Hellenistic, of the type studied in Vol. I, pp. 608 ff. There is perhaps also an echo of the voice of the crow in H. 126 and of the double expulsion in H. 125 and other fables.

Stemma. Xv.: Aphth., Iul., B. /Par., Dod./. In Aphth., Iul. there is a trace of one version, to which their complementary verse probably refers (cf. Vol. II, p. 248); on the other hand, it is possible that the reduced version of B. comes from that same original. From this comes that of Par. and Dod.; I think that on the basis of these two we must reconstruct verse 1 of B. (corrupted) as ἰκτῖνος ἄλλην εἶχεν ὀξεῖαν φωνήν. Yet Par., Dod. have common ametrical elements and are longer than B.: they certainly come from an expanded prosification of the latter (if all do not come from a second branch reduced by B., cf. in Par., Dod., Iul.).

Cf. Vol. II, pp. 34, 203, 248, 470, 471.

not-H. 126
(136 Ch., ~ 128 P.; DG 477)
Ἰκτῖνος καὶ ὄφις
"The Kite and the Snake"

Par. 136, 1 [Ba] (8), 2 [Bd] (6), Dod. 136 (11).

The kite carried the snake off high into the air and the two fought there, and the kite died. Once he had fallen to earth, the snake addressed the kite, recriminating him for his unjust action.

A/Bsit.-Bact. + dir. A situation fable that derives from the old Homeric theme (*Il.* 12.200–209) of the fight between the eagle and the snake, except that here it serves the new Cynic-Stoic moralism.
Stemma. Xv.: Par., Dod. The ancient verse, Hellenistic, is reconstructed to a certain extent, cf. Vol. II, p. 23.

Cf. also Vol. II, p. 486.

not-H. 127
(397 P.; *TMI* U113)
Ἰξευτὴς καὶ τέττιξ
"The Bird-Catcher and the Cicada"

Aphth. 4 (8), Plu. *Mor.* 233A (3).

A bird-catcher heard a cicada sing and thought he was going to catch a large animal. But when he caught it, he realized his mistake. Plu. tells an anecdote of someone who "peeled" a cicada and found that it was only voice.

Asit. + Aact. + Aind. A situation fable on the theme of reality and appearance. It is clearly an imitation of H. 126, see this.
Xv.: Aphth. There are some traces of Hellenistic verse, cf. Vol. II, p. 25. Plu. seems a derivative.

Cf. also Vol. II, p. 249.

R. v.D.
Supplementary documentation (partially included in v.D., *Ainoi*, as Sopat. Rh. G58; cf. *Characters*, p. 245): Sopat. Rh. *Prog. ap.* Io. Sard.

in Aphth., p. 7 Rabe (all.); Doxop. *Comm. in* Aphth. (II 162 Walz) (all.).

Cf. *AP* 9.264 (Apollonid.); *AP* 9.273 (Bianor).

Allusions by rhetoricians, wishing to exemplify the illustrative function which fables may have (Sopat., Io. Sard., Doxop.). No variations. Two epigrams (by Apollonid. and Bianor) about fowlers punished for catching a cicada may be compared with the fable.

not-H. 128

(139 Ch., 318 P.; *TMI* J14)

Ἱππὸς γέρων

"The Old Horse"

B. [AG] 29 (6), Ph. *App.* 21 (9), Aphth. 13 (11); Par. 139, 1 [Bab] (5), 2 [Be] (7), Dod. 139 (8); Ps.-Luc. *Asin.* 42 (11).

An old horse (Aphth., Par. 2: he was formerly a warhorse; Ph.: formerly he ran in the circus) was sold to a mill. There he complained of his fate (Aphth.: the miller spoke to him of the power of Fortune).

Bsit.-Bdir. (-Cdir. in Aphth.). A situation fable with the victim's lament (and reply by a "survenant" in Aphth.). It is the theme of age and changes of fortune in life, frequent in Cynic fables (cf. Vol. I, pp. 614 ff.). The conceited horse, later humiliated, is another common theme in Cynic fables, cf. H. 172, 286, not-H. 108, 109.

Stemma. Xv. 1: Aphth.; Yv. 1: Ph., Par. 2 (+B.), B./Par. 1, Dod./. There is a primary model, verse of which is preserved in Aphth.; from this there derives a secondary model, abbreviated at the end, in which mention of the war is eliminated. Ph. and B. alter this model in various ways; we think it could have remnants of ancient verse, although it is not easy to prove this. Ps.-Luc. *Asin.* is an allusion dependent on X or Y.

] ἀντὶ μάχης ἐλάμβανε
] ἐμέμνητο
ἐμοί, λέγων [ὦ] μυλωρέ, [–] στρατεύεσθαι
ὑπῆρχε πρότερον [
⏓ – ⏑ – ⏓] τὸν μυλῶνα τῆς μάχης
] τὰ πάλαι θρυλῶν
Ἡ γὰρ τύχη θνητοῖς [

Cf. Vol. II, pp. 51, 145, 146, 203, 250, 370, 383, 470, 476, 484.

R. Adr.
For Ph. *App.* 21, cf. Mañas, p. 152.

R. v.D.
Supplementary documentation: Nicol. *Prog.* 1.3; Io. Sard. *in Aphth.*, pp. 8, 9 Rabe (all. *bis*); Doxop. *Comm. in Aphth.* (II 173.11–12 Walz) (all.); cf. Apul. *Met.* 9.11.

John Sardianus and Doxopatres allude to the fable to exemplify Aphthonius' mixed category (fables combining rational and non-rational characters).

Nicolaus' version is identical with Aphthonius.

Apuleius has another version of the same episode as Pseudo-Lucian. These two versions differ essentially from the fable, in that the present Sisyphean task of the ass (not a horse) is contrasted with some glorious past (on the race-course); cf. v.D., *Romance*, p. 518, n. 11.

Cf. Waters, W.E., "The old Age of a Horse", *CPh* 17, 1922, pp. 87–88.

not-H. 129

(141 Ch., 319 P.; *TMI* J1914)
Ἵππος καὶ ἱπποκόμος
"The Horse and the Groom"

B. [AMb] 83 (7), Par. 141, 1 [Bab] (7), 2 [Bd] (3).

The groom stole the horse's barley and kept on grooming him. The horse told him that if he wanted to see him looking handsome, he should not sell his barley.

A/Bsit.-Bdir. A situation fable against false friends, as are various others (cf. for example not-H. 96).

Stemma. B: Par. 1, 2. Crusius has erroneously introduced into B. a verse reconstructed on the basis of Par. 1, 2 (it is something that comes from the derivative of B., the common source of both versions; but it is a prosaic passage, derived, moreover, from B. himself).

Cf. Vol. II, pp. 205, 211, 219, 470, 484.

not-H. 130

(143 Ch., 320 P.; *TMI* J1914.1)
Ἵππος καὶ στρατιώτης
"The Horse and the Soldier"

B. 76 (19), Par. 143, 1 [Ba] (10), 2 [Bd] (9).

The horseman fed and took care of his horse while there was war, but later used him to carry loads and barely gave him any food. A new war broke out and he wanted to take his horse to it, but the horse told him to fight as a foot soldier, as after treating him as an ass, he was not going to make him a horse again.

A/Bsit.-Aact. + act./Bdir. A situation fable, considerably developed by B., on the theme of the irremediable damage caused by bad behaviour. It belongs to the large group of Cynic-Stoic fables on the theme of the wicked.

Stemma. B.: Par. 1, 2. A summary from which both paraphrases come derives from B.

Cf. Vol. II, pp. 205, 208, 210, 470, 484.

not-H. 131

(= M. 211; 539 P.; *TMI* A164.2, J1908, DG 267)
Iuno, Venus et gallina
"Juno, Venus and the Hen"

Ph. *App.* 11 (14), Rom. [gvWiss.] 58 (25).

As Juno boasted of her chastity, Venus mocked her, introducing a dialogue with a hen; in short, whatever wheat was offered, the hen refused to stop digging. This was intended to mean women's sexual greed.

B1/B2sit.-B2dir./Adir.-B2dir./Adir.-B2dir./Adir.-B1act. An anomalous structure, not so much on account of the triple direct dialogue as of the purely symbolic role played by the hen in the fable. As regards the theme, this fits within the Cynics' misogyny, cf. Vol. I, pp. 623 ff. The misogynic fable is totally isolated.

Stemma. Ph.: Rom. The latter reduces the dialogue and expands the beginning and the ending.

Cf. Vol. II, pp. 160, 545.

R. Adr.
Cf. *Ahikar* 2.26.

not-H. 132
(= M. 66; 540 P.; *TMI* J441.1, DG 442)
Iuvencus et bos vetulus
"The Young Bull and the Old Ox"

Ph. *App.* 1 2 (15), Rom. [gvWiss.] 61 (17).

A father had a cruel son, who mistreated the slaves. Aesop told the old man the following fable: a peasant yoked a young bull and an ox together and the latter complained, whereby the peasant replied telling him not to fear, as he was doing this to tame the young bull. This, Aesop said, you must do with your son.

Prol. (frame)-B1/B2sit.-B1ind./Cdir.-epim. (frame). This is a fable framed within an anecdote: a narration in reported speech, in Aesop's mouth, in a given situation. There are no precedents for either the anecdote or the fable; the theme is that of the youth's education by the old man.
Ph.: Rom.

Cf. Vol. II, p. 160.

R. Adr.
For Ph. *App.* 1 2, cf. Mañas, p. 148.

not-H. 133
(487 P.; *TMI* Q3.2)
Iuvencus, leo et praedator
"The Calf, the Lion and the Bandit"

Ph. II 1 (12).

The lion had killed a calf and a bandit asked him for a part; he refused, because he usually did this himself. A walker passed by, and backed off in fright; the lion told him that he had nothing to fear

and that because of his modesty he would give him a part. This he did.

Asit.-Bind./Adir.-Cact./Adir. An anecdote, rather than a fable, with two *agones* with opposite results and a single conclusion: the triumph of the good over the bad. An isolated fable, with the Cynic-Stoic theme of the good and the bad and, strangely, of goodness rewarded (but cf. H. 166, among other fables). It seems to be an inversion of the theme of "the lion's share" (H. 154).

Cf. Vol. II, p. 156.

not-H. 134

Κάμηλος

"The Camel" (3)

Arist. *HA* 630b–631a7.

Two stories that demonstrate that camels do not cover their mother: one that did so when they covered her with a veil, later killed the master, another in the same circumstances committed suicide.

Fabulizations of a story of "Natural History". Isolated and without metre.

R. v.D.
Supplementary documentation (listed in v.D., *Ainoi*, p. 645): cf. Ps.-Arist. *Mir.* 2, 830b5.

Identical with the story from Aristotle's *History of Animals.*

not-H. 135

(145 Ch., 321 P.)

Κάμηλος ἐν ποταμῷ

"The Camel in the River"

B. 40 (6); Par. 145, 1 [BaMbg] (6), [Bc] (5).

The camel crossed a river and began to defecate. The excrement fell into the current and was carried forward. The camel complained of his bad fortune: what came from behind came in front.

Bsit. + act.-Bdir. A situation fable. A scatological joke of which the Cynics were very fond, cf. Vol. I, p. 631. It refers, by allusion, to the theme of the wicked, and their often unjust victory.
Stemma. B.: Par. 1, 2.

Cf. Vol. II, pp. 205, 209, 470, 484, 566.

not-H. 136
Κάνθαρος καὶ μέλισσα
"The Beetle and the Bee"

Syr. XIII (6), 15 (6).

A beetle saw a bee making honey and asked him to teach him how to do it. He failed and the bee killed him, uttering a lament for having attempted to do what was not within his reach.

A/Bsit.-Bact./Aact. A fable only found in Syr., but of ancient origin. In fact, it is a traditional situation fable, but with the scheme altered to introduce an *agon.* The theme is the very common one of the punishment of those who attempt what is not in their nature (the type of H. 259).

For the metrical remnants that are revealed, cf. Vol. II, p. 422.

Cf. also Vol. II, pp. 207, 405, 419, 422.

R. Adr.
Cf. Lokman 24 (line Syr.).

not-H. 137
Κλεώνυμος
"Kleonymos"

Ar. *Av.* 1473–1481.

Kleonymos is a tree that grows far from the Heart, a big and useless tree that in spring sprouts buds of sycophantism and in summer loses the leaf of its shield.

An allegorical story that is a song of mockery against Kleonymos.

R. v.D.
Cf. Σ *ad loc.*

not-H. 138
(446 P.; *TMI* J645.1)
Κόκκυξ καὶ ὄρνιθες
"The Cuckoo and the Birds"

Plu. *Arat.* 30 (5).

The cuckoo asked the birds why they fled and they answered that it was because with time he would become a hawk.

A/Bsit.-Aind./Bdir. This is the theme that nature is always revealed at the end: the theme of the wolves in H. 115, 276. As can be seen, the fable is built around an error of "Natural History".

Cf. Vol. II, p. 383.

R. v.D.
Supplementary documentation: cf. Arist. *HA* 6.7, 563b14–15.

Aristotle reports that some say that the cuckoo is a metamorphosed hawk (in the fable it is the other way around). Aristotle objects that it is true that, generally speaking, the two birds do not appear in the same season but that they are really different species.

not-H. 139
(167 Ch., 323 P.)
Κόραξ καὶ Ἑρμῆς
"The Raven and Hermes"

Par. 167, 1 [BabMb] (8), 2 [Bd] (6).

The raven had fallen in a trap, so made a promise to Apollo, offering him incense. Once saved, he forgot the vow. On a second occasion he made a promise to Hermes, but the god asked him how he could believe him if he had already defrauded a previous master.

Bsit.-Bact.-Bind.-Cdir. A situation fable in two acts. It is on the theme of those who do not fulfil their vows and are punished (cf. H. 28, 34, 188, 288), but mixed with that of the liar's loss of credibility (cf. H. 163, etc.), that is, the theme of truth, frequent in the Cynic-Stoic fable.

Xv.: Par. 1, 2.

Cf. also Vol. II, pp. 23, 486.

not-H. 140

(398 P.; *TMI* W181.3)

Κόραξ καὶ κύκνος

"The Raven and the Swan"

Aphth. 40 (6).

The raven envied the swan for the colour of his plumage and began to bathe in lakes and rivers. With this he did not succeed in whitening his feathers, but died of hunger.

A/Bsit.-Bact. + act. A situation fable with an ending of action: the stupid protagonist that seeks to change his nature dies. It is possibly a derivative of the fable of the Ethiopian (H. 274), although it could also be the other way round; cf. also H. 131.

Xv.: Aphth. For the abundant metrical remnants, cf. Vol. II, p. 25 (cf. also Vol. II, pp. 219, 250).

not-H. 141

(= M. 11; 325 P.; *TMI* J1031, Aa Th 93, DG 569)

Κορυδαλλὸς καὶ γεωργός

"The Lark and the Farmer"

B. [AMb] 88 (19), Av. 21 (20); Enn. *Sat. Inc.* II 21–58, p. 207 V. (38).

The lark (Av.: a bird) lived with its chicks in a field and one of them heard the owner calling his friends to reap it. The father (B.; mother in Enn., Av.) told them that, in that case, there was nothing to worry about (this act is repeated twice, with variants, in Av., three in Enn.). Finally the owner, who had been unsuccessful, decided

to call salaried harvesters: this was when the father (or mother) of the chicks decided that there was danger and that they had to leave.

Enn.: A/Bsit.-Cdir./Bind.+ dir.-Adir./Bact.-Adir./Bind.-Aind. + dir./Bact.-Adir.

B.: A/Bsit.-Cdir./Bind.-Adir./Cact.-Adir.

Av.: A/Bsit.-Cind./Bind.-Adir./Cind.-Aact./Cact.-Adir.

The fable (from which derives not-H. 67 = B. 26) touches the theme of the disloyalty of friends and relatives: better to go to salaried workers. Cf. H. 221. On the theme of the bad friend, cf. not-H. 96, 129, among others. On those who betray the family (and are punished), cf. numerous fables such as H. 23, 205, among others.

Stemma. X.: Enn., B., Av. They must have come from a common model whose verse is not reconstructable and which they alter independently. It is impossible to decide whether the father or the mother is older and the number of acts of the original version. The mother perhaps initially intervened (there are two witnesses against one) in a fable of three acts.

Cf. Vol. II, pp. 204, 207, 266, 378, 379, 534.

R. Adr.

Cf. Müller, C.W., "Ennius and Aesop", *MH* 33, 1976, pp. 193–218; Menna, F., "La ricerca dell' adiuvante: sulla favoletta esopica dell' allodola (Enn. *sat.* 21–58 Vahl.[2]; Babr. 88; Avian. 21)", *MD* 10, 1983, pp. 105–132. For Av. 21, cf. Mañas, p. 293; Lee, A. G., "Avianus, fabula XXI 12", *PCPhS* 181, 1950–51.

not-H. 142

(447 P.)

Κορυδὸς θάπτων πατέρα

"The Lark Burying his Father"

Ar. *Av.* 471–475, cf. Ael. *HA* 16.5.

Aesop said that the lark was the bird that was born first and that his father died and there was no land, so he had to bury him in his head.

B1/B2sit.-B1act. An aetiological situation fable, placed in the mouth of Aesop by Aristophanes. It explains the reason for the lark's crest.

In Ael. there is talk of an Indian prince who buried his father inside himself and in the end became a hoopoe. It is difficult to establish the relationship between these two fables (in Greece there is the myth of Tereus, the Thracian prince transformed into a hoopoe).

R. Adr.

Perhaps related to a fable from the Haggadah ("Abel's tomb, the first one"), cf. Adr., *Doc. Supl.*, p. 223. Cf. v.D., *Ainoi*, p. 197 (Ar. 17F6, T12).

R. v.D.

Supplementary documentation (included in v.D., *Ainoi*, as Theoc. 21A1 and Ar. 17T11, 16a-l, 28ab, 41a-g, 54, 58ab, 60, 63ab; cf. *Suplemento*, p. 21): Theoc. 7.23 *ap.* Gal. *Simp. med. temp.* 11.37; Σ *ad* Ar. *l.c.*; Tricl. ibid.; Apostol. 7.74 (Ars. 24.51); Ars. 41.21 (Apostol. 13.61a); *Mantiss. prov.* 2.54; *Sud.* α 1470 Adler (all.); ib. π 783 (all.); Erasm. *Adag.* 2.6.27, 3.3.67.

AR: cf. Umaija b. abi 's-Salt (ed. Schulthess 25, 5–9); Qot. *Muhtalif al-hadit* 363 (hoopoe).

Apostolius (7.74; Arsenius 24.51) quotes Aelian.

The *incipit* of Aristophanes' fable is quoted by the *Suda* (twice) to exemplify the meaning of ἀμάθητος and πατῆσαι (copied in the *Mantissa proverbiorum*), and was included as a proverb in two paroemiographical collections (Ars. 41.21 (Apostol. 13.61a); Erasm. *Adag.* 2.6.27).

Erasmus elsewhere (*Adag.* 3.3.67) gives a Latin prose paraphrase. The scholiasts comment on various aspects of Aristophanes' fable. No variations. Terminology: μῦθος (Gal.), *ex Aesopo . . . fabulam* (Erasm. *Adag.* 3.3.67).

Cf. Dähnhardt, IV, p. 273. For the Arabic versions see Brockelmann, p. 107.

not-H. 143

(= M. 130; 390 P.; *TMI* J101, Aa Th 232D*, DG 360)

Κορώνη καὶ ὑδρία

"The Crow and the Hydria"

Ps.-Dos. 8 (6), Av. 27 (10); Rom. [gv] 87 (14); *AP* 9.272 (Bianor) (6), Plin. *HN* 10.125 (6), Ael. *NA* 2.48.

A crow wanted to drink from a hydria, but could not achieve this nor overturn it. So he dropped stones into it until the water level rose and he could drink.

A/Bsit.-Aact. A situation fable, on the theme of the ingenuity of animals (cf. H. 120, 259, etc.): from a story of "Natural History". In Plin. the fact is given as having happened, likewise in Ael. It is possible that there is an influence from not-H. 17 at the same time. And for the hypothesis of drinking by overturning the hydria, cf. the Sumerian fable in Kramer, p. 184.

Stemma. Xv.: Ps.-Dos./Rom./, Av., *AP.* Rom. comes from the Latin Ps.-Dos. and Av., very closely related either to this or to the original Greek model (altered in *AP*). This Greek model must have been written in Hellenistic verse; despite the nature of our sources, some traces remain, cf. Vol. II, p. 229.

Cf. Vol. II, also pp. 150, 229, 269, 521.

R. Adr.
For Av. 27, cf. Mañas, p. 295.

R. v.D.
Supplementary documentation: Plu. *Mor.* 967 (all.).

Plural: present tense (!) description of behaviour of crows in general. Geographic situation: ἐν Λιβυῃ.

not-H. 144
Κριὸς ἄγριος καὶ πίθηκος
"The Wild Ram and the Monkey"

PColon. II 64.13–16 (fr.).

We only preserve the beginning of this, which tells us that they were friends. Evidently, it is the habitual theme of the breaking of an old friendship, as in H. 1, etc. This is all that can be said.

not-H. 145
Κυβερνήτης
"The Pilot"

S. *Aj.* 1442–1449.

The anecdote of the cowardly captain, who used violent language but did not open his mouth in the storm (an exemplum given by Menelaus to Teucer).

Bsit.-Bact.

R. v.D.
Supplementary documentation (included in v.D., *Ainoi*, as S. 13T1): Syn. *Ep.* 5.80 (all.).

Quotation of S. *Aj.* 1446.

The fable is immediately followed by S. 17.

On S. cf. Jedrkiewicz, pp. 357–358.

not-H. 146
(405 P.)
Κύκλωψ
"The Cyclops"

Synt. 48 (18), Syr. LXIV (11), 3 (11); *AP* 9.44–45, Aus. *Epigr.* 14, p. 316 Pei. (= 23 Green).

A man was desperate because of his lack of means and decided to commit suicide. He found a well, in which there was a large amount of gold, deposited by an evil man, the Cyclops; he left the sword he was carrying to commit suicide there. When the Cyclops found it, he killed himself with it. In *AP*, Aus. and Syr. LXIV there is no mention of the Cyclops.

Bsit.-Bact./Cact. A myth that shows that, through Fortune, the good man can find a way out of his anxieties and the bad perish, receiving punishment. It only appears in Sy. It evidently uses the mythical memory of the figure of the Cyclops. The theme of the prize for the good, although rare, occurs in fables such as not-H. 133. There is a certain parallelism with H. 277.

Stemma. X: 5., *AP*, Aus. Cf. Weinreich, cited in Vol. II, p. 420.

Cf. also Vol. II, pp. 369, 405, 419, 420.

R. Adr.
Cf. two derivatives in *AP*, in Adr., *Dísticos*, p. 39.

R. v.D.
Supplementary documentation: D.L. 3.33; *lemm. ad AP* 9.44–45; *Epigr. Bob.* 28.

Diogenes Laertius quotes *AP* 9.44, ascribing it to Plato. The lemmatists give summary prose paraphrases of the epigrams. The *Codex Bobiensis* includes a Latin translation comparable to Ausonius'. No variations in any of these versions.

not-H. 147

(406 P.; *TMI* W121.2.4)
Κύνες λέοντος δορὰν σπαράττοντες
"The Dogs that Tore Up a Lionskin"

Synt. 19 (6), Syr. XX (4), 22 (4).

Some dogs found a lionskin and tore it up. A fox that saw them told them that if the lion had been alive, they would realize that his claws were stronger than their nails.

Bsit.-Bact./Cdir. A situation fable with the ancient theme of those who show a valour that is not real, cf. H. 84, 156, not-H. 123, etc. It is a variant of the theme of truth.

Stemma. X: S. We must postulate an initial model of 4 verses, which are impossible to reconstruct.

Cf. also Vol. II, pp. 405, 419, 420.

R. Adr.
Supplementary documentation: cf. Lokman 30 (line Sy.).

not-H. 148

(448 P.)
Κύνες μουσικοί
"The Dog Musicians"

D. Chr. 32.66 (8).

Among the animals that listened to Orpheus, the dogs began to imitate him. These dogs became men; they are the *kitharoidoi*, who have something of Orpheus, something of dogs.

An aetiological story, based on a transformation that occurred at the origins of time.

not-H. 149

(93 Ch., 326 P.; *TMI* W121.1)
Κυνηγὸς δειλός
"The Cowardly Hunter"

B. 92 (10); Par. 93 (7), *Tetr.* I 26.

A hunter asked a woodcutter to show him the tracks of the lion that lived there. The woodcutter told him that he would show him the lion himself. The hunter answered no, that he would make do with the tracks.

B/Csit.-Bdir./Cdir.-Bdir. A simple debate on the theme of the coward (cf. not-H. 123 and fables cited there). It is possibly a derivative of H. 49.

B.: *Tetr.* (?), Par. But the derivation of *Tetr.* starting from B. is doubtful.

Cf. Vol. II, pp. 205, 206, 208, 470, 484, 503.

R. v.D.
Supplementary documentation: *Sud.* γ 374 Adler.

The *Suda* lexicon quotes two choliambs (vv. 8–9) from B.—with some slight variants, for which see Luzzatto – La Penna *in app. crit.*—to exemplify the meaning of γομφίους.

not-H. 150

(327 P.; *TMI* U136)
Κυνηγὸς καὶ γρυπεύς
"The Hunter and the Fisherman"

B. [AG] 61 (10).

A hunter and a fisherman met and exchanged their catches, until somebody told them that they would become accustomed to this and lose the pleasure of novelty, and they would return to their own things as before.

B1/B2sit.-B1act./B2act.-Cdir. A double situation fable, with a commentary by a "survenant". The theme is possibly that of habit (cf. H. 10 and others cited there) and perhaps that of constant nature.

Cf. Vol. II, pp. 205, 208.

not-H. 151
(449 P.; *TMI* J2171.2.1)
Κυνὸς οἰκία
"The Dog's House"

Plu. *Mor.* 157B (6), *Dact.* 16.

Aesop tells that in winter the dog thinks of building a house, but in summer abandons the idea.

Bsit.-Bsit. A Cynic fable, against idleness or inconstancy. Very doubtful verse.

Cf. Vol. II, pp. 363, 363, 384.

not-H. 152
(180 Ch., 329 P.; *TMI* L455)
Κύων θηρευτικὸς καὶ κύνες
"The Hunting Dog and Other Dogs"

Par. 180 [BaMg] (11), 2 [Bd] (8).

A hunting dog broke his chain and escaped. The other dogs asked him why he had escaped if he had been well fed. He answered that it was because his life had been very dangerous. The others recognized that their life, though poor, was good.

B1sit. B2dir./B1dir.-B2dir. A debate in one act, with a closing statement. It is a derivative of H. 294 (ultimately from Archil.), but the theme is altered here: now it is that of poverty set in opposition to dangerous, though plentiful life. There are remnants of verses that seem to be Babrian, apart from the first:

] ἔφευγε διὰ τῶν ἀμφόδων (Par. 1, 2)
] οἷάπερ ταῦρον (Par. 2)
ἰδόντες εὐπαθῆ [
] σῶμα τοὐμὸν εὐφραίνων (Par. 1)
ἀεὶ δὲ πλησίον [
] τῆς φυγῆς ἐπηρώτων (Par. 2)
ὁ δ' εἶπεν [
] οἱ δὲ πρὸς ἀλλήλους (Par. 2)
] πενιχρόν, ζῶμεν (Par. 1)

not-H. 153

(330 P.; *TMI* J1475)
Κύων καὶ δεσπότης
"The Dog and his Master"

B. 110 (4).

About to set out on a journey, the master told the dog to prepare. The dog answered that he was willing, it was the master who was keeping him waiting.

A/Bsit.-Bdir./Adir. A Cynic fable: the dog is the prototype of these philosophers, who take everything with them. Cf. for example, not-H. 284.

Cf. Vol. II, pp. 205, 211, 219.

R. v.D.
Cf. Vaio, J., "Babrius 110.3–4", *Philologus* 117, 1973, pp. 140–141.

not-H. 154

(331 P.; *TMI* U242)
Κύων καὶ λαγωός
"The Dog and the Hare" (2)

B. 69 (6).

The dog pursued the hare, but lagged behind. A goatherd saw this and mocked him. The dog answered that you ran more quickly when your life depended on it.

A/Bsit.-Cdir./Adir. A situation fable with a "survenant", to which the protagonist gives the reply. It is the Cynic theme of φιλοζωΐα, the "*primum vivere*", cf. Vol. I, pp. 622 ff. On the other hand, it may have a relationship with H. 254.

Cf. Vol. II, p. 205, H., 208, 211, 219.

R. v.D.
Supplementary documentation (included in v.D., *Ainoi*, as Th. 32T1; cf. *Suplemento*, p. 21): Σ *in* Th. 4.92 (all.).

Quotation from Babrius (vv. 5–6; converting the first choliamb into a iambic trimeter), to which Thucydides (lc) does, however, *not* allude. Terminology: ἐκ τῶν Αἰσώπου μύθων. No variation.

not-H. 155
(346 Ch., 415 P.; *TMI* W111.5.4)
Κύων καὶ χαλκεῖς
"The Dog and the Blacksmiths"

Par. 346, 1 [BaB] (7), 2 [Ce] (9), 3 [Mk] (9), Dod. 346 (13), Synt. 16 (10), Syr. XVIII (7), *L* (6), 20 (6).

A blacksmith (some blacksmiths, Synt.) had a dog. When he was working the iron, the dog slept, whereas when he ate, he came closer. The blacksmith complained that when he hit the iron, he slept, and when he moved his teeth, he woke up.

A/B-Adir. A situation fable. Here the underlying theme is that of habit (as in H. 10 and other fables cited there), but it highlights that of the gluttony of the dog, as in other fables, such as H. 136, 265, 283. It is a vice frequently reproached in Cynic fables, cf. H. 24, etc.

Stemma. Xv.: Par. 1, 2, 3, Dod., Sy. The Syriac versions come from a summary, particularly in the initial part, but may contain ancient features. If we compare the other versions, with complementary verse, there are traces of Hellenistic verse:

Κύν' εἶχε χαλκεὺς καὶ ὅτε μὲν ἐχάλκευεν	(Par. 2 with an inv., cf. the others)
ὁ κύων ἐκοιμᾶτο [	(Par. 1, Dod.)
] ἔβλεπε κοιμώμενος	(Par. 3)

πάλιν ἐσθίων ἑώρα [
] ταλαίπωρε κύων, ὑπνῶδες (Par. 3)
ὅταν ⟨πάλιν⟩ δὲ τοὺς ὀδόντας κινήσω (Par. 3)
] κέρκον μοι σείεις (Par. 3, Dod.)

Cf. Vol. II, pp. 24, 36, 102, 405, 418.

R. Adr.
Supplementary documentation: cf. Lokman 29 (line Sy.).

R. v.D.
Supplementary documentation: Rinuc. 47.

Rinucius gives a rather free Latin prose paraphrase of Par. (346a Ch.). Typical fable word: *quidam.* The fable has an epimythium. Terminology: *fabula.* Function: illustrative (*significat*).

For Rinuc., cf. Pillolla, p. 231.

not-H. 156

(= M. 82; 187 Ch., 332 P.; *TMI* J953.1, DG 306)
Κύων κωδωνοφορῶν
"The Dog that Wore a Bell"

B. 104 (8), Av. 7 (18); Par. 187, 1 [BabMb] (7), 2 [Bd] (6).

A dog that bit was made to wear a bell by his master to warn of the danger, and he boasted, making it ring in the square. An old woman said that the bell should not give cause for pride, as it was a sign of his wickedness.

A/Bsit.-Bact./Cdir. A situation fable, with the intervention of a "survenant", who gives the moral. Theme of the stupid boasting of the bad, τῦφος. Cf. H. 193 (perhaps the model), 199, 266, etc.

Stemma. B.: Par. 1, 2, Av. This latter version is greatly expanded.

Cf. Vol. II, pp. 205, 208, 207, 260, 470, 484.

R. Adr.
For Av. 7, cf. Mañas, p. 288.

not-H. 157
(407 P.; *TMI* J953.5)
Κύων λύκον διώκων
"The Dog that Pursued a Wolf"

Synt. 38 (7), Syr. XXXVIII (5), 79 (5).

A dog was pursuing a wolf (Synt.: a she-wolf) and was proud of his speed: he thought that the wolf was fleeing through his own weakness. The wolf turned round and told him that he was not fleeing from him, but from his master, who was coming up behind.

A/Bsit.-Bdir. A situation fable against the boastful, possibly derived from H. 242 (cf. also H. 155).

Stemma. X: Synt., Syr. Reconstruction of the verse is impossible.

Cf. Vol. II, pp. 405, 419, 420.

R. Adr.
Supplementary documentation: cf. Lokman 38 (line Sy.).

not-H. 158
(= M. 76; 560 P.)
Calvus et hortolanus
"The Bald Man and the Gardener"

Rom. [Ad.] 26 (20).

A bald man asked a gardener to give him melons, but he refused and he cursed him. The bald man pulled out his sword, the gardener defended himself with a melon and the bald man cut off his head.

A/Bsit.-Bdir./Aact.-Bact./Aact. A double *agon*, verbal and of action. It is an anecdote, from a late period and very witty, on the theme of the fight between two wicked men.

Cf. Vol. II, pp. 533, 534.

not-H. 159

(= M. 77; 525 P.; *TMI* J2102.3, DG 152)

Calvus et musca

"The Bald Man and the Fly"

Ph. V 3 (13), Rom. [gvAd.Wiss.] 42 (14).

The fly stings the bald man and he swipes at his head to kill it: the fly flies off and the bald man hits himself. The fly laughs and accuses him of wanting to avenge its sting with death. The bald man answers that he will do anything to put an end to a dirty, bloodthirsty animal.

A/Bsit.-Bdir./Adir.-epim. A situation fable, expanded until it becomes a debate. It is an attack against the fly, as is not-H. 112, from which it perhaps derives, combining the theme with the habitual one of the mockery of the bald man (H. 65 I, 282, not-H. 158). The fly is the symbol of everything the Cynic hates.

Stemma. Ph.: Rom.

Cf. Vol. II, p. 159.

R. Adr.
For Ph. V 3, cf. Mañas, p. 139.

not-H. 160

(= M. 90; 482 P.; *TMI* K2061.8)

Canes et crocodilli

"The Dogs and the Crocodiles"

Ph. I 25 (8), Rom. [Ad. = *Ph. sol.*] 28 (11).

It is told that the dogs, fearing the crocodiles, drink from the Nile while running. Once a dog began to drink this way and a crocodile told him to drink calmly and not to fear. The dog answered that he would do so if he did not know that he liked his meat.

Stemma. Prom.-A/Bsit.-Bdir./Adir. A short, very traditional debate, on the theme of the weak who do not allow themselves to be deceived by the tricks of the strong, cf. H. 166 and 168, from where our

fable perhaps derives; it transfers the theme to an Egyptian setting (and to the dog, who does not usually appear in this role).

Stemma. Ph.: Rom.

Cf. Vol. II, p. 156.

R. Adr.
For Ph. I 25, cf. Mañas, p. 100.

not-H. 161

(517 P.; *TMI* A2232.8, Q433.3)
Canes legatos miserunt ad Iovem
"The Dogs Sent Ambassadors to Jupiter"

Ph. IV 19 (36).

The dogs sent ambassadors to Jupiter to ask him to improve their fate; they were introduced by Mercury and, frightened by the majesty of Jupiter, they soiled themselves. They were expelled, but sent a new delegation, with the same result. Jupiter condemned them to live hungry, so that they could hold their stomach; and from then on dogs, waiting for the return of their ambassadors, smell each others' asses when they meet.

Calling the dogs B1, Jupiter B2, the ambassadors B3 and Mercury C: A1/B2/B3sit.-B3act./Cact.-B3act./B1ind. + act.-B1act./B3act. + ind.-B2act./B3act.-B2dir.-epim. Ph. has expanded, giving modern form to the ancient theme of the delegation to Zeus by those who complain about their natural state, who are then punished (cf. Vol. I, pp. 561 f., 608 f., 631). He applies it to a scatological aetiology, very characteristic of the Cynics (Vol. I, p. 631).

Cf. also Vol. II, p. 159.

R. Adr.
Cf. Mañas, p. 132.

R. v.D.
Cf. Havet, L., "Phèdre, 4, 19, 19", *RPh* 48, 1924, p. 43.

not-H. 162

(= M. 89; 506 P.; *TMI* J391.1, DG 370)

Canis ad agnum

"The Dog to the Lamb"

Ph. III 15 (20), Rom. [gv] 32 (13).

A lamb wandered among the goats and the dog told him that he was wrong, and to look for his mother among the sheep. The lamb answered that he was not looking for the one who had given birth to him, but the one who had fed him. Since the dog told him that the mother was preferable, the lamb showed him that true parents are those who raise and feed you.

A/Bsit.-Bdir./Adir.-Bdir./Adir.-epim. A double debate on the theme that it is benevolence that counts, and not family ties. Probably the development of the maxim by Menander (cf. Vol. II, p. 145), very much in accordance with Hellenistic humanism.

Ph.: Rom. (he alters and does not understand the fable well, cf. Vol. II, pp. 145, 527).

R. Adr.
For Ph. III 15, cf. Mañas, p. 118.

R. v.D.
For Ph., cf. Oberg, E., "Wer ist meine Mutter? Phaedrus III 15 im Lateinunterricht", *AU* 31.1, 1988, pp. 40–54.

not-H. 163

(= M. 102; 483 P.; *TMI* J1061.3)

Canis et thesaurus et vulturius

"The Dog, the Treasure and the Vulture"

Ph. I 27 (11), Rom. [Ad. = *Ph. sol.*] 38 (14).

Unearthing human bones, a dog found a treasure: as a punishment, he received a great greed for wealth. Thus, while looking after the treasure, he forgot to eat and died. A vulture that saw him said that it was right for this to happen, for seeking a king's wealth when you were born in manure.

Prom.-Asit.-Aact.-Cdir. A situation fable with a lesson by a "survenant".

The scheme is traditional, as is the theme: punishment of the greedy, abomination of wealth, the preaching of resignation, acceptance of one's own lot (Cynic theme, cf. Vol. I, pp. 614 f.).

Stemma. Ph.: Rom.

Cf. also Vol. II, p. 156.

R. Adr.
For Ph. I 27, cf. Mañas, p. 102.

not-H. 164

(= M. 85; 403 P.; *TMI* K2062, DG 295)
Canis fidelis
"The Faithful Dog"

Ph. I 23 (8), Rom. [gvWiss.Ad. = *Ph. sol.*] 29 (21), Synt. 21 (6), Syr. XXIII (5), 24 (5).

A thief (Syr.: a hunter) tried to silence the dog by giving him bread. He refused, saying that now he would be much more vigilant.

Prom.-A/Bsit.-Adir. A situation fable on the theme of the fidelity of the dog. It is the counterpart of fables that call the friendship of certain men into question: in short, we are dealing with the theme of the good and the bad.

Cf. Vol. II, pp. 36, 102, 145, 147, 405, 418, 541.

R. Adr.
For Ph. I 23, cf. Mañas, p. 99.

not-H. 165

(= M. 100; 480 P.; *TMI* W156, DG 289)
Canis parturiens
"The Childbirth of the Bitch"

Ph. I 19 (10), Iust. 43.4.3 (6), *PColon.* II 64.1–13, Rom. [gvAd.Wiss.] 11 (22).

A bitch gave another her den to give birth, but once she had given birth, the second asked for some time until her pups were strong. When asked again, she said to the owner that she would return the den if she could throw her and her family out. In Iust. the request was made to a shepherd. *PColon.* only contains the second half of the fable: the puppies prevented the bitch who owned the den from recovering it and she lamented her mistake of having benefited the bad, with the citing of a verse by Theognis 105 δειλοὺς εὖ ἕρδοντι ματαιοτάτη χάρις ἐστίν.

Ph.: Prom.-A/Bsit.-Bind./Adir.
Iust.: Bind.
PColon. Aact./Bdir.-epim.

It is difficult to see the relationship between the three versions (Rom. comes from Ph. but replaces the second dog with a sow; perhaps Iust. too). It is the theme of abuse by the bad and their ingratitude, as in H. 62, from where this fable and others possibly derive, see there.

In *PColon.* there are some line endings that seem to be verse endings] ὁ κύων πρὸς τὸν λόγον,] μεγάλοι καὶ ἰσχυροί,] ἑαυτοῦ στέγης,] τὴν ἐν τῇ πόλει,] ἀληθὲς ἄρα λέγει. They are trimetre and choliamb endings, as can be seen.

Cf. Vol. II, pp. 145, 148, 547.

R. Adr.

For Ph. I 19, cf. Mañas, p. 97.

R. v.D.

Supplementary documentation (see v.D., *Historiography*, 1993 p. 35, 1994 pp. 133–134, n. 174): Pomp. Trog. *ap.* Iust. *l.c.*

From Iustin's *Epitome* it can be deduced that the fable also occurred in Pompeius Trogus' lost *Histories of Philip.*

not-H. 166

(= M. 94; 532 P.; *TMI* W154.4, DG 290)

Canis vetulus et venator

"The Old Dog and the Hunter"

Ph. V 10 (10), Rom. [gvAd.Wiss.] 32 (37).

The old dog releases the prey and when the owner reproaches him, he tells him that it is not spirit, but force, that he is lacking.

A/Bsit.-Bact./Aind.-Bdir.-epim. A situation fable on the theme that nobody must be reproached for their old age: the theme of Fortune, in short.

Cf. Vol. II, pp. 24, 160, 545.

R. Adr.
For Ph. V 10, cf. Mañas, p. 143.

not-H. 167
(516 P.; *TMI* U112)
Capellae barbatae
"The Bearded She-Goats"

Ph. IV 17 (8).

The goats asked Jupiter for beards and the he-goats were angry that the females wanted to be the same. Jupiter told them that it should not matter to them until they were equal in strength.

B1/B2sit.-Cdir.-epim. A situation fable on the theme of truth and appearance, based on the scheme of the petition to Jupiter, by an animal, to change its nature (here, against the usual scheme, he seems to grant this). On the first theme, cf. not-H. 13 and 35, among other fables; on the second, Vol. I, p. 608.

Cf. Vol. II, p. 169.

R. Adr.
For Ph. IV 17, cf. Mañas, p. 131.

not-H. 168
(= M. 109; 561 P.)
Cavannus, cattus et mus
"The Owl, the Cat and the Mouse"

Rom. [Ad.] 25 (13).

The owl sought the cat as an ally and both appeared outside the mousehole. The cat called and the mouse asked him what they wanted. "To speak to you", they said, and the mouse knew the wicked intention and cursed both and their families.

B1/Bit.-B1act./Aind.-B1–2dir./Adir.-epim. Multiple dialogue of recent structure, with the theme of the good that do not allow themselves to be deceived by the bad. It certainly comes from a contamination of the theme of the cats and mice (H. 174, etc.) and that of the wolf and the kid (not-H. 121).

Cf. Vol. II, pp. 433, 535.

not-H. 169

(= M. 113; 492 P.; *TMI* J582.1, J1032, Aa Th 162, DG 276)
Cervus ad boves
"The Deer to the Oxen"

Ph. II 8 (28), Rom. [gvAd.Wiss.] 69 (56).

A deer was being pursued into the mountains by the hunters and entered a stable. There he asked the oxen for protection and, hidden, was unnoticed by all those that entered. He thanked the oxen and they told him that the danger was that "the one who has a hundred eyes" (the owner) might arrive. When he arrived, he did indeed discover the deer, and ordered him to be killed.

Bsit./C1dir./Bdir.-C2–3act./Bind.-C1dir./Aact.-epim. A fable with a modern structure, in various acts, on the theme that it is the owner who truly sees what happens in his house; it derives from H. 22 (the fox is replaced by the deer, based on the model of H. 79).

Cf. Vol. II, p. 152.

R. Adr.
For Ph. II 8, cf. Mañas, p. 109.

not-H. 170
(507 P.; *TMI* K815.5)
Cicada et noctua
"The Cicada and the Owl"

Ph. III 16 (19).

The cicada complained about the owl because he ate at night and slept by day. No matter how much the owl asked him to be quiet, he paid no attention. Then the owl told him that since his harmonious voice did not let him sleep, he would come to drink with him. He did this and the owl killed him.

Prom.-A/Bsit.-Aind./Bact.-Aind./Bact.-Act.+dir./Bact.-Aact. Fable with a modern structure, in various acts, on the theme of the punishment of those who "do not accomodate humanity". There is probably an echo of H. 126 and the theme of the hostility between the owl and the birds in H. 39 (the cicada is considered a bird). Cf. also H. 245.

Cf. Vol. II, p. 158.

R. Adr.
For Ph. III 16, cf. Mañas, p. 119.

not-H. 171
(= M. 121; 559 P.; *TMI* J451.4)
Coclea et speculum
"The Snail and the Mirror"

Rom. [Ad. = *Ph. sol.*] 9 (10).

A snail found a mirror and devoted himself to strolling over it, staining it. A monkey that found it later said that it deserved this treatment for allowing itself to be trodden on by such an animal.

Stemma. A/Bact.-Cdir.-epim. A situation fable with comment by a "survenant": the theme of the consequences of dealing with the bad. Cf. for example H. 95.

Cf. Vol. II, pp. 533, 534, 557.

not-H. 172
(= M. 126; 486 P.; *TMI* J643.2, K815.8, cf. Aa Th 231**, DG 555)
Columbae et milvus
"The Doves and the Kite"

Ph. I 31 (13), Rom. [gvAd. = *Ph. sol.*, Wiss.] 28 (17).

The doves, fleeing from the kite, were advised by him to have him as their king. He began to eat them one by one. A dove complained that it was just that they were now suffering this. In Rom. the new king was the hawk, with the same result.

Prom.-A/Bsit.-A1dir./Bact.-A2dir. (Rom.: prom. A1/Bsit.-Bact./A2act.-Bdir.). A situation fable, with traditional final lament. The theme in Ph. is that of the foolishness of those who surrender to their enemy; in Rom. it is the Cynic one of resignation: the old oppressor is better. Cf. H. 44 and what is stated there.

Cf. Vol. II, pp. 152, 541, 545.

R. Adr.
For Ph. I 31, cf. Mañas, p. 104.

not-H. 173
(= M. 124)
Duo columbi
"The Two Doves"

Hor. *Ep.* 1.10.5–7, Bayeux 14.

Simile: Horace and Fuscus are like two pigeons, one guards the nest, the other praises the surrounding countryside.

Cf. Vol. II, p. 541.

not-H. 174

(= M. 132; 553 P.; *TMI* W121.2.3, DG 359)

Cornix et ovis

"The Crow and the Sheep"

Ph. *App.* 26 (7), Rom. [gvAd.] 95 (17).

The crow settled on the back of a sheep, who told him that if he had done this to a dog, he would already have been punished. The crow replied that he knew whom he could hurt and whom he had to flatter.

A/Bsit.-Bdir./Adir. A situation fable on the theme of the wicked who act according to their own convenience. In fact, part of the role of the fox has been inherited. The fable has an aetiological point: "that is why I live a thousand years", concludes the crow.

Cf. Vol. II, pp. 161, 527.

R. Adr.
For Ph. *App.* 26, cf. Mañas, p. 154.

not-H. 175

(= M. 144; 580 P.; *TMI* J2074, Aa Th 1331, cf. DG 85)

Cupidus et invidus

"The Greedy Man and the Envious Man"

Av. 22 (23).

Jupiter sent Apollo down to earth to observe men. He found a greedy man and an envious man praying. Apollo told them that whatever one asked for, Jupiter would give the other one double. Thus the greedy one hoped to obtain double what the other one asked for; and the latter, out of envy, began to ask to lose an eye. So it went and Apollo told everything to Jupiter.

A1/A2sit.-B1B2A2sit./A2ind.-B1act./B2ind.-A2act. A complex anecdote on the theme of envy. We can compare the fables about enmity, cf. H. 69, 236.

Cf. Vol. II, p. 270.

R. Adr.
For Av. 22, cf. Mañas, p. 293.

not-H. 176
(193 Ch., 333 P.; *TMI* Q342)
Λαγωὸς καὶ ἀλώπηξ
"The Hare and the Fox"

Par. 193 (8).

The hare asked the fox if he really won so much as to be called "Gainful". The fox told him that, if he doubted it, he should come to eat at his house. He did and found no other food for the fox but the hare himself. The fox then told him that his name was not "gainful" but "guileful".

Bdir./Adir.-Bact. + dir. An action fable, with the closing statement by the victim. It perhaps derives from H. 148.
Stemma. Xv.: Par. It seems to have remnants of Hellenistic verse.

not-H. 177
Λᾶσος καὶ Σιμωνίδης
"Lasus and Simonides"

Ar. *V.* 1409–1412.

Lasus and Simonides appeared at the same poetry contest. And Lasus said "I do not mind".

A/Bsit.-Adir. An anecdote in iambic trimetres.

R. v.D.
Cf. Σ *ad loc.*

not-H. 178
(450 P.; *TMI* J975, cf. B236, cf. DG 262, 332)
Λέοντες καὶ λαγωοί
"The Lions and the Hares"

Arist. *Pol.* 1284a (3).

The hares held an assembly and asked for equality and the lions said: (text completed in P., p. 500).

A/Bsit.-Adir. Theme of the strong who do not listen to arguments, cf. H. 160 and related fables.

R. v.D.
Supplementary documentation (partially included in v.D., *Ainoi,* as Antisth. 48F1; cf. *Suplemento,* p. 20): Antisth. fr. 100 Caizzi.

Cf. Plu. *Lys.* 22.3 (445D), *Mor.* 71E, 190F, 212E, 229C.

Aristotle refers to a fable from Antisthenes, which has been lost but probably had a political function, too, ridiculing the principle of equality adhered to in Athenian democracy.

The passages from Plutarch may have served as models for Camerarius for his tentative suppletion of the (lost) words spoken by the lions to the hares.

not-H. 179

(196 Ch., 334 P.)

Λέοντος βασίλεια

"The Kingdom of the Lion"

B. 102 (12), Par. 196 (10).

The kingdom of the lion: everything was peaceful, the strong animals gave account of their acts to the weak. The hare said that he had always wished for that day when strong animals feared the weak.

Asit.-Cdir. A story about the paradisiac life at the beginning of time, when the lion reigned peacefully. Related to the theme of the golden age. It is an utopia adopted by the Cynics, as enemies of power; cf. Adr., *Política cínica.*

Stemma. B.: Par.

Cf. Vol. II, pp. 205, 207, 208, 209, 210.

not-H. 180

(337 P.; *TMI* W128.2)
Λέων, ἀλώπηξ καὶ πίθηκος
"The Lion, the Fox and the Monkey"

B. 106 (30).

The lion received the animals in his cave, accompanied by the fox. An old monkey shared out the meat: he gave the new guests the same as his master, while he only gave old meat to the fox. The fox complained to the lion, fearful that new guests would arrive and he would not even receive these remnants. The lion told him to blame the monkey, not him.

A.Bsit.-Cact./Bact.-Adir./Bdir.-Adir. A long and complex fable, with two asymmetrical acts: the king blames the servant for his excesses. It is the theme of power, with its criticizable aspects, cf. Adr., *Política cínica.* The fable is a derivative based on the theme of the kingdom of the lion.

Cf. Vol. II, pp. 205, 207, 208, 219.

R. v.D.
Georg. *Gnomol.*, *Anecd. Gr.* I, p. 9 (all.).
Georgides' *Gnomologium* includes a variant of the epimythium by Babrius preserved in the *Cod. Athous* (without the introductory ὅτι), for which see the *app. crit.* of Luzzatto – La Penna.

not-H. 181

(335 P.; *TMI* Z121.1)
Λέων καὶ ἀετός
"The Lion and the Eagle"

B. [AMb] 99 (5).

An eagle approached a lion and proposed to be his ally. The lion accepted, but asked him to give him his wings as a pledge, because otherwise it was difficult to trust a friend who was able to fly away.

A/Bsit.-Adir. A situation fable on the theme of the alliance of beings with different natures, land and air animals in this case. Cf. H. 29, 150.

Cf. Vol. II, pp. 206, 211.

R. v.D.
Supplementary documentation: Georg. *Gnomol., Anecd. Gr.* I, p. 58 (all.).

Georgides includes in his *Gnomologium* a slight variant (πίστευε *pro* πιστεύειν) of the epimythium by Babrius (Βαβρίου) preserved in the *Codd. Athous* and *Vat. gr.*, without the introductory formula ὁ μῦθος ἐκδιδάσκει.

not-H. 182

(204 Ch., 338 P.; *TMI* J218.1)
Λέων καὶ ταῦρος
"The Lion and the Bull"

Par. 204 (9), *Tetr.* I 5.

When the weather was hot, a lion and a bull went to drink at the same spring. They began to fight each other, to see who was to drink first and at this point they saw some vultures waiting to see who would fall, to devour them. They then ended their enmity, saying that it was more advantageous to be reconciled.

A/Bsit.-Aact./Bact.-Act./Bact.-A/Bdir. An *agon* in various acts with reconciliation, expressed in a phrase that, anomalously, is pronounced by both. The theme is that of the risks of enmity, cf. H. 69, 236, 266.

Stemma. Xv.: Par., *Tetr.* This latter version is a summary, with different verse; remnants of the original can be seen in Par. (Hellenistic verse):

Θέρους ἐν ὥρᾳ καῦμα δίψαν ἐμποιεῖ (a seclusion)
] εἰς μικρὰν πηγὴν
λέων ⟨τε⟩ καὶ κάπρος [⏑ –] ἦλθον πιεῖν
] αὐτῶν πίῃ

ἄφνω δ' ἐπιστραφέντες ὥστ' ἀναπνεῦσαι (mss. πρὸς τὸ)
] αὐτῶν πέσῃ
] τὴν ἔχθραν εἶπον·
ἢ βρῶμα γυψὶ καὶ κόραξιν [

Cf. Vol. II, pp. 42, 266, 377, 405, 502, 503.

not-H. 183

(= M. 212; 71 Ch., 372 P.; *TMI* J1022, DG 450)
Λέων καὶ ταῦροι τρεῖς
"The Lion and Three Bulls"

B 44 (8), Aphth. 16 (8), Av. 18 (22); Par. 71, 1 [BabMg] (6), 2 (Be] (4), *Tetr.* I 11, Synt. 13 (11), Syr. XVI (7), 18 (8); Them. *Or.* 22, 278c–279a (28).

Two bulls (three according to B., Aphth., four according to Av.) were pasturing together. A lion approached, wanting to devour them (Av., Synt., Syr., they defended themselves by joining horns) and to achieve this, he set them against each other with false words (in Synt. the lion addressed a bull in dir. style, in Syr. in ind.; in Them. it was the fox who helped the lion to set them against each other). When he achieved this, he devoured them (in Av. there is a final closing statement of lament by one of the members of the herd).

B.: A/Bsit.-Aact.; Aphth. and Them. are similar (in the latter the episode of the fox is added; Cact.-Act., death of the bulls). Synt.: A/Bsit. Adir. + act. (Syr.: ind. instead of dir.). We are dealing, in short, with the theme of discord caused by a third party, cf. H. 268, etc.; it is nevertheless related with that of enmity, cf. H. 69, 236, 266, not-H. 182. The theme, particularly in the version by Themistius, is closely related to the Indian theme of the two jackals who set the lion against the bull (cf. the frame narration in book I of *Tantr.* and *Panch.*), but there are differences; here it is only the lion who upsets the bulls, in Them. with the help of the fox.

Stemma.: Xv. 1: B/Par./, Dod., *Tetr.*, Aphth., Them.; Y: Syr., Synt.; Z.: Av.

These are three branches derived from the Hellenistic model Xv. 1: only in the first, and within it in Aphth. (cf. Vol. II, p. 248), are

there traces of a Hellenistic verse that is probably the continuation of that of Xv.; but this does not mean that this or other verse was not in the other two branches; the nature of our sources does not allow us to see this.

In branch Y only Them. preserves the archaism of the two bulls; B. and Aphth. suppose a prior modification, but in fact there are agreements between Aphth. and Them. (διαστήσας | διέστησε, θηρᾶσαι | θηρᾶν), between B. and Aphth. (συγκροῦον | συγκρούσας), between B. and Them. (ἐνέμοντο). In Y, the derived branch, the beginning is eliminated, but the two bulls and, certainly, the dir. speech in Synt. (ind. in Syr.) are archaic. Av. does not come from B., but from X (whether directly or not), because he agrees with Synt. and Syr., as the bulls take each other by the horns.

Cf. Vol. II, pp. 54, 201, 208, 219, 248, 265, 379, 388, 418, 470, 502, 506.

R. Adr.
Supplementary documentation: cf. Lokman 1 (line Sy.).
For Av. 18, cf. Mañas, p. 292.

R. v.D.
Cf. v.D., *Characters*, p. 249.

not-H. 184
(213 Ch., 341 P.)
Λέων λυσσῶν
"The Rabid Lion"

B. [AGMb] 90 (4); Par. 213 (5), *Tetr.* I 38. Note that Dod. 183 [Mg] is in fact B.

A lion had rabies. Seeing this, a fawn wondered what he would do now, when he had been unbearable even before.

Asit.-Bdir. A situation fable with the theme of the madness of the powerful: he will become even worse.

Stemma. X.: B./Par./, *Tetr.* It is impossible to decide whether *Tetr.* comes from X, as in this scheme, or from B.

Cf. Vol. II, pp. 24, 152, 206, 211, 470, 484, 503.

not-H. 185

(217 Ch., 342 P.; *TMI* K815.3)

Λύκοι καὶ κύνες καταλλαγέντες

"The Wolves and the Dogs Reconciled"

Par. 217 (13).

The wolves proposed to the dogs to be reconciled and to eat the flocks together. But when they accepted and entered the wolves' cave, they ate them.

Adir./Bact.-Aact. The theme of those who allow themselves to be persuaded by the wicked strong: it is in contrast, therefore, to that of fables such as H. 7, 147, 162, etc. In fact, it is the impossibility of the alliance between natural enemies, cf. not-H. 178 and fables cited there. It probably derives from H. 158.

Stemma. Xv.: Par. There are small remnants of verse:

] διαλλάττομεν, πλὴν τῇ γνώμῃ
ὑμῖν ἐπιρρίπτουσιν. Ἀλλ' ἂν πείθησθε (mss. ἐὰν)
] τοὺς κύνας διέφθειραν.

Cf. Vol. II, p. 209.

not-H. 186

(216 Ch., 343 P.; *TMI* J1023, K815.3, cf. DG 594)

Λύκοι καὶ κύνες πολεμοῦντες

"The Wolves and the Dogs at War"

B. 85 (20), Par. 216 (12).

There was a war between the wolves and the dogs and a Greek dog was chosen as general for the latter. The general hesitated, as the dogs threatened and incited him. He explained that his hesitation was due to the fact that there were dogs of very different breeds in his army, so it would be difficult for them to fight united.

A/Bsit.-A1ind./A2dir. The theme of the discord of different peoples, undoubtedly arising from contemporary experiences. Not very fabulistic.

B.: Par. (abbreviates).

Cf. Vol. II, pp. 24, 206, 208, 470, 484.

R. v.D.

Supplementary documentation: *Sud.* δ 725 Adler.

The *Suda* lexicon quotes two choliambs (vv. 14–15) from B.—with two slight textual variants (for which see Luzzatto – La Penna, *in app. crit.*)—to exemplify the meaning of διάργεμοι.

not-H. 187

(417 P.)

Λύκος διδάσκαλος καὶ ὄρνις

"The Wolf Teacher and the Hen"

Tetr. II 28.

The wolf wants to recite the verses of Lycophron to the hen, but she runs off as soon as she sees him open his mouth.

A/Bsit.-Bact./Aact. A fable that combines the theme of the animal of prey that, although it adopts another attitude, causes a justified fear, with that of literary criticism (Lycophron was famous for his obscurity). On the relationship of the former theme with various Indian and Medieval ones, cf. Vol. II, pp. 523, 570.

not-H. 188

(= M. 361; 451 P.; *TMI* K828.1, Aa Th 123B, DG 642)

Λύκος δορὰν οἰὸς περιβεβλημένος

"The Wolf that Dressed in a Sheepskin"

Nic. Basil. in Walz I, p. 427 (12).

The wolf dressed in a sheepskin and entered the fold, to obtain abundant food. But the shepherd contained him inside and killed him.

A/Bsit.-Bact./Aact. For the theme of the wolf dressed in a sheepskin, which I believe to be derived from the Indian tradition, cf. Vol. II, p. 574. Cf. other precedents in *Eu. Matt.* 715 and Nonn., *Par. Eu. Io.* B. 112.

Cf. Vol. II, pp. 207, 210, 574.

not-H. 189
(344 P.; *TMI* J952.1)
Λύκος ἐν λέουσι
"The Wolf among the Lions"

B. [AMb] 101 (8).

A very big wolf began to be called lion by the others and he, taking this to the letter, went to live with the lions. A fox who saw this mocked the wolf.

Bact.-Cdir. A situation fable with closing statement by a "survenant". It is the theme of the animal that wants to change its nature (cf. Vol. I, p. 609).

Cf. Vol. II, pp. 206, 207.

not-H. 190
(345 P.; *TMI* K1115.1)
Λύκος καὶ ἀλώπηξ παρὰ πάγῃ
"The Wolf and the Fox at a Trap"

B. [Mb] 130 (11).

The fox and the wolf attempted to take possession of the meat in a trap. The fox told the wolf to simply grab it: he went to do this and received a blow from the stake. He complained, criticizing the fox.

A/Bsit.-Adir./Bact.-Bdir. It is the theme of the astute and treacherous friend, a derivative of H. 83.

Cf. Vol. II, pp. 202, 206, 207, 209, 219, 405.

not-H. 191
(228 Ch., 347 P.; *TMI* U21.4)
Λύκος καὶ λέων
"The Wolf and the Lion" (1)

B. [AMb] 105 (8), Par. 228 (7), Dod. 228 (14), Synt. 52 (8), Syr. 42 (6), XLII (6).

The wolf was carrying a sheep that he had stolen and the lion snatched it from him. When the wolf complained, saying that this was unjust, the lion asked him if he had been given it by friends (Synt. changes the ending: the wolf understood that something stolen would not last him long). There are other Christian variants in Syr.

A/Bsit.-Bdir./Adir. (Synt.: A/Bsit.-Bdir.). It is the theme of the thief who is robbed or of the debate between two who are unjust. For the theme of the two wicked animals, cf. H. 98, not-H. 203, etc.
Stemma. X: B./Par., Dod./, Synt., Syr.

Cf. Vol. II, pp. 24, 36, 201, 405, 425.

R. Adr.
Supplementary documentation: cf. Lokman 21 (line Sy.).

not-H. 192

(220 Ch., 260 P.; *TMI* J411.5)
Λύκος καὶ λέων
"The Wolf and the Lion" (2)

Dod. 220 (9).

A wolf saw his shadow lengthening when the sun was setting, and thought that, being so big, he should not be afraid of the lion. But a lion devoured him and he recognized that false opinions are the cause of all evils.

Bsit.-Bdir./Aact.-Bdir. The foolish τῦφος of the wolf punished. This is a traditional theme, of which the Cynics were very fond: cf. Vol. I, pp. 620 ff. It is the superior nature of the lion that prevails, as always. The epimythium derives from a passage by Heraclitus (B. 46).

In spite of being published as Dod., we are dealing with iambic trimetres here, only found in the ms. Mb.

Cf. Vol. II, p. 24.

not-H. 193

(452 P.; *TMI* U11.1.1, Tu 397, 3053, DG 558)
Λύκος καὶ ὄνος δικαζόμενοι
"The Wolf and the Ass in Litigation"

Anon. Prog., I, pp. 597 ff. Walz (54).

A wolf caught an ass in his net, but he told him that they should both go to state their faults and the one that had more would own the other. The ass admitted that once he had eaten a leaf from a bunch of vegetables that he had been carrying. The wolf emphasized the importance of this crime and ate him.

A/Bsit.-Adir. + ind./Bind.-Adir. + act.-epim. An *agon* in a diffuse and wordy style with the theme of the strong that seek any pretext to commit excesses. It is probably a derivative of H. 160, but the closest parallels are in the Medieval fable tradition, cf. M. 271 (it has to do with the fables of the wolf or fox or cats as false monks).

Cf. Vol. II, p. 384; M. 271.

not-H. 194

(453 P.; *TMI* J1905.5, cf. Aa Th 129A*, DG 603)
Λύκοι καὶ ποιμένες
"The Wolves and the Shepherds"

Plu. *Mor.* 156A (4).

A wolf saw some shepherds that were in their tent eating a lamb. He told them they would make a major scandal about it if he were to do that.

A/Bsit.-Bdir. A situation fable with the lament of the wolf. It is the theme of the strong who abuse or, rather, of comparative offence and hypocrisy. Cf. not-H. 174.

Cf. Vol. II, pp. 24, 384.

R. v.D.
Supplementary documentation (partially included in v.D., *Ainoi*, as Pl. 49T7 and 10, see, however, p. 669, and cf. *Suplemento*, p. 22):

Herm. *in* Pl. *Phdr.* 272c; Σ ibid.; Greg. Cypr. L 2.66; Macar. 3.48; Phot. *s.v.* τὸ τοῦ λύκου; *Sud.* κ 1209 Adler.

Cf. Pl. *Phdr.* 272c (prov.); *App. Prov.* 3.77 (prov.); Macar. 5.73 (prov.).

These fable versions contain various variations (included in v.D., *Addenda*, p. 105). In Macarius (3.48), the shepherds are reduced to a single shepherd (change of quantity). In another variation (Σ *in* Pl., Greg. Cypr.) the sheep becomes a single sheep at the same time. However, this mutual change of quantity is an unfelicitous idea, since the consumption of several sheep seems to be a hard nut for one shepherd to crack. In yet another variation (Herm.) the shepherds are replaced with dogs (change of quality), or again (Phot., *Sud.*) with a single sheepdog (change of both quantity and quality). The last variations is again slightly illogical since the wolf's complaints would be more legitimate when the sheep would be devoured by its supposed guardian.

The proverb "the wolf's words" (Pl., *App. Prov.*, Macar. 5.73) may be compared with this fable.

not-H. 195

(318 Ch., 365 P.; *TMI* J2172.2)

Λύκος καὶ κύων

"The Wolf and the Dog"

Tetr. II 27a and 27b.

A shepherd was about to put the wolf in the fold and the dog criticized him for his ingenuousness.

A/Bsit.-Cdir. A situation fable: it is ingenuous to think that the wolf will behave well. It is perhaps a derivative of H. 165, cf. also H. 149. The dog gives advice based on his knowledge of the φύσις of the wolf.

Cf. Vol. II, pp. 485, 513.

R. v.D.

Supplementary documentation: B. 113; Par. 318.

The quatrain by Babrius is nearly identical with the tetrastich ascribed to Ignatius.

Two versions of the five-liner (one *verbatim*, another paraphrased) which has got into the tetrastichs – like a wolf among the sheep – are to be found in the *Paraphrasis Bodleiana*.

not-H. 196
(229 Ch., 348 P.; *TMI* U37, cf. DG 595)
Λύκος στρατηγήσας καὶ ὄνος
"The Wolf General and the Ass"

Par. 229, 1 [Bab] (10), 2 [Bd] (6), Dod. 229 (13).

A wolf that was general of the wolves ordered all to put together the prey they had caught, in order to distribute it to them equally. An ass approached and asked him where he had hidden his prey from the day before. The wolf cancelled his orders.

Asit.-Bdir./Aact. It is the theme of the natural injustice of the wolf, no matter how much he tries to hide it (as in not-H. 188, cf. 180, 200, on the lion); it very possibly derives from the theme of "the lion's share", H. 154.

Xv.: Par. 1, 2, Dod. For the Hellenistic metrical remnants, cf. Vol. II, p. 486.

Cf. also Vol. II, pp. 208, 211, 219, 486; M. 512.

not-H. 197
(233 Ch., 349 P.; *TMI* L475)
Λύχνος
"The Lamp"

B. [AMb] 114 (7), Par. 233 (6).

A lamp, drunk with oil, boasted of shining more than the morning star. But a gust of wind blew it out. The man who lit it for a second time told it to burn and stop comparing itself with the light of the stars.

A/Bsit.-Cdir. Once again, the theme is that of silly boasting, the "shoemaker to his shoes". You must not compare yourself with those

who are superior by nature. Cf. Vol. I, pp. 613 f.
Stemma. B.: Par.

Cf. Vol. II, pp. 206, 211, 484.

R. v.D.
Supplementary documentation: Georg. *Gnomol., Anecd. Gr.* I, p. 90 (all.).

Georgides' *Gnomologium* contains a variant of the epimythium preserved in the *Codd. Athous* and *Vat. gr.* (without the introductory ὁ μῦθος ἡμᾶς διδάσκει / δηλοῖ), for which see Luzzatto – La Penna *in app. crit.*

not-H. 198
(496 P.)
Lanius et simius
"The Butcher and the Monkey"

Ph. III 4 (7).

A man saw a monkey on display in a butcher's shop and asked the butcher what it tasted like. The latter, joking, said the same as his head appeared. The epimythium refutes the fable: there are beautiful men that are terrible and vice versa.

C/Bsit.-Bind.-Cdir.-epim. A curious example of a fable that is given to demonstrate the opposite: that there is not always a correspondence between appearance and reality (theme of the lie, cf. not-H. 13, etc., and the lack of importance of beauty).

Cf. Vol. II, pp. 157, 378, 555.

R. Adr.
For Ph. III 4, cf. Mañas, p. 113.

R. v.D.
Cf. Havet, L., "Phèdre 3, 4, 6–7", *RPh* 30, 1906, p. 172.

not-H. 199

(= M. 227; 563 P.; *TMI* B381, Aa Th 156, DG 387)

Leo et pastor

"The Lion and the Shepherd"

Rom. [gvAd. = *Ph. sol.*, Wiss.] 51 (48), Gell. 5.14 (61), Ael. *NA* 7.48 (58).

A long, very well-known anecdote, that of the grateful lion. In the story by Rom., the shepherd finds the lion with a wounded paw and takes out a thorn that is stuck in it; when the lion is in the amphitheatre with the condemned men, he recognizes him and does not harm him. Both are pardoned. In Gell., who says he follows Apion, the scene is narrated of the circus and how the protagonist in the story, now called Androclus, tells Caesar what once happened between him and the lion. He is pardoned, and we are told how Androclus and his lion strolled around Rome from then on. Likewise in Ael., but the story is narrated from the beginning, not in reverse order.

Rom.: Prom.-A/Bsit.-Aact./Bact.-Aact./Bact.-Aact./Cact.-epim. The anecdote was undoubtedly introduced into the collections of fables because it echoed some other about the grateful animals, particularly the mouse (H. 155) and the eagle (not-H. 86).

Stemma. X: Ph./Rom./; Y: Apion/Gell./, Ael. It is a Hellenistic fable, which reached Ph. through a secondary source, and was then introduced into the Roman setting by a second source, from which Apion and Ael derive.

Cf. Vol. II, pp. 379, 388, 541, 547; M. 153.

R. v.D.

Cf. Sen. *Ben.* 2.19.1.

Variation: Seneca says that in the amphitheatre he himself once saw a lion who, when recognizing one of the *bestiarii* as its former keeper (*magister*), protected him against the other beasts. Cf. also Brodeur, A.G., "Androcles and the lion", *The Charley Mills Gayley Anniversary Papers*, Berkeley, 1922.

not-H. 200

(= M. 229; 514 P.; *TMI* J811.2, Aa Th 51A, DG 400 (1.))

Leo regnans

"The Reigning Lion"

Ph. IV 14 (6, fr.), Rom. [gvAd.Wiss.] 70 (43).

The lion decided to be just. He ate with the animals and began to ask them if he had bad breath. Whether they said yes or no, he devoured them. He asked the monkey, who said that his breath smelled as good as cinnamon and the altars of the gods. So the lion called the doctors, who recommended that he have a light meal. He chose the monkey, whom he devoured.

Prom.-A/Bsit.-Aact./Bind.-Act./Cind.-Adir. + act.-epim. A complex *agon* on the theme of nature, which comes to light no matter how much it is hidden (cf. not-H. 196); the final motif is inspired by H. 269. There is also the theme of the failure of ingenuity when faced with the force of the powerful (not-H. 4, etc.); and that of the "lion's share", H. 154.

Stemma. Ph.: Rom. (Ph. has been transmitted incomplete; it is reconstructed based on Rom.).

Cf. Vol. II, pp. 152, 153, 557.

R. Adr.
For Ph. IV 14, cf. Mañas, p. 130.

not-H. 201

(= M. 217; 481 P.; *TMI* W121.2.1, Aa Th 50C, DG 377)

Leo senex, aper, taurus et asinus

"The Old Lion, the Boar, the Bull and the Ass"

Ph. I 21 (12); Rom. [gvAd.Wiss.] 20 (24).

The lion was sick in his cave; the animals came and the boar struck him with his tusk, the bull with his horns, the ass gave him a kick. It was the kick by the ass that most offended the lion.

Prom.-Bsit.-A1act./A2act./A3act.-Bdir. Lament of the sick lion in a situation fable: the insult of the lowest is what hurts most. A fable derived from the theme of the sick lion in H. 147.

Stemma. Ph.: Rom.

Cf. Vol. II, p. 152; M. 217.

R. Adr.
For Ph. I 21, cf. Mañas, p. 98.

not-H. 202

(= M. 41; 547 P.; *TMI* K2061.6, DG 639)
Scrofa parturiens et lupus
"The Sow that Gave Birth and the Wolf"

Ph. *App.* 19 (8); Rom. [gvWiss.] 30 (17).

The sow was about to give birth and the wolf appeared offering his services as a midwife. She said that it was sufficient that he went away.

A/Bsit.-Bind./Adir.-epim. Theme of the bad disguised as good, but he is recognized by the weak animal. Derived from H. 7, cf. also not H. 7.

Cf. Vol. II, pp. 541, 550.

R. Adr.
For Ph. *App.* 19, cf. Mañas, p. 152.

not-H. 203

(= M. 275; 474 P.; ~ *TMI* B270, DG 611)
Lupus et vulpes iudice simio
"The Wolf and the Fox with the Monkey as Judge"

Ph. I 10 (10); Rom. [gAd. = *Ph. sol.*] 48 (23).

The wolf accused the fox of stealing from him, but he denied it. The monkey judge sentenced that he was neither sure that the wolf had lost what he claimed nor of the innocence of the fox.

Prom.-B1/B2sit.-Cdir. A situation fable on the theme of two wicked ones, a variant of not-H. 191 (cf. also H. 98).
Stemma. Ph.: Rom.

R. Adr.
For Ph. I 10, cf. Mañas, p. 91.

R. v.D.
Dorjahn, A.P., "On *Phaedrus* I, 10", *CJ* 32, 1936/1937, pp. 560–562.

not-H. 204
(= M. 277; 567 P.; *TMI* U31.2, DG 435)
Luscinia et accipiter
"The Woodcutter and the Hawk"

Rom. [gvAd.Wiss.] 55 (25).

The hawk came to the nightingale's nest, where he found his chicks. The nightingale asked for mercy for his chicks and the hawk agreed, as long as he sang for him. This the nightingale did grieving, but the hawk said that he had not sung well and began to eat one of the chicks. Meanwhile, a hunter caught him with a lime twig.

Prom.-A/Bsit.-Adir./Bact.-Adir. + act./Cact.-epim. This is the theme of the strong who abuse the weak, whatever they promise or whatever their arguments; cf. H. 1, 4, 16, 124, 160, etc. However, there is an innovation, as the unjust one is punished (as in H. 32, 117): there is probably contamination. The fable derives from the lost Ph.
Stemma. Ph.: Rom.

Cf. Vol. II, p. 557.

not-H. 205
(505 P.; *TMI* J553.1)
Lusus et severitas
"Play and Severity"

Ph. III 14 (13).

An Athenian saw Aesop playing with nuts and laughed. Aesop put a bow on the ground and asked him what he was doing. The

Athenian did not know how to answer. And Aesop told him that the bow breaks if it is always tense, while if it is sometimes loosened, it is useful when he needs it.

A/Bsit.-Aact. + dir./Bact.-Adir.-epim. An anecdote of Aesop not appearing outside of here, in which he defends the need for amusement.

Cf. Vol. II, pp. 145, 158.

R. Adr.
For Ph. III 14, cf. Mañas, p. 117.

R. v.D.
Supplementary documentation (partially listed in v.D., *Ainoi*, p. 656): cf. Hdt. 2.73 (anecd.); Ov. *Ep.* 4.91–92 (maxim).

Both the anecdote from Herodotus and the maxim from Ovid are about the necessity to release a bow lest it breaks, a "matter of wordly wisdom" fabulized by Phaedrus.[3]

not-H. 206
Μελανίων
"Melanion"

Ar. *Lys.* 783–796.

The fable of Melanion, who lived alone on the mountain because he hated women, and never returned home.

Prol.-Bsit.-Bact.-epim.

A song of ridicule against women with the myth or anecdote of Melanion.

Lyric iambo-trochaic metre.

R. v.D.
Cf. Σ *ad loc.*

[3] Related proverbs listed by Otto, A., *Die Sprichwörter und sprichwörtlichen Redensarten der Römer*, Leipzig 1890 (repr. Hildesheim, Olms 1964), 36; Häussler, R., *Nachträge zu A. Otto . . .*, Hildesheim: Olms 1968, 36, 51, 135, 261, 135.

not-H. 207

(400 P.; *TMI* Q597.3)

Μέλισσαι καὶ ποιμήν

"The Bees and the Shepherd"

Aphth. 27 (6), Diogenian. 6.58.

A shepherd went to collect honey from a beehive in an oak tree and the bees began to sting him. He said that he is going away, that he did not want honey if he had to fight over it with the bees. In Diogenian. there is a proverb "neither honey nor bees", probably related.

A/Bsit.-Aact./Bdir.

A Cynic anecdote against those who want to obtain things effortlessly, comparable to H. 30, not-H. 59. The theme of attachment to life or φιλοζωΐα is perhaps also present, cf. Vol. I, p. 622.

The remnants of verse can be seen in Vol. II, p. 26. Cf. also Vol. II, p. 250.

not-H. 208

Μυῖαι καὶ σφῆκες

"The Flies and the Wasps"

Ps.-Callisth. III 6 (3).

There are many thousands of flies that infest the grassland, but the wasps drive them away with just their buzzing.

A simple story that demonstrates that the strong triumph although they are numerically inferior.

Cf. also Vol. II, p. 405.

not-H. 209

Μύρμηξ καὶ πέρδιξ

"The Ant and the Partridge"

Syr. *XL* (15).

The ant was envious of the partridge, because she had many chicks, in whose company she sang. He complained about God, who had created him so small. But a hunter arrived and caught the partridge, so the ant considered himself lucky and reproached himself for muttering against God.

Prol.-B1/B2sit.-Blind. + dir./Cact.-Blind. A new, Christian fable, against the sin of envy. It depends on traditional themes, such as that of the horse and the ass (H. 272, 286, not-H. 109), the dog and the wolf or the two dogs (H. 94, 294, not-H. 152), to which the theme of the evil hunter is added (cf. not-H. 204, etc.).

Cf. Vol. II, pp. 201, 202, 222, 229, 419, 421.

not-H. 210

(= M. 311; 245 Ch., 352 P.; *TMI* J211.1, Aa Th 112, DG 541)
Μῦς ἀρουραῖος καὶ μῦς ἀστικός
"The Field Mouse and the Town Mouse"

B. 108 (32), Aphth. 26 (13), Ps.-Dos. 16 (11), *Dact.* 10; Par. 245 (18), Dod. 245 (30), Rom. [gvAd. = *Ph. sol.*, Wiss.] 15 (48); Hor. *Sat.* 2.6.80–117.

The field mouse invited the town mouse to his house and served him his simple dishes. The town mouse pointed out his poverty and invited him to come to his house the following day. There he served him a splendid meal and the field mouse was very pleased. Meanwhile the storekeeper appeared ("somebody", B.) and both mice had to escape. The field mouse concluded that he preferred his poverty free of fears. This is more or less the story of Ps.-Dos. and B., see below on the others.

It is a Cynic fable: better poverty and safety than wealth or τρυφή amid danger and fear, the theme of H. 272, for example.

A/Bsit. (lacking in Hor., Rom.)-Bact. + dir. (Ps.-Dos.: ind., Aphth., Rom.: it is eliminated) + act. (summ. in B., Ps.-Dos.)/Aact. (summ. in Aphth., Ps.-Dos., developed in Rom.)-Cact./ABact. (expanded in Hor., B.)-Adir. As can be seen, the fundamental, quite complex scheme is preserved in B. and Ps.-Dos. but is sometimes reduced,

sometimes expanded in the other witnesses. Aphth. and Rom. (from Ph.) generally abbreviate.

Stemma. Xv.: Hor., B./Par., Dod./, Ps.-Dos., Aphth., Ph./Rom./. The model is unique and pre-Horatian. Some remnants of verse can be recovered starting from the complementary verse of Aphth. and Ps.-Dos.:

] γίνεται φίλος	(Aphth.)
] σταφυλῶν καὶ τῶν ἄλλων	(Ps.-Dos.)
τούτους δέος τε καὶ φυγὴ καταλαμβάνει	(Ps.-Dos.)
] ὁσάκις ἐπειρῶντο	(Aphth.)
μεταλαμβάνεις [	
ταύτης ἀπόλαυε τῆς τροφῆς [	(Ps.-Dos.)
] μετριότητα τῆς [ἐν] ἄστει τροφῆς	(Aphth.)

Cf. Vol. II, pp. 363, 470, 485, 525, 541, 547, 556.

R. Adr.

See Kühn, J., "Feldmaus und Stadtmaus", *EdM* 4, 1987, col. 1005–1010; Holzberg, N., "Die Fabel von Stadtmaus und Landmaus bei Phaedrus und Horaz", *WJA n.s.* 17, 1991, pp. 229–239; cf. Carlson, G.I., Horace's and Today's Town and Country Mice", *Bestia* 4, 1992, pp. 87–112.

R. v.D.

Supplementary documentation (included in v.D., *Ainoi*, as Aug. G63 with n. 147, Prisc. G70, and Isid. G75): Aug. *c. mend. ad Consent.* 28 (all.); Isid. *Etym.* 1.40 (all.); Pseudacr. *in Sat.* 2.6.78 (all.); Prisc. *Praeex.* 1 (all.); Georg. *Gnomol.*, *Anecd. Gr.* I, p. 17 (all.).

The Latin allusions are all clear references to Horace. Isidore copies Augustine *verbatim*. Terminology: *fabula* (Pseudacr.). No variations.

Georgides includes in his *Gnomologium* a variant of the epimythium from Par. (see Luzzatto – La Penna, *in app. crit.*).

Cf. Albini, G., "I due topi in molti poeti", *A&R* 6, 1903, pp. 175–180; Jacob, O., "Le rat de ville et le rat des champs (*Sat.*, II, 6, 79–117. Notes pour la classe de I[re])", *LEC* 4, 1935, pp. 130–154; Kohler, L., "Die Fabel von der Stadt- und Feldmaus in der deutschen Literatur", *Program Mährisch-Ostrau* 1909.

not-H. 211

(454 P.; DG 419)
Μῦς καὶ ὄστρεον
"The Mouse and the Oyster"

AP 9.86 (Antiphil.) (6).

The mouse that saw the oyster open put in his head to eat it: the oyster closed its shell and the mouse was in his own tomb.

B/Asit.-Act./Bact. The mouse dies through gluttony and imprudence: a very well-known Cynic theme, cf. H. 24, 82, 217, etc. cf. Vol. I, pp. 614 f.

Cf. also Vol. II, pp. 207, 210, 296, 384.

not-H. 212

(= M. 306; 353 P.; *TMI* L315.2, DG 445)
Μῦς καὶ ταῦρος
"The Mouse and the Bull"

B. 112 (10), Av. 31 (14).

The mouse bit the bull, who took refuge in a cave and was hurt by hitting his horns on the rock. The mouse entered and bit him again, to the desperation of the bull. Closing statement by the mouse: the strongest does not always win.

A/Bsit.-Aact./Bact. + act.-Act./Bact.-Adir. An agonal fable in two acts. The theme of the power of the small and pugnacious animal (like the Cynic philosopher) compared with the big one that does not know how to defend himself. It undoubtedly derives from H. 140, cf. also H. 155, 260, 267.
Stemma. B.: Av.

Cf. Vol. II, pp. 206, 207, 260.

R. Adr.
For Av. 31, cf. Mañas, p. 297.

not-H. 213

(354 P.)

Μῦς καὶ χαλκεύς

"The Mouse and the Blacksmith"

Tetr. I 8.

A mouse was going to bury another, the victim of hunger, and the blacksmiths laughed. The mouse still alive told them that they should cry, since they were not even capable of raising a mouse.

B1/B2sit.-Cact./B1dir. The original theme is that whereby mice do not eat iron: the place where they eat it is Hades, cf. Herod. III 76, Sen. *Apocol.* 7. The theme is also found in India, cf. *Tantr.* I 17, p. 55 H. and *Panch.* I 30, pp. 192 ff. R. This fable has been constructed based on this ancient theme, we do not know from what date: the theme is that we must not laugh at other people's misfortunes, and even less so if we have caused them (but the mouse alludes to the fact that the blacksmiths should cry over their poverty, since they are not even capable of feeding a mouse).

Cf. Vol. II, pp. 570, 384.

R. v.D.
Supplementary documentation: Ms. 37 Burgo de Osma, no. 72 (Ognibene da Lonigo).

not-H. 214

(455 P.)

Μῶμος καὶ Ἀφροδίτη

"Momus and Aphrodite"

Aristid. *Or.* 28.136, p. 184 Keil (6).

No matter how much Momus looked at Aphrodite, he could not find anything to criticize, until he finally criticized her slippers. Thus both were content.

B1/B2sit.-B1ind.-B1ind./B2ind. A strange *agon* in which, in the end, the constancy of nature is saved: Aphrodite is so beautiful that she

cannot be criticized for anything; yet Momus, in spite of everything, must criticize something. The theme of nature has shifted onto a divine anecdote into which enters Momus, the god of criticism, so frequent in Cynic stories. In a certain sense, in this story the Cynics criticize themselves.

There are perhaps some remnants of verse:] καθῆστο κεκοσμημένη,] οὐκ ἔχων ὅτι αἰτιάσεται,] τὴν δὲ βλαύτην ἔσκωψεν.

R. v.D.

Supplementary documentation: Luc. *D.Iud.* 2 (all.); Σ *ad loc.*; Philostr. *Ep.* 37; Iul. *Ep.* 82, 445D–446A (all.); Nic. Chon. *Or.* 7 (p. 55 Van Dieten) (all.).

The scholiast's version contains a variation: much unlike his habit, Momus praises all of Aphrodite's qualities (except of course her sandal). The other versions and the allusions do not contain variations.

Philostratus adds that when Aphrodite would go ἀνυπόδετος as when she arose from the sea, Momus would not have had anything to criticize; moreover, her adultery (with Ares) would not have been noticed, since her sandal betrayed her to Hephaestus.

Terminology: μῦθος (Philostr.). Typical fable word: φασι(ν) (Σ *in* Luc., Iul.).

not-H. 215

(456 P.)

Μωρὸς καὶ κόσκινον

"The Fool and the Sieve"

Gal. *Meth. med.* I 9 Kühn (2).

The fool did not know which part of the sieve allowed the grain to pass through and which not.

Prom.-Bind. It is a simile that contains a χρεία regarding the fool. It is possibly an allusion to a fable.

Cf. Vol. II, pp. 484, 160.

not-H. 216

(534 P.; *TMI* J2072.3)
Mercurius et mulieres duae
"Mercury and Two Women"

Ph. *App.* 4 (17).

Mercury was put up by two women, the mother of a boy and a prostitute. When he was leaving, he told them that they could ask him for a wish. The mother asked him to see her son bearded, the prostitute for those she touched to follow her. Whereupon the boy grew a beard, while the other woman went to blow her nose and ended up with it in her hand.

Theme that you cannot ask for too much, related to that of greed punished, which is frequent in the Cynic fable. It is a divine anecdote, also directed against the foolishness of women, another Cynic theme. The structure is that of a story, rather than fabulistic. M. 327 perhaps derives from here.

Cf. Vol. II, p. 161.

not-H. 217

(= M. 284; 555 P.)
Meretrix et iuvenis
"The Prostitute and the Youth"

Ph. *App.* 29 (8); Rom. [gvWiss.] 60 (23).

A prostitute who had repeatedly been unfaithful to a youth, praised him and told him that she preferred him to all others. He answered that he was pleased to hear this, not because she was faithful to him, but pleasant.

A/Bsit.-Bdir./Adir. A Cynic theme: the value of sexual pleasure in itself, separate from any commitment or feeling. At the same time, an anti-female critique, traditional in the Cynic fable, cf. Vol. I, p. 623.

Stemma. Ph.: Rom.

Cf. Vol. II, pp. 541, 145.

R. Adr.
For Ph. *App.* 29, cf. Mañas, p. 155.

not-H. 218
(= M. 296; 520 P.; *TMI* U114, DG 56)
Mons parturiens
"The Mountain Giving Birth"

Ph. IV 24 (4); Rom. [gvWiss.] 31 (17); Hor. *Ep.* 2.3.139 (all.).

The mountain wanted to give birth and made a great clamour, there was enormous expectation: and it gave birth to a mouse.

Asit.-Aact. A situation fable: theme of τῦφος, or vain boasting, characteristic of the Cynic fable. The model is pre-Horatian.
Stemma. X: Ph./Rom./Hor.

Cf. Vol. II, p. 541.

R. Adr.
For Ph. IV 24, cf. Mañas, p. 136.

R. v.D.
Supplementary documentation: Diogenian. 8.75 (prov.); *Sotadea*, fr. 22 Powell *ap.* Ath. 14.616D, *Epit.* 2.2. (prov.); Plu. *Ages.* 36.9 (all.); Luc. *Hist. cons.* 23 (prov.); Pomp. Porph. *in* Hor. *l.c.* (prov.).

The proverb "the mountain was in labour, and then gave birth to a mouse" (Diogenian., Pomp. Porph.) may be considered to be a condensation of the fable, as is explicitly stated by Plutarch.

In Athenaeus the proverb is elaborated: "the mountain was in labour and Zeus was frightened, but it gave birth to a mouse"; by this insertion the anticlimax is heightened. Both Athenaeus and Plutarch apply the proverb to Agesilaus, whose fame impressed the Egyptians much more than his physical appearance did. In Athenaeus, the Spartan king retorts that he will one day look like a lion (the typical *Kontrastfigur* of a mouse in fables; cf. e.g. H. 151, H. 155). Terminology: μυθολογούμενον (Plu.). Typical fable word: εἶτα (Diogenian.).

Lucian quotes only half of the proverb, which suffiently demonstrates its popularity (τὸ . . .). He applies the proverb to historiographers who write lengthy introductions to a trivial main body.

Porphyry reports that Horace gives a Latin version of a Greek proverb (*Graecum . . . prouerbium*).

Cf. Guaglianone, A., "De Phaedri fabula IV 24 quaestiuncula", *RFIC n.s.* 35 (85), 1957, pp. 253–255.

not-H. 219

(491 P.; *TMI* L453)

Muli duo et latrones

"The Two Mules and the Thieves"

Ph. II 7 (15).

One ass carried sacks of money, the other only barley. The first walked arrogantly, the second humbly. The thieves arrived and hurt the first one and stole his money; they paid no attention to the second. He was happy to have been rejected.

A/Bsit.-Cact./Adir.-epim. A situation fable with the frequent theme of the two animals, one proud, the other humble and poor, who is the one that gains the advantage. Poverty is better and safer, is the Cynic conclusion. Cf., for example, H. 256, 272, 294, not-H. 50, 51, 261.

Cf. M. 220.

R. Adr.

For Ph. II 7, cf. Mañas, p. 108; Swoboda, M., "Phaedrus, Fab. II 7 & I 11", *Meander* 13, 1958, pp. 187–258.

not-H. 220

(479 P.)

Mulier parturiens

"The Woman Giving Birth"

Ph. I 18 (7), Plu. *Mor.* 143E (5).

A woman groaned, on the point of giving birth, and the husband urged her to go to bed. But she said that she was unlikely to put an end to her misfortune in the very place where it had begun.

B1/B2sit.-B1dir. Theme of appropriateness or καιρός, sometimes present in the Cynic fable. Cf. H. 48, 116, not-H. 298.

Stemma. X: Ph., Plu. (although it cannot be ruled out that Plu. comes from Ph.). There is perhaps verse in Plu.: cf. ἡ μὲν γὰρ ὠδίνουσα, ταῦτα θεραπεύουσα.

Cf. Vol. II, p. 157.

R. Adr.
For Ph. I 18, cf. Mañas, p. 96.

not-H. 221
(= M. 316; 498 P.; DG 414)
Musca et mula
"The Fly and the Mule"

Ph. III 6 (11); Rom. [gvWiss.] 47 (17).

The fly, sitting on the beam, threatened the mule over his slowness in ploughing. He answered that he did not fear him, but the master.

A/Bsit.-Bdir./Adir.-epim. Contamination of H. 140 and H. 242 (theme of). Against unjustified boasting. The theme of the master is also in H. 22, not-H. 169.

Cf. Vol. II, pp. 149, 153, 370, 541.

R. Adr.
For Ph. III 6, cf. Mañas, p. 113.

not-H. 222
Ναῦς
"The Ship"

Archil. 163, Alc. 208 V., Thgn. 667–856.

This is the well-known simile of the ship of state. On this, cf. my article "Origen del tema de la nave del Estado en un papiro de Arquíloco", *Aegyptus* 35, 1955, pp. 206–210.

Respectively: catalectic trochaic tetrametres, alcaic verse, elegiac distichs.

Cf. also Vol. II, pp. 145, 296.

not-H. 223

(410 P.)

Νεανίας καὶ γραῦς

"The Youth and the Old Woman"

Synt. 54 (22).

A youth out walking found an old woman who had fainted with the heat. He carried her on his shoulders, but a strong desire entered him and, putting her on the ground, he possessed her. She asked him what he was doing. The youth answered that she had been very heavy and he had removed some meat from her. Whereupon he put her on his shoulders again. And she told him that if she was still heavy for him, he could remove some more meat.

A/Bsit.-Act./Bdir.-Adir. + act./Bdir. An obscene novelette, within the line of the satire against women characteristic of the Cynics and the fables derived from them. cf. Vol. I, pp. 623 ff.

Cf. also Vol. II, p. 419.

not-H. 224

(457 P.; *TMI* J657.1, J1483.2)

Νεανίσκος καὶ ἵππος μαινόμενος

"The Youth and the Mad Horse"

Luc. *Cyn.* 18 (15).

A youth mounted a horse that had gone mad. He was asked where he was going: and he answered wherever the horse wanted.

A/Bsit.-Cdir./Bdir. The theme of passions that carry away their victims against their will. It is very characteristic of the Cynics. Cf. H. 197.

Cf. Vol. II, pp. 384, 405, 420.

not-H. 225
(391 P.; *TMI* J229.7)
Δεσπότης καὶ ναύτης
"The Householder and the Sailors"

Ps.-Dos. 4 (8).

The householder was on a ship and the sailors rowed slowly because of the bad weather. He threatened to throw stones at them if they continued like this. And one of them answered if only they were in a place where there could be stones.

A/Bsit.-Bdir./Adir. With traditional structure and phraseology, it is a simple witticism by the sailor, who laughs at the vain threats (τῦφος).
There are metrical remnants, cf. Vol. II, p. 26.

Cf. Vol. II, also pp. 230, 233.

not-H. 226
(356 P.; cf. *TMI* J229.2, cf. DG 502)
Οἶς καὶ κύων
"The Sheep and the Dog"

X. *Mem.* 2.7.13–14 (16); B. 128 (14).

The sheep complained to the master that he gave better food to the dog than to them, who gave him wool, lambs and cheese. The dog answered that it was he who kept them safe.

B/Csit.-Adir. A situation fable in defence of one who is seemingly lazy, but defends the others. Against envy. H. 158, not-H. 185 probably derive from here.

Cf. Vol. II, pp. 26, 206, 207, 287, 502.

R. v.D.

Supplementary documentation (included in v.D., *Ainoi*, as X. 50T1; cf. *Characters*, pp. 240, 242): Theon, *Prog.* 2 (all.).

Clear allusion to Xenophon's fable, which is referred to as an example worthy of imitation. The allusion is marked by an indication of the source and the use of the definite article (ὁ, *sc.* μῦθος) *c. gen.* No variation.

not-H. 227

(411 P.)

Ὄναγρος καὶ ὄνος

"The Wild Ass and the Donkey"

Synt. 30 (12).

The wild ass felt pity for the donkey, because of his servitude. But along came a lion and ate him, whereas he left the donkey alone, as he was with his owner.

A/Bsit.-Bdir./Cact. It is an inversion of fables that eulogize freedom, though it has its disadvantages, such as H. 294 (but cf. also H. 272). It is the theme of boasting punished, as in H. 266, etc.

not-H. 228

(385 P.)

Ὄνειροι ψευδεῖς καὶ ἀληθεῖς

"False Dreams and True Ones"

E. *IT* 1259 ff. (23), *Vit. Aesop.* 33 (15).

In the fable from *Vit. Aesop.* Zeus gives Apollo the oracle of Delphi, but creates true dreams; later, at his request, he creates false ones as well. The essential themes are in the passage cited from E., fabulized here.

Vit. Aesop.: B1act./B2ind.-B2act. An aetiological myth on the existence of true and false dreams.

There are metrical remnants in the *Vit. Aesop.*, cf. Vol. II, p. 76. *Stemma.* B.: Dem. Phal.: Xv.: *Vit. Aesop.*

not-H. 229

"Ονος
"The Ass"

D.L. 7.185, Val. Max. 112 ext. 6, Luc. *Macr.* 25.

Anecdote of the comic Philemon, who, when he was about to die, seeing an ass eating his figs, said to the slave (or to an old woman) "give wine to the ass too".

A/Bsit.-Adir.

A pure comic anecdote, concluding in a χρεία, cf. Vol. II, pp. 384, 388.

not-H. 230

(359 P.; *TMI* J2413.2)
"Ονος καὶ ἄνθρωπος
"The Ass and the Man"

B. [Mb] 125 (6).

An ass broke some pots when playing and a man chased him with a stick. He said that a monkey had done the same thing and everybody had laughed.

B/Asit.-Bdir. This is clearly a derivative of H. 93, but it introduces the theme of injustice: for the same thing one is treated well, another badly (cf. not-H. 173, 194).

Cf. Vol. II, pp. 206, 207, 208, 211; M. 45.

R. v.D.

Supplementary documentation: cf. Petron. 63 (prov.).

One might compare the proverb *asinus in tegulis* with the fable; cf. v.D., *Romance*, p. 516, n. 6.

Cf. Rose, H.J., "Asinus in tegulis", *Folk-Lore* 1922, pp. 34–56.

not-H. 231

(458 P.)

῎Ονος καὶ διψάς

"The Ass and the Snake"

Ibyc. 61 (also in S. and in Dinol. *ap.* Ael. *NA* 6.51) (13).

Those who denounced the robbery of Prometheus were given a drug against old age by Zeus. They put it on an ass, who, during the hot part of the day, was taken to a spring to drink. The snake that was guarding it allowed him to drink and he gave him his drug in exchange.

The theme undoubtedly comes from the *Poem of Gilgamesh*, tablet XI, v. 264 ff. Cf. the translation by F. Lara, *El poema de Gilgamés*, Madrid 1983, pp. 243 ff., 250. Cf. Adr., *Ibico.*

C1/C2sit.-B1act./B2act. The aetiology of why snakes change their skin, recovering youth.

Cf. Vol. II, p. 384.

R. Adr.

Cf. in *Más temas* a related indian fable. Also Davies, M., "The Ancient Greeks on why mankind does not live forever", *MH* 44, 1987, pp. 65–75.

R. v.D.

Supplementary documentation (included in v.D., *Ainoi*, as Apolloph. 18F1, Aristias 11F1, Ibyc. 8F1, Chrysipp. Stoic. 56A1, Nic. 3T1–2 and 3F1; cf. *Suplemento*, p. 20): Apolloph. fr. 9 *CAF*; Aristias *TGF* 9F8; Ibyc. 32, fr. 313 *PMG*; Chrysipp. Stoic. fr. 180.14 *SVF*; Nic. *Th.* 343–358 (15); Σ and Eutecn. *ad loc.*

According to Aelian (*l.c.*) the fable about the Ass and the Snake also occurred in the work of two classical playwrights, viz. a tragedy by Aristias and a comedy by Apollophanes.

A fragment from Ibycus' version is quoted by the Stoic philosopher Chrysippus as part of a logical *reductio ad absurdum* of man's immortality.

Nicander narrates the fable *in extenso* in his didactic epic *Theriaca.*

His version (in dactylic hexameters) is characterised by the device of *kenning*[4] and an acrostic containing the poet's own name.[5]

The scholia (anon. and Eutecn.) comment on various aspects Nicander's fable, which is also twice paraphrased in prose.

not-H. 232

(= M. 53; 392 P.; *TMI* J512.5, DG 125)
Ὄνος καὶ λύκος ἰατρός
"The Ass and the Wolf Doctor"

Ps.-Dos. 13 (5); Rom. 89 [g] (11).

A wolf examined a sick ass and touched him, asking him what hurt him most. The ass answered: what you touch.

A/Bsit.-Bdir./Adir. A theme derived from H. 7, the cat doctor, cf. also not-H. 201.

Stemma. Xv.: Ps.-Dos./Rom./. The original was a fable in four verses, a part of which is in the Greek Ps.-Dos.:

Ὄνον τιν' ἄρρωστον λύκος ἀπεσκέπτετο
καὶ ἤρξατο τὸ σῶμ' ἐξετάζειν ψηλαφῶν (mss. φηλαφᾶν καὶ ἐξ.)
ὁ δ' ὄνος ἀπεκρίθη [
] ἃ σὺ θιγγάνεις

Cf. Vol. II, pp. 26, 230, 521.

not-H. 233

(281 Ch., 360 P.; *TMI* U33)
Ὄνος παλιούρους ἐσθίων
"The Ass that Ate a Thorn"

B. [Mb] 133 (4); Par. 281 (5).

[4] For which see, in general, Wærn, I., *Γῆς ὄστεα. The Kenning in Pre-Christian Greek Poetry*, diss. Uppsala: Almqvist & Wiksell 1951.

[5] 345–353 N-I-K-A-N-Δ-P-O-Σ. See Lobel, E., "Nicander's Signature", *CQ* 22, 1928, p. 114.

An ass was eating a thorn. And a fox that saw this criticized his foolishness.

Bsit.-Cdir. A situation fable with the theme, once again, of the foolishness of the ass.

Stemma. B.: Par.

Cf. Vol. II, pp. 206, 207, 211, 219.

not-H. 234

(459 P.; *TMI* J973)

Ὄνου παράκυψις

"The Entry of the Ass"

Zen. 5.39 (9).

An ass entered the shop of a potter who raised hens; he frightened the hens and broke the pots. The proprietor took the owner of the ass to court and when asked why he was in court, he said because of the entry of an ass.

B1/B2sit.-B1act./Cind.-B2dir. Theme of the foolishness of the ass, derived from H. 93. The closing statement becomes a proverb (or the fabulistic development comes from that proverb).

Cf. Vol. II, p. 368.

R. v.D.

Supplementary documentation: *Sud.* o 398 Adler; Phot. *Lex. s.v.* ὄνου παρακύψεως; Apostol. 12.87 (Arsen. 39.66).

Cf. Men. *Ἱέρεια*, fr. 211 Koerte-Thierfelder (prov.); Ps.-Luc. *Asin.* 45 (prov.); Apu. *Met.* 9.42 (prov.); Macar. 6.36 (prov.).

Several versions of this fable (*Sud.*, Phot., Apostol. (Ars.)) have a minor variation (discussed in v.D., *Addenda*, p. 106): the pots broken by the birds (frightened by the ass) are replaced with a loom.

The proverb "for the peeping of an ass" (Men., Ps.-Luc., Apu., Macar.) may be considered to be a condensation of the fable (thus *Sud.*, Phot.; cf. Ps.-Luc.). However, it is more likely to be the other way around for narrative reasons—the point of the story is far stronger if the climactic end consists in the application of a pre-existing

proverb—and in view of a close parallel (not-H. 235; v.D., *Ainoi*, p. 300, n. 97).

Lucius or the Ass includes a (non-metaphorical!) episode in which the proverb is said to originate in a different, allegedly non-fictitious event: the ass inconsciently betrays his master by peeping out of a window in the house in which his master is hiding.

not-H. 235
(460 P.; *TMI* J1169.7, K477.2)
Ὄνου σκιά
"The Shade of the Ass"

Plu. *Mor.* 848A (12).

Once when the Athenians did not allow him to speak, Demosthenes said that he was going to tell them a small story. They fell silent and Demosthenes told that once a youth hired an ass to go to Megara. The youth and the ass's owner set off and during the hot part of the day both wanted to lie in the shade of the animal: one said that he had rented the ass, not the shade, the other that the shade was included. The Athenians asked how the story ended and Demosthenes found it strange that they were interested in the shade of an ass and not in serious matters.

B1/B2sit.-B1act./B2act.-B1ind./B2ind.-Cind./C2dir. An anecdote in various acts, ending in a χρεία that became a proverb (or gave rise to the fable). The frivolity of the Athenians is criticized in a story in reported speech, cf. H. 63.

Stemma. Xv.: Plu. The metrical remnants can be seen in Vol. II, pp. 27, 384.

R. v.D.
Supplementary documentation (included in v.D., *Ainoi*, as D. 40F2).

not-H. 236
Ὀρέστης
"Orestes"

Ar. *Av.* 1482–1493.

There is a place in the West where men live together with heroes, except at dusk. And it is because if someone meets with the hero Orestes at that hour, he steals their clothes and even beats them.

A story of ridicule, concerning a certain Orestes, a thief of clothes, whom the author confuses comically with the hero Orestes who lived in Elysium after his death.

not-H. 237

(361 P.; *TMI* U33)

Ὀρνιθοθήρας, πέρδιξ καὶ ἀλεκτορίσκος

"The Bird-Catcher, the Partridge and the Chicken"

B. [Mb] 124 (20).

The hunter, who had caught nothing, prepared to kill the partridge that he had as decoy for dinner. But the partridge begged him not to and asked him how he would manage to hunt from then on. He then prepared to eat a cock, but he told him that he needed him to wake him up in the morning. The hunter said that this was true, but he had to eat.

Asit.-B1dir./Aact.-B2dir./Adir. An agonal fable in two acts, with a different character set in opposition to the master in each one. It is the Cynic theme (already found in not-H. 15) that one's own life comes before anything else. Cf. Vol. I, p. 622. In this mixed fable, the first animal manages to persuade the other to respect him, cf. for example H. 137 (with its own conclusion). On the other hand, this fable is a variant of H. 205, whose initial theme is the same.

Cf. Vol. II, pp. 206, 208, 210.

R. v.D.

Supplementary documentation: Georg. *Gnomol.*, *Anecd. Gr.* I, p. 31 (all.); *Sud.* π 1388 Adler.

Georgides' *Gnomologium* contains a variant of the epimythium by Babrius (Βαβρίου) preserved in the *Cod. vat. gr.*, for which see Luzzatto – La Penna *in app. crit.*

The *Suda* quotes three choliambs (vv. 13–15) from B. (Βάβριος)—with some slight textual variants, for which see Luzzatto – La Penna, *in app. crit.*—to exemplify the meaning of πέταυρα.

not-H. 238

(461 P.)

Ὀφθαλμοὶ καὶ στόμα

"The Eyes and the Mouth"

D. Chr. 33.16 (14), Plu. *Mor.* 59D (4), Stob. 3.13–41 (from Aristonym. 2), Max. Conf. 91.817 *MPG* (2).

Aesop told that the eyes became angry with man because it was the mouth who enjoyed everything, particularly honey, and not them. So man gave them honey and they were irritated and cried (in D. Chr.; outside of here, there is only a simile).

B1/B2sit.-Cact./B1act. An aetiological situation fable, within a frame: it explains why honey hurts the eyes. The theme is that of the different natures and the error of complaining about one's own (however, the theme of the delegation to Zeus is eliminated). There is convergence with another different theme: that of H. 132 "The Belly and the Feet".

There seem to be remnants of metre: in D. Chr. ἐπεὶ δὲ αὐτό [,] ἀηδὴς αὐτὸ ἡγοῦντο; in Max. Conf. ὅπερ τὰ ἑλκόμενα δάκνει (with a deletion).

Cf. Vol. II, p. 385.

not-H. 239

(536 P.)

De oraculo Apollinis

"On the Oracle of Apollo"

Ph. *App.* 8 (17).

A speech by the Pythia recommending virtue, ending with an epimythium in which the poet affirms that she is indeed mad, because nobody hears her words.

Adir.-epim. A recent, anomalous anecdote. It belongs to the group involving religious criticism: nobody pays attention to the oracles. cf. Vol. I, pp. 627 ff. At the same time, there is a pessimistic view expressed, as in many other fables, on the practice of virtue. Cf. not-H. 13, etc.

Cf. Vol. II, p. 160.

R. Adr.
For Ph. *App.* 8, cf. Mañas, p. 146.

R. v.D.
Cf. Havet, L., "Phaeder, Append. Perott. 8", *RPh* 22, 1898, pp. 177–178.

not-H. 240

(= M. 329; 478 P.; *TMI* Q263, DG 305)
Ovis canis et lupus
"The Sheep, the Dog and the Wolf"

Ph. I 17 (9); Rom. [gvAd.Wiss.] 5 (25).

A dog asked a sheep to return a loaf of bread that he falsely said he had lent her. The wolf was called as a witness, and said that he had not lent just one, but ten. The sheep paid what she did not owe. A few days later she found the wolf dead in a hole. She commented that this was how the gods punished liars. This in Ph.; in Rom. there are three witnesses instead of one and the punishment of the wolf is missing.

Ph.: Prom.-A1/A2Bsit.-A2act./Bact.-Bact. + dir. The theme of the wicked who have the innocent condemned is completed in the version by Ph. with the punishment of the wicked wolf. For the wolf as unjust judge, cf. not-H. 193. The punishment of the wicked appears in fables of the type of H. 32.

Stemma. X: Ph., Rom.

Cf. M. 241.

Cf. Vol. II, pp. 156, 240, 542.

R. Adr.
For Ph. I 17, cf. Mañas, p. 96.

not-H. 241

(477 P.; *TMI* J1383, DG 277)

Ovis, cervus et lupus

"The Sheep, the Deer and the Wolf"

Ph. I 16 (7); Rom. [gvWiss.] 40 (17).

The deer asked the sheep for a modius of wheat, with the wolf as guarantor, but she did not trust them because of the voracity of the wolf and the speed of the deer: how could she claim? (this is the version of Ph.; Rom. expands, with an initial promise by the sheep).

Prom.-A1/A2/Bsit.-Bdir. This is the theme of the wicked, with whom deals are dangerous because they lack a sense of justice: but, as in various other cases, the weak escape from their traps (cf. for example H. 16, 166, 168, 99).

The theme has been contaminated with that of the unjust wolf as witness, cf. not-H. 193,

240.

Stemma: Ph.: Rom.

Cf. M. 240.

Cf. Vol. II, pp. 156, 541, 545.

R. Adr.

For Ph. I 16, cf. Mañas, p. 95.

R. v.D.

DU: *Esop.* 35. GE: *Nürn. Äsop* 63.

Terminology: *pispel* (*Nürn. Äsop*); typical fable word: *Czu einen czeyten* (*Nürn. Äsop*).

Cf. Hartel, G., "Phaedrus I 16, 1", *WS* 6, 1884, p. 158; Holbek, B., "Hjorten, fåret og ulven: En fabels historie", *Arv. Tidskrift för Nordisk Folkminneforskning* 15, 1959, pp. 27–46; Schippers 137–138.

not-H. 242

Παγίς

"The Trap"

Syr. 74 (6).

The lark asked the trap what he was doing and he said praying, and that what he had in his mouth was bread for the poor. The lark fell into the trap and cursed it.

A/Bsit.-Bdir./Adir.-Bdir./Adir.-Bact. + dir. A fable of debate coming from the *Ahikar*, on the theme of pretence and betrayal, which achieve their objective.

Cf. Vol. II, pp. 405, 419, 421, 565, 566.

R. Adr.
Supplementary documentation: cf. *Ahikar* 2.11.
Cf. Adr., *Siria*, p. 19.

not-H. 243

(350 P.)
Παῖς, γυνὴ καὶ ἀνήρ
"The Boy, the Woman and the Husband"

B. [AMb] 116 (16); Apu. *Met.* 9.27 (35).

B.: A woman, hearing a boy sing, went out and went to bed with him. The husband went to look for her and when he saw the boy, he told the wife to bring him inside. From then on the youth played a double sexual role with the husband and the wife. Apu. is a free derivative.

Csit.-B1act./B2act.-dir. + dir.-Cact. An obscene and mysogynist novelette, of the type popular with the Cynics. Cf. Vol. I, pp. 630 ff.
Stemma. X: B., Apu.

Cf. Vol. II, pp. 202, 369.

not-H. 244

Πανδώρη
"Pandora"

Hes. *Op.* 90–105, *Th.* 570–612.

The myth of Pandora, the first woman, guilty of allowing the evils to escape onto the earth.

Pandora comes to be the Greek Eve, as is known: she is the expression of Hesiod's anti-feminism.

Hexametres.

R. v.D.

Supplementary documentation: cf. Plu. *Mor.* 105DE, 115A, 127D; Or. *Cels.* 4.38; Σ *in* Th. 3.45.5; Stob. 4.34.32, 4.46.6; Tz. *Chil.* 11.867 (*H.* 392); Eust. 209.44, 1817.10; Ps.-Zonar. *Lex.* *s.v.* μητιέτα.

All quotations of, or references to, verses from Hesiod's Pandora myth, fabulized into not-H. 115. No variations.

Cf. Friedländer, P., "Prometheus-Pandora und die Weltalter bei Hesiod", *Zeitschrift für das Gymnasialwesen* 66, 1912, pp. 802–803 (repr. in: *Studien zur antiken Literatur und Kunst*, Berlin 1969, pp. 65–67); Séchan, L., "Pandora, l'Ève grecque", *BAGB* 22, avril 1929, pp. 3–36; Lendle, O., *Die 'Pandorasage' bei Hesiod*, Würzburg: Triltsch 1957; Walcot, P., "Pandora's Jar, Erga 83–105", *Hermes* 89, 1961, pp. 249–251; Neitzel, H., "Pandora und das Fass", *Hermes* 104, 1976, pp. 387–419; Olstein, K., "Pandora and Dike in Hesiod's *Works and Days*", *Emerita* 48, 1979, pp. 295–312; McLaughlin, J.D., "Who is Hesiod's Pandora?", *Maia* 33, 1981, pp. 17–18; Rudhardt, J., "Pandora: Hésiode et les femmes", *MH* 43, 1986, pp. 231–246; Beall, E.F., "The Contents of Hesiod's Pandora Jar: Erga 94–98", *Hermes* 117, 1989, pp. 227–230.

not-H. 245

(462 P.; *TMI* A1344)

Πένθους γέρας

"The Privilege of Grief"

Plu. *Mor.* 112A (15).

A fable told by a philosopher to Queen Arsinoe to console her over the loss of her son. When distributing honours to the gods, Zeus had nothing to offer Grief but tears and pain. If someone cries in misfortune, Grief makes him have more, in order to receive more tears. Better, then, to stop crying.

An aetiological story derived from that of man's creation by Prometheus, cf. not-H. 114.

Cf. Vol. II, p. 385.

R. v.D.

Supplementary documentation: Plu. *Mor.* 609F; Sotion *ap.* Stob. 4.44.59 (all.).

This version by Plutarch (*Cons. ad ux.*) differs considerably from the other version by the same author (*Cons. ad Ap.*). First, Grief asks on its own initiative instead of being favoured by Zeus' taking the initiative. Secondly, there is no mention of tears; Grief just gets "honour", but only from those who are themselves willing to honour it. Therefore, Grief stays permanently with those honouring it, but goes away from those who do not do so (and therefore, Plutarch advises the mourning woman, one should take the latter stand toward it and not attract Grief).

Sotion's allusion is more closely related to this variation (*Cons. ad ux.*) than to the other version by Plutarch (*Cons. ad Ap.*, λύπη being synonymous with πένθος); the fable is not told *to* a woman (as in both of Plutarch's versions) but is *about* a woman (the woman has, so to speak, moved from the context into the fable). In addition, there is no mention of Zeus distributing honours among the gods, but this need not be consequential as it is just an allusion.

Terminology: Αἰσώπου (Plu.), μῦθος (Sotion *ap.* Stob.).

not-H. 246

(464 P.; *TMI* J648.1, DG 31)

Πίθηκοι πόλιν κτίζοντες

"The Monkeys that Founded a City"

Syr. *XXXVIII* (18). Also in the *Monacensis Graecus* 201, fol. 61 (Greg. Cypr.), in Nic. Chrys. (cf. Papademetriou, pp. 107–109). Cf. Hermog. *Prog.* 1, Priscian. *Praeex.* 3.

The monkeys decided to build a city with a wall, to escape the mockery of men. But a monkey invited them to take advice from the old monkeys from the inland desert; and they told them that men would make fun of them even more when they found them outside the city.

B1sit.-B1dir./B2dir.-B1act./Cdir. A strange fable, probably of Oriental origin, cf. the references. The moral is not very clear (not to attempt to change your nature?).

Cf. Vol. II, pp. 405, 419, 421, 569 (with Indian witnesses).

R. Adr.
Cf. Adr., *Siria*, p. 19.

R. v.D.
Supplementary documentation (partially included in v.D., *Ainoi*, under Hermog. G41, n. 105): Doxop. *Comm. in* Aphth. (II 176 Walz); Melanch. *Or. de ver. leg. font.*

Doxopatres quotes Hermogenes, of which again two version are give, one abridged, the other one elaborated.

Melanchthon's version contains several major variations, changing both the fable's beginning and its end. He prefixes an introduction, relating how an ancient monkey (the counsellor in Hermogenes' and Priscian's original version) had lived with men for quite a long time, but was neglected and so escaped to live again with his fellow-apes. Back again, he extolled the human way of life and its commodities—here Melanchthon elaborates the original by adding some details: walls protecting them against enemies and wild animals (!), and the possibility to store fruit in their houses. By thus magnifying human luxury, the old monkey urged his congeners to imitate these inventions. All apes applaude to the eye-witness's brilliant speech and the Simian Senate and People—an anthropomorphic touch of humour: *SPQS*—decrees that all prepare to set work at once. However, the promising project cannot be carried out, because of a practical problem (and not because of the wise old ape's warning (as in Hermogenes), which was of course no longer possible as in the introduction of Melanchthon's version this senior character had been made to promote the very idea of building a city): the apes lack instruments to cut the wood and polish the stones indispensable to the realization of their city plan. Then they recognize the ultimate stupidity of their enterprise and give up. In an epimythium Melanchthon applies the fable to city-builders dreaming of utopias.

Cf. v.D., *Characters*, p. 243.

not-H. 247

(= M. 431; 364 P.; *TMI* L315.4, T681, Aa Th 68**, 219 F*, 247, DG 12)

Πιθήκου μήτηρ καὶ Ζεύς

"The Mother of the Monkey and Zeus"

B. 56 (9), Av. 14 (7).

Zeus arranged a competition to reward the most beautiful young of the animals. The monkey presented her son and, to general laughter, said that in her eyes he was the most beautiful.

Csit.-B1act./B2act.-B1dir. The theme of the family: the son is more beautiful than any other creature for the mother. The theme originates from the common one of the beauty contest (H. 103, etc.) and also the well-known one of the ugliness of the monkey (H. 83, not-H. 198). The rejection of family or species ties frequently appears in the Cynic fable as an infringement against nature.

Stemma. B.: AV.

Cf. Vol. II, pp. 206, 260, 484, 675.

R. Adr.
For Av. 14, cf. Mañas, p. 290.

R. v.D.
Cf. Dähnhardt, III, p. 242; Schmitt, Chr., "Die schönsten Kinder", *EdM* 7, 1993, col. 1258–1264.

not-H. 248

(465 P.; *TMI* J217.1)

Ποιμὴν καὶ μάγειρος

"The Shepherd and the Butcher"

Max. Tyr. 19.2 (10).

A shepherd and a butcher attempted to appropriate a lamb that had strayed from the flock. The lamb asked them their occupation and, when he found this out, he preferred the shepherd.

A1/A2/Bsit.-Bind./A1B2ind.-Aact. A situation anecdote whose moral is that the bad must not be trusted.

Stemma. Xv.: Max. Tyr. For the Hellenistic verse, cf. Vol. II, p. 27.

Cf. also Vol. II, p. 385.

R. Adr.
Metric traces in Adr., *Más fragmentos*, p. 10.

not-H. 249

(316 Ch., 366 P.; *TMI* J1908)
Ποιμὴν λύκον τρέφων
"The Shepherd that Fed a Wolf"

Par. 316.

A shepherd caught a wolf cub and taught him to steal from the neighbouring flocks. When he had learned, he told him to be careful unless he missed many of his own sheep.

A/Bsit.-Adir. The theme of evil: if you train somebody to do it, they will end up doing it against you. It is related to that of H. 276, see this fable. Cf. also not-H. 275.

Stemma. Xv.: Par. See remnants of verse, probably Hellenistic, in Vol. II, p. 27.

Cf. also Vol. II, p. 24.

not-H. 250

(320 Ch., 367 P.)
Πόλεμος καὶ Ὕβρις
"War and Violence"

B. 70 (8), Par. 320 (6).

When the gods married War (male) was the last in the draw. He married Violence. This continues everywhere.

B1/B2sit.-B1act./B2act. The aetiology of the reason why War is always accompanied by Violence. It is perhaps inspired by the theme

of Ar. *Pax.* War as a cause of misfortunes frequently appears in the Cynic fable, cf. H. 272, not-H. 76.

Stemma. B.: Par.

Cf. Vol. II, pp. 206, 208, 209, 211, 219, 470, 484.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi,* as Theopomp. Hist. 35F1, 35T1; *Characters,* pp. 240, 242; *Suplemento,* p. 21): Theopomp. Hist. *FGH* 115F27 *ap.* Theon. *Prog.* 2.

According to Theon, the fable already occurred in Theopompus' *History of Philip.* The historiographer allegedly had the Macedonian king apply the aetiology to the plenipotentiaries of the Chalcidians in Book 20, that is: shortly before the Olynthian War broke out; cf. the context of Herodotus' version of H. 11.

Theon alludes to the fable as an example worthy of imitation by pupils in the course of their *Progymnasmata.*

Terminology: (μῦθος) (Theon).

Cf. Crusius, O., "Theopomp bei Babrius", *Philologus* 54 (*n.s.* 8), 1895, p. 745.

not-H. 251

(466 P.)

Πόρος καὶ Πενία

"Resource and Poverty"

Pl. *Smp.* 203a ff. (35).

At Aphrodite's birthday feast, Resource, drunk, goes to bed with Poverty: from this union is born Eros, ugly but a seeker of beauty.

Prom.-myth (B1/B2sit.-Cact.)-concl.

An aetiological fable created by Plato based on a traditional scheme to explain the search for beauty by Eros and lovers in general and their association with Aphrodite. Without descent.

R. v.D.

Supplementary documentation: Plot. 3.5 (50).

The treatise *On Love* from Plotinus' *Enneads* consists of a detailed allegorical interpretation of the myth about Aphrodite's birth of Poverty and Plenty in Plato's *Symposium.*

not-H. 252

(412 P.; *TMI* W128.3)
Ποταμοὶ καὶ θάλασσα
"The Rivers and the Sea"

Synt. 4 (8), Syr. 65 (5).

The rivers complained to the sea that they became salty as soon as they entered him. The sea told them not to do this and it would not happen to them.

A/Bsit.-Bdir./Adir. A regular fable of debate on the theme of nature: the bad must necessarily follow their own, cf. Vol. I, p. 613. Perhaps based on the theme of "drinking the sea" in S. 194; it cannot be ruled out that this fable, only found in Synt., Syr., is Christian, on the basis of the motifs mentioned.

Cf. Vol. II, pp. 405, 419, 421.

not-H. 253

Πρεσβύτερος καὶ γραῦς
"The Priest and the Old Woman"

Syr. 4 (14).

A priest met an old woman and, thinking that she wanted to give him alms, asked her what she was looking for. She said she was looking for Achitophel. Lying, the priest said it was him. The old woman then asked him for a thousand dinars, which her son had left him for safe keeping. The priest then said that in fact he was Jewish and his real name was Ruben. The people brought the priest before the governor and he was only freed after paying a fine.

A/Bsit.-Adir./Bdir.-Adir./Bdir.-Cact. An anecdote with a late, Christian character, which involves a double debate. The theme is that of the greedy liar who is punished, a theme with precedents in the tradition of the fable, cf. Vol. I, pp. 614 ff., 639.

Cf. Vol. II, pp. 405, 419, 422.

not-H. 254

(430 P.)

Προμηθεὺς ἄνθρωπον διαπλάσας

"When Prometheus Made Man"

Suet. *Tib.* 57 (all.), Them. *Or.* 32, 359d (7).

When Prometheus made man, he did not knead the clay with water, but with tears. The passage in Suet. undoubtedly refers to this fable, transmitted in Them.: Theodore of Gaza called his pupil Tiberius "clay kneaded with tears".

Prol.-Aact.-concl. It is an aetiological fable, derived from the well-known theme of the creation of men by Prometheus (not-H. 114): it explains why pain is inherent in man, the theme, for example, of not-H. 117 (from Plato) and various Cynic fables in which the theme of Fortune usually intervenes (cf. Vol. I, pp. 614 ff.; and Vol. I, p. 621, on the theme of death).

Xv.: Them. There is a trace of Hellenistic verse, cf. Vol. II, p. 385.

R. Adr.

Cf. Adr., *Más fragmentos*, p. 8.

R. v.D.

Supplementary documentation: Stob. 3.1.122; Nic. Greg. *Byz. Hist.* 16.4.3.

Stobaeus quotes Themistius. Nicephorus has a monotheistic variation: Prometheus is replaced with the Christian God. Both Stobaeus and Nicephorus ascribe the fable to Aesop. Typical fable word: πάλαι (Nic. Greg.).

Cf. Nestle, W., "Ein pessimistischer Zug im Prometheusmythos", *Archiv für Religionswissenschaft* 34, 1937, pp. 378–381.

not-H. 255

(401 P.; *TMI* J143)

Πῶλος

"The Pony"

Synt. 45 (12), Syr. 69 (6), LXIII (7).

While a man was riding her, a mare gave birth to a pony. The pony walked after its mother and fainted; he told the man that if he left him on the ground he would soon die, while if he picked him up, he would soon grow and he would be able to ride him.

B1/B2sit.-Adir. The theme of foresight: certainly from an ancient original, which the versions of Syr. reduce (or Synt. expands). The theme habitually appears in a different form: the punishment of the improvident (H. 114, etc.) or of those who accept suggestions, such as that by the pony (H. 137, from where this motif has perhaps been taken).

Stemma. X: Synt., Syr. 1, 2.

Cf. Vol. II, pp. 405, 419, 420.

R. Adr.

Supplementary documentation: cf. Lokman 18 (line Sy.).

not-H. 256

(= M. 334; 494 P.; *TMI* B431.4, cf. B361, DG 452)

Panthera et pastores

"The Panther and the Shepherds"

Ph. III 2 (19), Rom. [gvWiss.] 75 (38).

The panther had fallen into a ditch; some shepherds threw stones at him, while others gave him bread. At night he escaped and from then on he wreaked havoc in the flocks and killed the shepherds who had mistreated him. He told the good ones, who were afraid, that they were not in danger.

Prom. A/B1/B2sit.-Aact./B2ind.-Adir. The theme of the grateful animal, known particularly through H. 155 and not-H. 86. It is probably a creation by Phaedrus based on this theme: he adds that of the punishment of the wicked and reward for the good, a Cynic-Stoic theme. Cf. Vol. I, pp. 639 ff.

Ph.: Rom.

Cf. Vol. II, pp. 157, 541, 566.

R. Adr.
For Ph. III 2, cf. Mañas, p. 111.

not-H. 257
(556 P.; *TMI* J312.1)
Papilio et vespa
"The Butterfly and the Wasp"

Ph. *App.* 31 (10).

The butterfly complained that while the bodies whose souls he had received when dying had lived, he had had all excellent qualities, while now he was light loose ash; in contrast, the wasp was the soul of a mule and now had the power to sting whoever he wanted. The wasp answered that they had to concentrate on what they were at present.

A/Bsit.-Bdir./Adir. A fable probably created by Phaedrus based on the theme that we must accept fortune. It is set in contrast to fables such as not-H. 166, also in Ph.

Cf. Vol. II, p. 162.

R. Adr.
For Ph. *App.* 31, cf. Mañas, p. 156.

not-H. 258
(= M. 239; 473 P.; *TMI* J885.1)
Passer ad leporem consiliator
"The Sparrow Advisor to the Hare"

Ph. I 9 (10); Rom. [Ad. = *Ph. sol.*] 81 (13).

An eagle had caught a hare, who was weeping; and the sparrow began to make fun of him. Meanwhile, a hawk caught the sparrow and the hare saw this as comfort for his problems.

Prom.-A1/B1/B2sit.-B2dir./A2act.-B1dir. The theme of the punishment of boastful in a fable with three characters (and even a fourth, secondary one, the hawk).

Similar themes can be found in H. 115, 117, 266, 267.

Ph.: Rom.

Cf. Vol. II, p. 156; M. 238.

R. Adr.
For Ph. I 9, cf. Mañas, p. 91.

not-H. 259

(= M. 345; 509 P.; *TMI* W128.4, DG 457)
Pavo ad Iunonem de voce sua
"The Peacock to Juno on his Voice"

Ph. III 18 (15); Rom. [gvWiss.] 74 (33).

The peacock complained to Juno that she had not given him the song of the nightingale. The goddess told him that he was superior in beauty and size. Following new complaints by the peacock, Juno concluded that each species had its advantages and it was impossible to have everything.

B/Csit.-Bind./Cdir.-Bdir./Adir. It is the theme of animals that complain to the god (in this case to Juno, being a peacock) over something that in their view they are lacking: the god justifies nature. In contrast with other fables of a similar type (H. 50, 119, 172, etc.), it may be noted that here there is no aetiology, nor is there divine punishment for seeking to change nature. On the other hand, there are echoes of the theme of the apportionment of abilities at the moment of the creation (cf. not-H. 114). It is therefore a derivative fable, certainly created by Ph. In any event, the moral is the same: we must be satisfied with our fate.

Ph.: Rom.

Cf. Vol. II, pp. 158, 541; M. 346.

R. Adr.
For Ph. III 18, cf. Mañas, p. 119.

R. v.D.
Cf. Curdy, A.E., "The Versions of the Fable of the Peacock and Juno", in: *Studies Elliott*, I, pp. 329–346.

not-H. 260
(= M. 348; 562 P.; *TMI* K561.1, K721, Aa Th 6, 61, DG 187)
Perdix et vulpes
"The Partridge and the Fox"

Rom. [gAd.] 34 (22).

The fox told the partridge, who was in a higher place, that he was very beautiful and would be more so if he were to fall asleep. The partridge closed his eyes and the fox caught him. Weeping, the partridge asked the fox to pronounce his name before devouring him. The fox opened his mouth to say the partridge's name and he escaped. The fox then asked why he needed to speak, and the partridge answered that neither did he need to sleep.

A/Bsit.-Bact./Act. Bdir./Aact.-Adir./Bdir. An *agon* in various acts, sometimes of action, sometimes of direct speech. There is twice deception and twice inversion of the result; later, a double lament. It is ultimately an expansion of the theme of the crow and the fox in H. 126; and this is in turn the starting point for the Medieval fable of the cock and the fox.

Cf. Vol. II, pp. 533, 535.

not-H. 261
(= M. 360; 584 P.; DG 159)
Piscis fluvialis et phoecis
"The River Fish and the Gudgeon"

Av. 38 (14).

The river fish arrived at the sea and boasted of his nobility. The gudgeon told him that when he was taken to market they would see who was better: the gudgeon was bought by a nobleman, the river fish by the common people.

Bsit.-Bind./Adir. A debate about superiority, in this case between two fish. The theme of false nobility, which does not correspond to the real value (cf. H. 14, 20, 75, etc.). Perhaps from a lost original of B. (or from B. 6).

Cf. Vol. II, p. 270.

R. Adr.
For Av. 38, cf. Mañas, p. 299.

not-H. 262

(512 P.)

Poeta

"The Poet"

Ph. IV 5 (49).

A very long will by the father of three daughters (a prostitute, a working woman and a drunkard), which only Aesop is able to interpret.

A story with a mixture of speeches: Aesop appears in his traditional role as the solver of enigmas, but the anecdote is very far removed from the fabulistic style.

Cf. Vol. II, p. 158.

R. Adr.
For Ph. IV 5, cf. Mañas, p. 125.

not-H. 263

(501 P.)

Poeta de credere et non credere

"The Poet, on Believing and Not Believing"

Ph. III 10 (60).

It is dangerous to believe and also not to believe, as is demonstrated in this long story, appearing in which are the slandered wife, the father who kills his innocent son, etc. The just sentence of Augustus.

A non-fabulistic story.

Cf. Vol. II, p. 157.

R. Adr.
Cf. Sicherl, M., "Cuestiones de primacía en la fábula antigua", in *Actas del V Congreso Español*. . ., pp. 249–254 (on the derivation of the Babylonian model). For Ph. III 10, cf. Mañas, p. 115.

not-H. 264
(538 P.)
Pompeius et miles
"Pompeius and the Soldier"

Ph. *App.* 10 (34).

A long story about the soldier who has stolen the impedimenta of Pompeius, which the latter claims despite an exploit by the former.

An anecdote in a non-fabulistic style, a mixture of stories and speeches.

Cf. Vol. II, p. 160.

R. Adr.
For Ph. *App.* 10, cf. Mañas, p. 147.

not-H. 265
(529 P.; *TMI* J953.3)
Princeps tibicen
"Princeps the Flautist"

Ph. V 7 (39).

An anecdote with a Roman setting in which there appears a flautist, Princeps (who breaks a leg and later has it healed), together with a pun on the word "princeps" (prince). In short, Princeps thinks that the applause to the prince's health refer to him and is expelled from the theatre.

The theme of those who consider other people's merits to be his own, which appears in the fables H. 103, 173, not-H. 156, etc. A creation by Ph.

Cf. Vol. II, p. 159.

R. Adr.
For Ph. V 7, cf. Mañas, p. 141.

R. v.D.
Cf. Havet, L., "Phaeder V VII 26", *RPh* 20, 1896, p. 66; Herrmann, L., "Princeps Tibicen (v. 7)," *RPh* 12, 1933, pp. 873–874.

not-H. 266
Prologus
"The Prologue"

Rom. [gv] 26a (11).

The author has written fables to describe the customs of men.

not-H. 267
(515a P.)
Prometheus
"Prometheus"

Ph. IV 15 (2, incomplete).

Prometheus created women's tongues from their sexual parts.

A derivative, among various, of the theme of the creation of men by Prometheus in not-H. 114. Once again, it is an aetiology (a misogynous one).

Cf. Vol. II, p. 158.

R. Adr.
For Ph. IV 15, cf. Mañas, p. 131.

not-H. 268

(515b P.)

Prometheus ebrius

"Prometheus Drunk"

Ph. IV 16 (14).

Aesop explains the origin of lesbians and homosexuals: Prometheus was invited to a banquet by Bacchus, became drunk and gave inadequate sexes to the women and men he was manufacturing.

An aetiological reported speech narration, derived, as others, from the theme of not-H. 114.

Cf. Vol. II, p. 153.

R. Adr.
For Ph. IV 16, cf. Mañas, p. 131.

not-H. 269

(535 P.)

Prometheus et Dolus

"Prometheus and Deception"

Ph. *App.* 5–6 (24).

Prometheus makes Truth, and Deception (to whom he has entrusted his workshop for a moment) makes the Lie, which has no feet, because of his haste in making it.

Bl/B2sit.-B1/B2act.-epim.

An aetiological story, which explains the differences between Truth and the Lie. On the theme of Truth, cf. not-H. 13. It is a derivative of not-H. 114.

Cf. Vol. II, p. 161.

R. Adr.
For Ph. *App.* 5–6, cf. Mañas, p. 145.

not-H. 270

(= M. 364; 581 P.; *TMI* K345.2)

Puer et fur

"The Boy and the Thief"

Av. 25 (20).

A thief deceived a boy who was sitting on a well, making him believe that a bucket full of gold had fallen into it. The boy got undressed and went down the well; he did not find the gold and lost the clothes he had taken off. The boy's lament.

A/Bsit.-A1ind./Bact.-Act./Bact.-Bdir. The ἄνοια or foolishness of the boy, a further example of a very well-known theme. The origin is perhaps H. 184 and, also, H. 9.

Cf. Vol. II, p. 270.

R. Adr.
For Av. 25, cf. Mañas, p. 295.

not-H. 270 b

(= M. 367)

Pulex et camelus

"The Flea and the Camel"

elaborate!!!

not-H. 271

(= M. 174; 503 P.; *TMI* J1061.1, DG 249)

Pullus ad margaritam

"The Chicken to the Pearl"

Ph. III 12 (8), Rom. [gvAd.Wiss.] 1 (17).

A chicken found a pearl in a manure heap and, addressing it, he said that it would be of little use to him, he would prefer food. In Rom. this narration is attributed to Aesop.

A/Bsit.-Adir.-epim. A situation fable on the theme of ignorance or ἄνοια, characteristic of certain natures. Cf. Vol. I, pp. 621 ff. It is certainly a creation of Phaedrus.
Ph.: Rom.

Cf. Vol. II, p. 158.

R. Adr.
For Ph. III 12, cf. Mañas, p. 117.

R. v.D.
Cf. Speckenbach, K., "Die Fabel von der Fabel. Zur Überlieferungsgeschichte der Fabel von Hahn und Perle", *Frühmittelalterliche Studien* 12, 1978, pp. 178–229.

not-H. 272

(324 Ch., 369 P.; *TMI* J242.1)
Ῥόδον καὶ ἀμάραντον
"The Rose and the Amaranth"

Par. 324 (8).

The amaranth eulogized the beauty of the rose and the latter, in turn, hoped that the former would never wither.

A/Bsit.-Bdir./Adir. Variation of the theme of debate in which two plants (animals, etc.) boast of their respective merits (cf. Vol. I, pp. 303 ff., 558):, here, inversely, each eulogizes the other. As is frequent in these debates (cf. H. 256, etc.) and outside them (cf. Vol. I, pp. 617 ff.), useless beauty is insulted.
There is derivation from a Cynic metrical fable (cf. remnants of the metre in Vol. II, p. 486).

Cf. also Vol. II, pp. 24, 27.

not-H. 273

(= M. 374; 376 P.; *TMI* J955.1, Aa Th 277A, 228, DG 168)

Rana rupta et bos

"The Frog that Burst and the Ox"

Ph. I 24 (10), Rom. [gvAd. = *Ph. sol.*] 50 (18).

The frog saw the ox and, filled with envy, began to swell up. He asked his children twice if he was just as big and they said no. He swelled again and burst.

Prom.-A/Bsit.-Bact. + ind./Cind.-Bact. + ind./Cind.-Bact. A situation fable, expanded around the Cynic theme of envy (related to that of τῦφος or stupid pride, cf. Vol. I, p. 621).

Not-H. 308 very probably derives from here: as this fable is in Hor., the model of ours is Hellenistic. Another probable derivative is H. 237.

Ph.: Rom.

Cf. Vol. II pp. 6, 58, 156, 339, 374.

R. Adr.

For Ph. I 24, cf. Mañas, p. 100.

R. v.D.

Supplementary documentation: Petron. 74 (all.); Mart. 10.79.9 (all.).

Typical fable word: *olim* (Mart.). No variations. See v.D., *Romance*, pp. 522–523 with n. 25.

Cf. Dähnhardt, IV, 192; Tomkowiak, I., "Der aufgeblasene Frosch", *EdM* 5, 1987, col. 401–404.

not-H. 274

(485 P.; *TMI* J613.2)

Ranae metuentes taurorum proelia

"The Frogs Fearful of the Fighting of the Bulls"

Ph. I 30 (11).

A frog saw the bulls fighting in the swamp and stated his fear for the frogs. Another wished to reassure him, saying that it was the

fight between the bulls for primacy in the herd: this did not concern the frogs. But he answered that the beaten bull could come and step on them.

Prom.-A/Bsit.-Bdir./Cdir.-Bdir. A situation fable that is expanded, with a debate with the "survenant". The theme is that the weak always worry about losing. It perhaps derives from H. 143, introducing the fabulistic theme cited (but the theme of H. 143 is still present: there is always another unfortunate).

Cf. Vol. II, p. 152.

R. Adr.
For Ph. I 30, cf. Mañas, p. 103.

R. v.D.
Supplementary documentation: *Opusc. fab.* 3.44; Conr. Halb. *TM* III, p. 211 M.-S.

The version in the *Opusculum fabularum* has some variations. First, the bulls are replaced with buffalos (*bubali*). Secondly, and more importantly, they actually trample down the frogs. Third, a fox is added, who acts as the typical *survenant* and pronounces the *réplique finale.* Conrad adduces the fable to exemplify *valencia.* His version has an epimythium. Terminology: *exemplum.*

not-H. 275

(= M. 408; 582 P.; *TMI* J2107, DG 51)

Rusticus et iuvencus

"The Peasant and the Young Bull"

Av. 28 (20).

The fierce young bull has his horns cut by the master and is yoked to the plough; he continues to show his fierceness by tossing sand in his face with his hooves. The master admits defeat.

A/Bsit.-Bact./Aact.-Bdir. A mixture of an agonal and a situation fable, with expansion by Avianus. The theme is that nature is not modifiable. Cf. Vol. I, pp. 610 ff. It may derive from the lost Babrius

and his version from even earlier, unless it is a creation inspired by B. 122.3 (as Gaide proposes in her edition, p. 41).

Cf. Vol. II, p. 270.

R. Adr.
For Av. 28, cf. Mañas, p. 296, and Crusius, O., "Avian. XXVIII 7", *Philologus* 47, 1889, p. 399.

not-H. 276

(467 P.; *TMI* J834)
Σάτυρος καὶ πῦρ
"The Satyr and the Fire"

A. *Prom. Pyr.* fr. 207 Radt *ap.* Plu. *Mor.* 86EF (all.).

The theme of the satyrs who, in the drama of Aeschylus, scorch their beards with the recently discovered fire.

Bact.-Adir.: a comment by Prometheus, the only element preserved literally. Accusation against the foolishness of satyrs.

R. v.D.
Supplementary documentation (listed in v.D., *Ainoi*, p. 633): cf. Eust. *Il.* Γ 277. Epiph. Const. *Ancor.* 106.2 (1.128.10 Holl).
Eustathius quotes the fragment from Aeschylus' satyr play.

not-H. 277

(468 P.)
Σελήνη καὶ μήτηρ
"The Moon and her Mother"

Plu. *Mor.* 157A (8).

A story attributed to Cleobulus, who in turn attributes it to his daughter Cleobuline: the Moon asked her mother to knit a tunic for her and the mother answered that it was impossible for her to make one that fitted well: now she was full, then she would be waning, then waxing.

A/Bsit.-Adir. A situation fable with unusual characters. Rather than a fable, it is an enigma from among those attributed to Cleobulus and Cleobuline of Lindos. For the theme of ambiguity, cf. H. 182, 240, 241, not-H. 278, 302.

Plutarch derives from a Hellenistic original, of whose metre he preserves traces, cf. Vol. II, p. 385.

R. Adr.

Cf. metric traces in Adr., *Más fragmentos* . . ., p. 8.

R. v.D.

Supplementary documentation: Eust. *Op.* 14.48 (p. 110 Tafel).

not-H. 278

(418 P.; *TMI* B261.1)

Στρουθὸς Λίβυσσα

"The Ostrich"

Tetr. I 22.

In the fight between birds and quadrupeds, the ostrich sometimes passed for one, sometimes for the other.

A/Bsit.-Aact. A situation fable derived from those on the theme of ambiguity. Cf. not-H. 277.

Cf. Vol. II, pp. 363, 363, 507, 566.

R. Adr.

Cf. a dactylic fragment in Adr., *Dísticos*, p. 42, cf. also v.D., *Tetrastichs*, p. 169.

R. v.D.

Supplementary documentation: Ms. 37 Burgo de Osma, no. 74 (Ognibene da Lonigo).

AR: Jahja b. Naufal *ap.* al-Gahiz VI 107, 2 f.; Qot. *'Uiun al-Ahbar* 472, 12, 13; Hamza, *MSOS* XVI, 6; Dam. *HH*, II, 310, 21, 22.

The Arabic versions are discussed by Brockelmann, pp. 112–114.

not-H. 279
Σωκράτης
"Socrates"

Ar. *Av.* 1553–1564.

A song of ridicule with a parody of the evocation of souls in *Od.* XI: Socrates summons the souls, Pisander asks to see a soul and sacrifices a camel: Chaerephon "the bat", the disciple of Socrates, appears.

B1act.-B2act.
Lyric Trochees.

not-H. 280
(527 P.; *TMI* J2232)
Scurra et rusticus
"The Jester and the Rustic"

Ph. V 5 (38).

A long anecdote with a circus theme: the jester who imitates the grunt of a pig is praised more than the peasant, who in fact makes a piglet he has hidden grunt.

A long episodic narration with dir. and ind. speeches and closing statement by the peasant. The theme of the truth, unknown to the masses. Cf. not-H. 13.

Cf. Vol. II, p. 159.

R. Adr.
For Ph. *App.* 31, cf. Mañas, p. 156.

not-H. 281
(552 P.)
Serpens et lacerta
"The Snake and the Lizard"

Ph. *App.* 25(6).

The snake wanted to devour the lizard, but the latter put a twig in his open mouth, so he had to retreat.

A/Bsit.-Aact./Bact. A short agonal fable with the theme of the triumphant ingenuity of the weak. This theme (cf. H. 99, 137, etc.) is the model of the new fable, except that there is action in it and not only words by the weak.

Cf. Vol. II, p. 161.

R. Adr.
For Ph. *App.* 25, cf. Mañas, p. 154.

not-H. 282

(= M. 436; 533 P.; *TMI* J341.1, W152.1, DG 174)
Simius et vulpes
"The Monkey and the Fox" (1)

Ph. *App.* 1 (5), Rom. [gvAd.Wiss.] 67 (18).

The monkey asked the fox for a part of his tail to cover his bottom. The fox answered that even if it grew till it dragged on the floor, he would not give him any of it.

Bind./Adir. It perhaps has its origins in H. 17 and 83; in any event, it develops a new theme: that of the miser, who does not even give when he has an excess. The character of the fox is atypical and the theme of the punishment of the miser, habitual in these fables, is lacking (cf. Vol. I, p. 615). There is also the underlying theme that the nature of each animal does not allow changes (Vol. I, p. 610 ff.) and perhaps also that of the enemy.
Ph.: Rom.

Cf. Vol. II, p. 153.

not-H. 283

(= M. 200; 569 P.; *TMI* B221.1, B241.2.2, J815.1,
Aa Th 48*, DG 28)

Simius tyrannus

"The Monkey King"

Ph. IV 13 (4, incomplete), Rom. [gvAd.] 78 (54).

A fable transmitted incomplete in Phaedrus, which is restored based on Romulus. A lying man and another truthful one arrived in the region of the monkeys. The leading monkey ordered them to be held for interrogation; he sat down on a throne and had them brought before him. He asked them who he was and the liar said that he was an emperor and his companions the court dignitaries. The liar was rewarded; when the monkey asked him the same questions, the truthful one, thinking he would gain more of an advantage by this, answered that he was a monkey and the others were monkeys too. The result was that the monkey ordered them to tear them with nails and teeth.

Prom.-B1/B2/Asit.-Adir./B1dir. × 2-Aact./B2dir.-Adir./B2dir.-Aact.

Parodying the theme of the court of the lion (and based on H. 83), that of the pessimistic ideas about the truth, characteristic of the Cynic-Stoic fable, is introduced here, cf. not-H. 13 and other fables by Ph.

There is perhaps also an echo of not-H. 246, the theme of the city of monkeys. There is a structure in two acts, with inversion of the result, as on other occasions.

Ph.: Rom.

Cf. Vol. II, pp. 153, 219, 541, 557.

R. v.D.

Supplementary documentation: Etien. *TMP* 4.8.

Etienne de Bourbon adduces the fable preaching *de invidia*.

not-H. 284

(519 P.; *TMI* J222)

Simonides

"Simonides"

Ph. IV 23 (27).

The poet Simonides was shipwrecked, but did not want to save any of his possession ("I carry everything with me", he said); he was welcomed and honoured in Clazomenae, while his companions, victims of thieves, were forced to beg.

Closing statement by Simonides.

A long anecdote with a complex, recent structure: Prom.-story-Cdir./Adir.-story-Adir. It is the exemplification of a χρεία on the self-sufficiency of the sage, placed in the context of an anecdote on a historical character, in the manner of the Cynics. It may have come from a collection of anecdotes with χρεία.

Cf. Vol. II, p. 159.

R. Adr.
For Ph. IV 23, cf. Mañas, p. 135.

not-H. 285

(522 P.)

Simonides a deis servatus

"Simonides Preserved by the Gods"

Ph. IV 26 (33).

For a price, Simonides undertook to write a poem in honour of a poet who had won a contest; but, because of the poet's limited merits, he had to also resort to eulogizing Castor and Pollux, the two Dioscuri. He only received a third of his pay: the poet told him that the rest would be paid him by the Dioscuri. But he invited him to a dinner. With everyone there, two youths arrived and asked a slave to have Simonides leave. He left and the roof collapsed, with the others perishing. They were undoubtedly the Dioscuri.

A long anecdote with dialogue. It has been created by combining the ancient theme of Simonides saved at the banquet of the Scopads (cf. Call. 71, Cic. *Orat.* 2.86, Quint. *Inst.* 11.2.11, Val. Max. 1.8.7) with a motif of literary satire (as in Call. before) and the tradition of the avarice of Simonides. But the accent is on the theme of divine reward, cf. Vol. I, p. 640. It is unclear whether all this was concocted by Ph. or whether he had a collection of anecdotes as a model.

Cf. also Vol. II, p. 145.

R. Adr.
For Ph. IV 26, cf. Mañas, p. 136.

not-H. 286

(500 P.; *TMI* J401.1)

Socrates ad amicos

"Socrates to his Friends"

Ph. III 9 (7).

Socrated moved to a new house and somebody commented how small it was. Socrates exclaimed that he would be satisfied if he could fill it with friends.

Prom.-Asit.-Cind./Adir. A situation anecdote attributed (as are other Cynic anecdotes) to Socrates. The theme is that of the small number of friends (complementing the traditional one of false friends).

Cf. Vol. II, p. 157.

R. Adr.
For Ph. III 9, cf. Mañas, p. 115.

not-H. 287

(554 P.)

Socrates et servus nequam

"Socrates and the Useless Slave"

Ph. *App.* 27 (5).

A useless slave, who had seduced his master's wife, spoke ill of Socrates. He told him that he liked the one he should not, but not the one he should.

Bdir.-Adir. A situation anecdote in which Socrates gives his lesson to a wicked man who works in contrast to what should be his duty. The bad behaviour has a punishment, as in various other Cynic-Stoic anecdotes of this type.

Cf. Vol. II, pp. 161, 219.

R. Adr.
For Ph. *App.* 27, cf. Mañas, p. 155.

not-H. 288
(499 P.; *TMI* J244.1)
Soror ad fratrem
"A Sister to a Brother"

Ph. III 8 (16), D.L. II 33, Plu. *Mor.* 141D, Stob. 3.1.172.

Only in Ph. is this an independent anecdote: the ugly daughter complains that her brother looks at himself in the mirror, showing off his beauty. The father replies that both must look in the mirror: the son so as not to ruin his beauty with wickedness, the daughter to compensate for her ugliness with goodness. The other two sources attribute the advice to Socrates, who supposedly gave it to youths in general (Plu. also speaks of the lady of the house).

Ph.: Prom.-A/B1/B2sit.-B1ind./Adir. The fable by Phaedrus probably derives from the (Cynic) anecdote of Socrates. It slightly modifies the theme of useless beauty, which here is not set in opposition to virtue (as in H. 12, etc.) or utility: it is a stimulus for them.

Cf. Vol. II, pp. 146, 149, 366, 372.

R. Adr.
For Ph. III 8, cf. Mañas, p. 114.

R. v.D.
Supplementary documentation: cf. Apu. *Apol.* 15; Gal. *Protr.* 8.

Two more versions of the advice to the young (his pupils Apu.) to study their image in the mirror. Apuleius puts the advice into Socrates' mouth. Galen does not mention Socrates, but seems to hint at the Athenian philosopher when referring to the "ancient advice" (τῷ παλαιῷ παραγγέλματι).

not-H. 289

(= M. 443; 583 P.; *TMI* K402.3, K813, Aa Th 52, cf. DG 281)

Sus sine corde

"The Boar without a Heart"

Av. 30 (18).

On two successive occasions, a peasant had cut off the ears of a boar that had invaded his master's fields. The third time, he was captured, killed and served at a banquet. The master vainly looked for the heart (which had been removed by a cook) and the peasant told him that he did not have one: otherwise, he would not have returned so many times to expose himself to danger.

B/Csit. × 2-Bact./Aind.-Cdir. It is a derivative of not-H. 95 (3): the exemplum of ἄνοια or foolishness is now the boar instead of the deer (perhaps based on H. 238).

Cf. Vol. II, p. 270.

R. Adr.
For Av. 30, cf. Mañas, p. 296.

not-H. 290

(469 P.; *TMI* K815)

Ταῦρος καὶ λέων

"The Bull and the Lion" (1)

Nic. Basil. *Prog.* 1.1 (13).

A lion wanted to devour a bull, so became his friend. He asked him why he had those annoying horns; and the bull, won over, took them off and was devoured.

A/Bsit.-Aact. + dir./Bact.-Aact.

A fable based on various traditional themes: that of the deceitful friend (cf. H. 1, etc. and, for the lion and the bull, H. 148, not-H. 182: see there on the Indian parallels); that of the animal that stupidly gives up his defences (H. 145, a variant of the theme of the ἄνοια of going against the nature), in particular. It may be ancient.

not-H. 291

Ταῦρος καὶ λέων

"The Bull and the Lion" (2)

Syr. 47 (8), XLVII (10).

A bull was proud of his strength, and did not want to go with the herd. He ate alone; seeing him without assistance, a lion devoured him.

Bsit.-Bact./Aact. Certainly, a derivative of not-H. 182, with inversion of the theme: it is the bull's pride that causes his own death. Perhaps an ancient fable (theme of boasting punished), perhaps Christian (theme of pride).

Cf. Vol. II, pp. 419, 421.

not-H. 292

(414 P.; *TMI* U36)

Ταῦρος, λέαινα καὶ σύαγρος

"The Bull, the Lioness and the Boar"

Synt. 11 (71); Syr. 13 (5), XI (5).

A bull found a sleeping lion: he gored him and killed him. The lion's mother began to weep for him and a boar who saw this commented that many men cry for their children that the lion has killed. Synt. gives a quote from the Gospel as an epimythium.

A/Bsit.-C1act./C2dir. A situation fable on the theme of those who do not realize their wickedness; it is perhaps ancient. It seems to have left an echo in the *Calila*, cf. Vol. II, p. 572. On "the two wicked ones" cf. H. 98, not-H. 194, 203, etc.

Cf. also Vol. II, pp. 405, 419, 420, 425.

not-H. 293

(470 P.)

Τέττιγες

"The Cicadas"

Pl. *Phdr.* 258e ff.

The cicadas were men until the Muses were born: they were so dazzled then that they forgot to eat. They received the gift from them of living like this and once they have died, of announcing which men love them (8).

Prom.-B/Csit.-Bact./Cact. An aetiological fable: why the cicadas (according to belief) do not eat or drink, but only feed on dew. Cf. H. 195.

R. Adr.

Cf. Pinnoy, M., "De mythe van de cicaden (Plato, *Phaedrus* 258e–259d)", *Kleio* 16, 1986–87, pp. 107–113; Gottfried, B., "Pan, the Cicadas and Plato's Use of Myth in the *Phaedrus*", in Press, G.A. (ed.), *Plato's Dialogues*, Lanham, Maryland, 1993, pp. 179–195. Also v.D., *Ainoi*, p. 327 (Pl. 49F2).

R. v.D.

Supplementary documentation (listed in v.D., *Ainoi*, as Pl. 49T3, 5–6, 9a–d): Iambl. *in Phdr.*, fr. 7 Dillon; Them. *Or.* 32, 246a (all.); Him. *Or.* 10.6, *Or.* 22 *ap.* Phot. *Bibl.* 243, 373b38–41; Herm. *in* Pl. *l.c.*; Σ ibid.

Themistius alludes to Plato. Himerius twice refers to the same fable.

Plato's fable is commented on by three authors, who each pay attention to different aspects: Iamblichus gives an allegorical interpretation, Hermias gives a detailed philosophical commentary, whereas the anonymous scholia give succinct linguistic explanations.

Terminology: μῦθος (Him. *ap.* Phot.; Herm.; Σ). No variations.

not-H. 294

Τίμων

"Timon"

Ar. *Lys.* 805–820.

The myth or fable of Timon: because of his hatred of men, he escaped to the mountain and lived there, hating men and loved by women.

A pure story.

R. v.D.
Cf. Σ *ad loc.*

not-H. 295

(339 Ch., 374 P.)
Τράγος καὶ ἄμπελος
"The He-Goat and the Vine"

Aphth. 37 (7); Par. 339 (6), Dod. 339 (5), *Tetr.* I 7; *AP* 9.75 (Euen.) = Suet. *Dom.* 14 (2, all.), *AP* 9.99 (Leon.) (6), Ov. *Fast.* 1.359–362, *Met.* 15.114–126, Mart. 3.24 (14), 13.39 (2, all.), Tz. *in Plu.* 1129 (all.).

A he-goat began to eat the leaves on a vine. It told him that he would be punished: he would be sacrificed, and it would offer the wine.

A theme coming from the *Ahikar* (cf. Vol. I, p. 361) which produced a model in Hellenistic verse, from which the fable of Aphth. (cf. the remnants of verse in Vol. II, p. 51) and the elegiac versions (closely related to each other) in turn derive.

Xv. 1: Aphth., cf. Euen., Leon.; Yv. 2: Par., Dod., *Tetr.*

On v. 1 and its derivatives, cf. locations cited. Some remnants of v. 2 can be restored:] τῆς ἀμπέλου τὴν βλάστην | ἔτρωγε (Par.), ὅμως πάναφρον (Dod.), μὴ γὰρ οὐκ ἔστι χλόη; (Par.), ἡ δὲ πρὸς αὐτὸν εἶπεν [(Par.). The second branch preserves traces of the ancient version, cf. above and τῆς ἀμπέλου παρέτρωγεν [Aphth.,] τί με βλάπτεις ἀδίκως; [Dod., τῆς ὕβρεως δίκη [Aphth.; ἐπισπείσω Aphth. (cf. Euen., Leon.) corresponds to οἶνον παρέξω Par., Dod., οἶνον βλύσαι *Tetr.*

Cf. also Vol. I, p. 361; Vol. II, pp. 51, 250, 295, 378, 379, 476, 504, 565.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi*, as Leon. 26T1, F1 n. 24): *CIL* 4.3704.6; *lemm. ad* Leon. *l.c.*; *lemm. ad* Euen. *l.c.*; Serv. *Georg.* 2.380; *Sud.* α 4177 Adler.

The Latin inscription preserves Euenus' epigram. The distich is inscribed on a Pompeian fresco which simultaneously depicts both stages of the fable.[6] Euenus' fable is also quoted by the *Suda*. The lemmatists give paraphrases of the epigrams by Leonidas and Euenus, respectively.

Servius explains that he-goats are sacrificed to Dionysus *per contrarietatem*: this is because they harm the vine. He adds an aetiological fable by way of alternative explanation: Dionysus punished the he-goat for eating vines by killing him and using his stomach as wine-bag. This aetiology is a variation of the other versions of the fable.

Cf. Brunner, Chr.J., "The Fable of *The Babylonian Tree*, I: Introduction, II: Translation", *Journal of Near Eastern Studies* 39, 1980, pp. 191–202, 291–302, discussing Syriac, Arabic, Armenian, and Old Church Slavonian versions of *Ahiqar*; Halliday, W.R., "The Fable of the Goat and the Vine", *Annals of Archaeology and Anthropology* 11, 1924, pp. 95–102 (*non vidi*).

not-H. 296

Τρεῖς πρεσβύτεροι καὶ πατριάρχης

"The Three Priests and the Patriachs"

Syr. X (62).

Three priests from a village hated each other: to their leader, each compared the others to a dog, a bull and an ass respectively. The leader invited them to eat and served them, respectively, bones, flax stems and barley. To their surprise, he explained to them that this was the food that each had said suited the others. Then he served them a good meal and exhorted them to follow the evangelical precepts. They asked him for forgiveness.

[6] See Kaibel, G., *Epigrammata Graeca ex lapidibus conlecta*, Berlin/Frankfurt 1878 (repr. Hildesheim: Olms 1965), 499 (no. 1106).

A long and complicated story with a Christian content.

Cf. Vol. II, pp. 405, 419, 422.

not-H. 297

(= M. 446; 531 P.)

Taurus et vitulus

"The Bull and the Bullock"

Ph. V 9 (5); Rom. [v = *Ph. sol.*, Wiss.] 98 (10).

The bull could barely enter the manger because of his horns and the bullock taught him to enter by twisting his head. The bull told him that he had known that since before the other was born.

A/Bsit.-Adir.-epim.
The theme of experience; a new theme.
Ph.: Rom.

Cf. Vol. II, pp. 160, 550.

R. Adr.
For Ph. V 9, cf. Mañas, p. 142.

not-H. 298

(530 P.)

Tempus

"Opportunity"

Ph. V 8 (7).

Description of an image of Opportunity: bald, with hair on her forehead, naked: once she escapes it is impossible to recover her.

Asit.-epim.
On the theme of opportunity/appropriateness, cf. H. 148, 100, 116, 137, 226.

Cf. Vol. II, p. 159.

R. Adr.
For Ph. V 8, cf. Mañas, p. 142.

R. v.D.
Supplementary documentation (listed in v.D., *Ainoi*, p. 6, n. 20): cf. *AP* 16.275 = Posidipp. 19 Gow-Page; Callistr. *Descr.* 6; Aus. *Epigr.* 33; Him. *Or.* 13.1 *ap.* Phot. *Bibl.* 243, 371b8–17; Phot. *Ep.* 170; Cedren. *Hist. Comp.* 322; Tz. *Chil.* 8.421–427 (*H.* 200), 10.21–267 (*H.* 322).

All descriptions of Lysippus' statue representing καιρός or χρόνος (Phot.), which was Phaedrus' source of inspiration. Ausonius follows Posidippus but replaces Lysippus with Phidias and καιρός with *Metanoea.*

Cf. Solimano, G., "Fedro 5, 8", in: *FLMU* 7, 1998, pp. 195–245.

not-H. 299

(557 P.)

Terraneola et vulpes

"The Lark and the Fox"

Ph. *App.* 32 (12).

On seeing the fox, the lark took flight and the fox told him that he had nothing to fear from him. But the lark answered that he could not compete with him on the ground, but only in the air: from there he saluted him.

A/Bsit.-Bdir./Adir. Fable with an agonal structure that varies the theme of H. 1: now the winged animal is the weak one; it flies to avoid ruin and, following its nature, survives.

This concludes the theme of the different natures of land and winged animals. cf. Vol. I, p. 613.

Cf. also Vol. II, p. 154.

R. Adr.
For Ph. *App.* 32, cf. Mañas, p. 157.

not-H. 300

(489 P.; *TMI* J554)

Tiberius Caesar ad atrienses

"Tiberius Caesar to the Stewards"

Ph. II 5 (25).

A long anecdote about Tiberius, who makes fun of the useless activity of a steward. Satire on the ambition of a courtier, who is cheated. Clearly new.

Cf. Vol. II, p. 157.

R. Adr.
For Ph. II 5, cf. Mañas, p. 107.

not-H. 301

(= M. 181; 575 P.; *TMI* J2137.5, DG 252)

Verveces et lanius

"The Rams and the Butcher"

Rom. [gv] 76 (27).

The rams let the butcher take them one by one, contenting themselves with the fact that he took someone other than themselves. The last one that remained addressed the butcher, saying that they deserved this for not defending themselves together.

B/Asit.-Bact./B1dir.-B2dir. The theme that unity is strength (H. 42) is combined in this new fable with that of the animals that allow themselves to be sacrificed one by one (not-H. 7). The structure is the normal agonal one, with a closing statement by one of the animals; the central act is understood to be repeated an indefinite number of times.

Cf. Vol. II, pp. 527, 557.

not-H. 302

(= M. 476; 566 P.; *TMI* B261.1, Aa Th 103, 104, 222, DG 147)
Vespertilio
"The Bat"

Rom. [gvAd. = *Ph. sol.*] 54 (30).

In the fight between the birds and the quadrupeds, the bat, seeing the latter to be superiors, changed to their side. But the birds triumphed, and punished him to flee from the light and lose his feathers.

Prom.-A1/A2sit.-Bact. + act. (punishment)-epim. An aetiological situation fable, on the basis of the traditional themes of the fight between birds and quadrupeds and ambiguity (cf. H. 182, 240, 241, not-H. 277, 278), with the latter related to that of truth (not-H. 13, etc.). It comes from the Cynic-Stoic basis of Ph. (if it was not created by him): the model is in H. 182.

Ph. Rom.

Cf. Vol. II, pp. 529, 541, 542, 548, 557.

R. v.D.
Cf. Dähnhardt, IV, pp. 197–199; Schwarzbaum, pp. 224–231; Brednich.

not-H. 303

(551 P.; *TMI* A2426.2.7)
Viator et corvus
"The Walker and the Raven"

Ph. *App.* 23 (12).

A walker hears *ave* ("greetings") and does not see anybody. Finally, he sees that it is a raven, whom he curses for wasting his time.

B/Csit.-Cdir. A situation fable undoubtedly derived from H. 290, but with a Latin setting.

Cf. Vol. II, pp. 144, 146, 149.

R. Adr.
For Ph. *App.* 23, cf. Mañas, p. 153.

not-H. 304

(550 P.; *TMI* J102)

Ursus esuriens

"The Hungry Bear"

Ph. *App.* 22 (7).

When the bear is hungry he puts his paw in the sea, pulls out crabs and opens them by hitting them with a stone.

Aact.-epim. A fable of "Natural History": the ingenuity of the bear to satisfy his hunger. There is a related theme in the version of H. 259 by Phaedrus.

Cf. Vol. II, p. 161.

R. Adr.
For Ph. *App.* 22, cf. Mañas, p. 153.

not-H. 305

(= M. 274; 568 P.; *TMI* W181.4, DG 220)

Vulpes invida et lupus

"The Envious Fox and the Wolf"

Rom. [gvAd.Wiss.] 56 (51).

The wolf had accumulated provisions in his den and the fox arrived with the pretext of greeting him. The wolf did not allow himself to be deceived and the fox went to a shepherd, announcing to him that he would do him a favour if he thanked him later. Thus convinced, he denounced the wolf to the shepherd, who killed him. But the fox was killed by some hunters and, on dying, he recognized that it was a fair punishment.

Prom.-B1/B2sit.-B1dir./B2dir.-B1dir./Adir.-Aact./B1act.-epim.

The theme of the wicked punished: an initial winner is in turn punished, cf. H. 266 and what is said there; also not-H. 292 on the theme of the two wicked ones. The fable starts with the situation of H. 147, but introduces the theme of the confrontation between the wolf and the fox: perhaps its diffusion in the Middle Ages (*Ecbasis*,

etc.) comes from here. Thiele, p. LV quotes the *Querolus*, p. 18.9 Peip.: *saepe condita luporum fiunt rapinae vulpium.*
Ph. (?): Rom.

Cf. Vol. II, p. 557.

R. Adr.
Albanian versions in Adr., *Fab. Balc.*, p. 74.

not-H. 306
(518 P.; *TMI* W11.6.2)
Vulpes et draco
"The Fox and the Serpent"

Ph. IV 21 (26).

The fox, digging a den, came upon that of the serpent, which used to hold a treasure. He asked him what he had gained from it, and when he found out the answer was nothing, he condemned the serpent for his stupidity. Long epilogue.

A/Bsit.-Adir./Bdir.-Adir./Bdir.-Adir.-epil.
A debate with an expanded structure on the theme of the stupidity of the miser. Cf. not-H. 163 and various traditional fables (cf. Vol. I, p. 614). It is based on the traditional belief in serpents as guardians of treasures.

Cf. Vol. II, p. 159.

R. Adr.
For Ph. IV 21, cf. Mañas, p. 133.

not-H. 307
(471 P.; *TMI* J2101.6)
Φθεῖρες καὶ γεωργός
"The Lice and the Farmer"

App. *BC* 1.101 (4).

The lice bit a ploughman and he stopped to shake his tunic; but the second time, he burned it.

A/Bsit.-Aact. + act. A situation fable: it is better to cut evil off at the root. It is perhaps related to the Cynic theme of not tripping twice on the same stone. Cf. *Vit. Aesop.* 66. It comes from a Hellenistic model.

Xv.: App.

There are metrical traces:

Φθεῖρες γεωργὸν ἀροτριῶντα ⟨ποτ'⟩ ἔδακνον

(or perhaps the ὑπέδακνε of the mss. can be retained). There follow remnants of three verses.

Cf. Vol. II, pp. 27, 386.

R. v.D.
Cf. Ziehen, J., "Sullas Phthiriasis", *Philologus* 57, 1898, pp. 189–191; Achelis, Th.O., "Antike Läusefabel", *Berliner Philologische Wochenschrift* 37, 1917, 61–63.

not-H. 308

(376 P.; *TMI* J955.1, Aa Th 277A, DG 168)

Φρῦνος φυσῶσα

"The Toad that Burst"

B. [AMb] 28 (10); *Tetr.* I 42; Hor. *Sat.* 2.3.314–320.

An ox squashed the toad's son with his paw. The others told him, exaggerating the great size of the ox. The toad wanted to know exactly how big he was and began to swell. Was he this big? They told him to stop, as he would burst before reaching the size of the ox.

A/Bsit.-Bind./Cdir.-Bind./Cdir. Debate after an initial action, which is not frequent. In any event, the fable evidently derives from a Hellenistic model, which in turn comes from not-H. 273. It once again touches the themes of vain pride and nature.

X.: B., *Tetr.*, Hor. It is impossible to reconstruct the verse, but

the three witnesses are independent; the ending of *Tetr.* is closely related to Hor.

Cf. Vol. II, pp. 6, 58, 203, 309, 374, 503, 505.

R. v.D.

Supplementary documentation: Pseudacr. *in Sat.* 2.3.314; Ps.-Plu. *Nob.* 21; *Dial. creat.* 42 (p. 185.11–18 Grässe).

DU: *TC* 42. EN: *DCM* 42. FR: *DdC* 42.

Pseudacro explains the "moral" of the fable: it is insane to imitate one's superiors. The function of the fable is illustrative (*ostendere*).

Pseudo-Plutarch has some variations: the toad is replaced with a frog (probably under the influence of not-H. 273); the young is eaten instead of trampled; it is unclear by whom (at any rate not by a bull).

The version in the *Dialogus creaturarum* is adduced within the elaboration of another fable (S. 310). The epimythium continues the metaphor of the fable (*exemplo ranae*, cf. *similiter, quasi vitulus*).

Terminology: [*exemplum*], [*fabula*] (Pseudacr., *Dial.*); Αἰσώπου (Ps.-Plu.).

Cf. DG 168; Schippers 175.

not-H. 309

Phaedrus

"Phaedrus" (1)

Ph. IV 7 (26).

Prologue to book IV, in defence of the fable.

R. Adr.

For Ph. IV 7, cf. Mañas, p. 126.

R. v.D.

Cf. Cavarzere, A., "La trama allusiva di Fedro IV 7", *Atti e Memorie dell' Accademia Patavina di Scienze, Lettere ed arti* 86.3, 1973–1974, pp. 99–119.

not-H. 310

Phaedrus

"Phaedrus" (2)

Ph. IV 22 (9).

Phaedrus establishes his relationship of dependence and development with respect to Aesop. Story.

R. Adr.
For Ph. IV 22, cf. Mañas, p. 134.

not-H. 311

(359 Ch., 273 P.; *TMI* U142)

Ψύλλα καὶ βοῦς

"The Flea and the Ox"

Dod. 359 (13).

The flea asked the ox why he allowed himself to be enslaved by men, when he was so big, while he, who was so small, sucked their blood. The ox answered that he worked out of gratitude to men, who rubbed his forehead and shoulders. The flea, in turn, answered that if men ever rubbed him, this would be the death of him.

B1dir./B2dir.-B1dir. The theme of H. 260 and other fables is inverted: sometimes the small and bloodthirsty animal perishes and the big and hard-working one receives good treatment. This is a moralization similar to that of not-H. 112, 159.

Xv.: Dod.

For the metrical remnants, certainly Hellenistic, cf. Vol. II, p. 486.

Cf. also Vol. II, pp. 24, 27, 486.

APPENDIX III

MEDIEVAL FABLES
(M. FABLES)

M. 1

Abbas, cibus et monachus

"The Abott, the Food and the Monk"

Od. Cer. 1e.

An abbot only gave three plates of food to the monks. They prayed that he would die and he did. The new abbot only gave them two and the same thing happened. When a third abbot was chosen, who only gave them one plate, one of the monks—against the opinion of the others—asked them to ask God for him to live long, because each new abbot had been worse than the previous ones.

Cf. Vol. II, p. 693.

M. 2

Abbas et claustralis

"The Abott and the Monk"

Od. Cer. 72.

The abbot told a man who wanted to take up the religious life to first bless a heap of bones, then to curse them. The bones did not respond. This, the abbot said, is what those who enter the religious life must do. Final citing of Isaiah, Amos and Boethius.

Cf. Vol. II, p. 693.

M. 3

(= H. 263; 102 Ch., 304 P.; *TMI* J242.2, DG 550)

Abies et spinus

"The Fir and the Thorn"

Anon. Av. fab. 18, *Apol. Av.* 19, *Nov. Av.* 8, Vind. *Nov. Av.* 19, *Antiav.* 7, *Nov. Av. Par. flor.* 19, *Av. ryth. mor.* 19, *Av. metr. mor.* 19.

R. v.D.

Supplementary documentation: Ast. *Nov. Av.* I 8 (30).

FR: *Avionn.* 11 (Christian background: *Dieu*). GE: *Nürn. Äsop* 19; Bon. *Ed.* 72. HE: Berech. *MS* 54.

The poet of Asti greatly amplifies Av. (see H. 263), more than doubling its size. The medieval fabulist preserves the original metre of elegiac distichs but ingeniously has the hemistichs of each verse rhyme. The fable is preceded by a proem to Euterpe and concluded with a *réplique finale.*

Cf. Schwarzbaum, pp. 295–300. For Ast., cf. Bisanti, pp. 184–186. For the *Antiav.*, cf. Tamanza, pp. 166–169.

M. 4

(644 P.; *TMI* Q432.1, Tu 821, DG 129)

Accipiter et bubo

"The Hawk and the Owl"

Rom. Angl. *nonn.* 12, Rom. Angl. *cunc.* 122; Od. Cer. 4, Nic. Boz. 4, I. Sch. 51; M. Fran. 79.

The hawk and the owl were friends and the former brooded the latter's eggs. But the chicks stained his nest and the hawk cursed their nature.

Cf. Vol. II, p. 690.

M. 5

Accipiter et pavo

"The Hawk and the Peacock"

Streker, K., *Poetae Latini Aevi Carolini*, IV.II, Berlin 1896 (repr. 1964), p. 610, no. 76.

Both birds sing together at Easter: they praise the Father singing cheerfully. They fight later. It is the symbol of the Trinity.

Cf. *Ecb. capt.* 938 ff. (M. 351), Theod. Orl. *Carm.* 27 and 72 (M. 486), the *Pulologus* (M. 370).

M. 6

Advocatus depositus

"The Lawyer Removed from Office"

Anon. Av. fab. 20.

As the lawyer was thrown out by his employer, the peasants that he had abused threw him into the mud from which previously, through not knowing, they had taken him.

Cf. Vol. II, pp. 635, 694.

M. 7

(= not-H. 34)

Aesopi statua

"Aesop's Statue"

Rom., ed. Thiele, p. 304.

M. 7 b

De Afra et Milone

"Afra and Mylon"

Com. Lat. I, pp. 168 ff. (256).

Mylon surprises his wife committing adultery with the king and stops having any sexual relations with her. His brothers denounce him to the king for not working a vineyard that they have entrusted to him. But Mylon replies that he worked it until the day when he found the tracks of the lion in it. The king understands and assures him that the lion will not enter the vineyard again.

An elegiac comedy by Matthew of Vendôme, from the 12th century. The theme of the "cultivation of the field" is traditional.

M. 8

(= not-H. 53)

Auctor

"The Author"

Rom. 26a.

Cf. new prologues in Rom. Nil. rhyth., Gualt. Angl. and his *App.* I. The prologue of Rom., consisting of his letter to Tiberinus, also in Vinc. Bell., Rom. Nil., Rom. Angl. *cunc.*, Rom. Nil. (prologues).

M. 9

Aesopus ad Rufum
"Aesop to Rufus"

Rom., ed. Thiele, p. 4; Rom. Nil. 12.

The letter from Aesop to his master Rufus (Xanthos, Sanctus) dedicating his fables to him.

M. 10

(665 P.)
Agricola alterum equum a Deo petens
"The Farmer that Asked God for Another Horse"

Rom. Angl. *cunc.* 44; M. Fran. 54.

The peasant who has a horse asks God for a second. Meanwhile, the first is stolen and now he only asks for its return.

This seems to be a derivative of H. 49.

M. 11

(= not-H. 141; 325 P.; TMI J1031, Aa Th 93, DG 569)
Parvula ales et sui nati
"The Little Bird and its Chicks"

Av. 21; *Anon. Av. fab.* 27, *Apol. Av.* 21, Ast. *Nov. Av.* II 16, *Nov. Av. Par. flor.* 21, *Av. ryth. mor.* 21, *Av. metr. mor.* 21 (b).

R. v.D.
Supplementary documentation (partially listed in v.D., *Ainoi*, under Gell. G31, n. 88): *Sud.* α 1484, η 144, λ 703 Adler; Erasm. *Cop.* 2 (p. 255 Knott) (all.); Fr. Amel. 3 (25).

HE: Berech. *MS* 64.

The *Suda* lexicon quotes five choliambs from B. (Βάβριος αη; see not-H. 141)—with one ametrical and some slight variants, for which

see Luzzatto – La Penna *in app. crit.*—to exemplify the meaning of λόφος (vv. 3–4), ἠίων (v. 11), and ἀμᾶν (vv. 18–19).

Erasmus clearly refers to Gellius' version of the Lark and the Farmer (not-H. 141), to exemplify an elaborated fable. Franco de Amelia gives a close paraphrase of Gellius. Terminology: *apologus, fabula* (Erasm.). No variations.

Cf. Schwarzbaum, pp. 331–333. For Ast., cf. Bisanti, pp. 222–223.

M. 12

De aurea Alexandri sepultura

"On Alexander's Golden Tomb"

P. Alph. 33.

The sages visit Alexander's tomb and make comments of a Cynic type about the vanity of wealth and power.

R. Adr.

The theme of Alexander's golden sepulcher comes from Pseudo-Callisthenes. It has been elaborated in *BP* XXII, among others, where the mourners and the wise men gather around the sepulcher.

Cf. Adr., *Lit. Sap.*, p. 236.

M. 13

De quodam Alexandro in periculo posito

"On an Alexander in Danger"

Od. Cer. 56b.

A certain Alexander was surprised on a ship by the storm, and promised God to change and not to sin any more. But when he arrived at port, he refused to keep his promise.

Cf. Vol. II, p. 606.

M. 14

De dimidio amico

"On the Half-Friend"

P. Alph. 1.

When the son says he has many friends, the father answers that he should take a calf to the first and tell him that it is a man and to bury it. The friend refuses, as do the others. Then he tries the same thing with the "half-friend" of his father, who does what he is asked.

R. Adr.
Cf. *Lucanor* 48.

M. 15

De integro amico
"On the Complete Friend"

P. Alph. 2.

A merchant from Baghdad was welcomed by one from Egypt and falls ill. The doctors said that it was through love. His friend gave him as a wife a young woman whom he had intended to marry. The merchant of Baghdad returned with her to his own country. The one from Egypt also went there, when he lost his possessions. When night came, he did not want to go to his friend's house, but preferred to sleep in a temple, where he saw a man killed. He confessed to be the killer, to put an end to his poverty, and was condemned to death, but his friend from Baghdad in turn confessed, to save him. The judges set both free.

M. 16

(= not-H. 42; 570 P.; TMI J689)
Anser et ciconia
"The Goose and the Stork"

Rom. 80.

Cf. Vol. II, p. 694.

R. v.D.
For Rom. (Ad.), cf. Bertini – Gatti, pp. 166–167.

M. 17

(= H. 89; 288 Ch., 87 P.; *TMI* D876, DG 229)

Anser et suus dominus

"The Goose and his Owner"

Anon. Av. fab. 33, *Apol. Av.* 33, Nov. Av. 9, Vind. *Nov. Av.* 33, *Nov. Av. Par. flor.* 33, *Av. ryth. mor.* 33, *Av. metr. mor.* 33.

R. v.D.

Supplementary documentation: Ast. *Nov. Av.* I 9 (24); *Dial. creat.* 99 (p. 249.12–19 Grässe); Rinuc. 79.

DU: *TC* 99. EN: *DCM* 99. FR: *DdC* 99. GE: *Nürn. Äsop* 31; Bon. *Ed.* 68.

The poet of Asti paraphrases Av. (see H. 89), preserving the original metre of elegiac distichs but ingeniously has the hemistichs of each verse rhyme. The fable opens with a proem to the poet's Muse and concludes with an epimythium.

The version in the Dialogus creaturarum is adduced within the elaboration of another fable (S. 164). It is immediately followed by yet another fable (S. 198).

Rinucius gives a Latin prose translation of AnF. His version has a variation: the man is replaced with a woman (*mulier*). The fable has an epimythium. Function: illustrative (*significat*). Typical fable word: [*quidam*] (*Dial.*, Rinuc.).

Terminology: *fabula* (Ast., Rinuc.).

Cf. Schippers 235. For Ast., cf. Bisanti, pp. 178–181. For Rinuc., cf. Pillolla, p. 295.

M. 18

(= H. 57; 87 Ch., 57 P.; *TMI* J1169.1, Tu 3764)

Anus et medicus

"The Old Woman and the Doctor"

Od. Cer. *Add.* III 27.

Cf. Vol. II, p. 677.

R. Adr.

Cf. Bertini in Ugolini-Lerza.

R. v.D.
Supplementary documentation: *Opusc. fab.* 1.41; Conr. Halb. *TM* III, p. 174 M.-S.; *MP* 4.44c; Rinuc. 29; Ogn. 20.

In the *Opusculum fabularum* (cf. Conr. Halb., *MP*) the fable is adapted to its medieval context: the archonts are replaced with a single judge (*[iudex]*). Conrad adduces the fable to exemplify *medicus*. The versions have an epimythium. Terminology: *exemplum* (*Opusc.*, Conr.). Typical fable word: *quedam* (*Opusc.*, Conr.).

Rinucius gives a Latin prose translation of AnF. The fable has an epimythium. Terminology: *fabula*. Function: illustrative (*significat*).

For Rinuc., cf. Pillolla, p. 195.

M. 19
Antilops
"The Antelope"

Od. Cer. 17.

The hunters kill the antelope whose horns have become entangled in the wickerwork.

Derived from H. 79.

Cf. Vol. II, pp. 655, 677, 690.

R. v.D.
SP: *LG* 12.

M. 20
(521 P.; cf. *TMI* J242.6, Tu 2096–2097, DG 150)
Apis et musca
"The Bee and the Fly"

Rom. Angl. *cunc.* 64, Rom. Angl. *nonn.* 16, M. Fran. 85.

A debate between the fly, who tells the bee to destroy his hives and says that he himself settles on the king's head, and the latter, who answers the fly that the higher he is, the more he despises him.

Derived from not-H. 112 (from Rom. 46).

Cf. Vol. II, p. 682.

M. 21

Apes et scrabrones

"The Bees and the Beetles"

Od. Cer. 32.

The bees invited the beetles to eat and served them honey; later the beetles in turn invited the bees and served them manure. The bees did not want to eat it and they left. Long epim. (the bees were the doctors of the Church, etc., with final citings of Saint Augustine and Seneca).

Possibly derived from H. 302 and not-H. 210 (the double invitation) and from the fables of the beetle.

R. v.D.
SP: *LG* 34.

M. 22

(672 P.; DG 240)

Aquila, accipiter et columbae

"The Eagle, the Hawk and the Doves"

Rom. Angl. *cunc.* 52, M. Fran. 62, I. Sch. 24.

The eagle, king of the birds, settled on the top of the oak; the hawk, their judge, on a lower branch. On the ground the doves, full with grain, were playing. The hawk complained about their games: if the eagle were not above, they would see what he would play. Epim. about the need for the judge to be subject to a higher authority.

Cf. Vol. II, pp. 689, 705.

M. 23

De aquila et accipitre

"The Eagle and the Hawk"

Rom. Angl. *cunc.* 123, Rom. Angl. *nonn.* 13, M. Fran. 80.

The heron, who has escaped from his homeland (he dirtied himself when grabbing the hawk by the head to capture him, following the

eagle's orders), returns as advised by the crow (or the skunk), who tells him that the same dirt can occur anywhere.

Cf. M. 38, 118, 291; Vol. II, p. 689.

R. v.D.
Supplementary documentation: Al. Neq. *NR* 2.57.
HE: Berech. *MS* 45.
Cf. Schwarzbaum, pp. 257–260.

M. 24

(*TMI* U81.1, DG 554)
Aquila et columba
"The Eagle and the Dove"

Od. Cer. *Add.* III 22.

A debate between the eagle and the dove. The latter boasts of her fecundity, the former says the more chicks she has, the more men eat.

Possibly derived from H. 218.

Cf. Vol. II, p. 678.

M. 25

(= H. 259; 352 Ch., 230 P.; *TMI* A2214.5.1, J657.2, K1041, Aa Th 225A, cf. Tu 625, 1832, DG 7–8)
Aquila, cornix et testudo
"The Eagle, the Crow and the Tortoise"

Anon. Av. fab. 2, *Apol. Av.* 2, Ast. *Nov. Av.* I 2, Vind. *Nov. Av.* 2, Al. Neq. *Nov. Av.* 2(ab), *Antiav.* 2, *Av. ryth. mor.* 2, *Av. metr. mor.* 2; Rom. 17, Gualt. Angl. 14, Gualt. Angl. *App.* I 14, Rom. Nil. 13, Rom. Nil. *ryth.* 13, Rom. Angl. *cunc.* 13, Rom. Nil. *metr.* 11, M. Fran. 12, Od. Cer. 5, I. Sch. 15.

Cf. Vol. II, p. 638.

R. v.D.
Supplementary documentation: *Dial. creat.* 119 (pp. 274.37–275.8 Grässe); Io. Sar. *Pol. enth. 1Prol.*; Conr. Hirs. *Dial. s. Av.* (p. 87 Huygens).

DU: *Esop.* 14; *TC* 119. EN: *DCM* 119. FR: *Isop. I* 14; *Isop. III* 10; *Isop. Lyon* 14; *DdC* 119. GE: *Nürn. Äsop* 2, 51; Bon. *Ed.* 15. HE: Berech. *MS* 20. IT: *PUDS* 14; Zuc. 14; Tup. 14; *Ricc.* 13; *Apol. Vers.* 6; *Isop. Laur.* 11; *Pal. I* 11; *Rig.* 13; *Laur. II* 13; *Pal. II* 12. SP: *LG* 1.

The version in the *Dialogus creaturarum* has a variation: the crow is replaced with an anonymous bird (*quaedam ornix*).. Typical fable word: *quaedam*. The fable has an explicitly literary tradition (*scribitur*). It is immediately preceded by another fable (H. 39); both of these fables occur within the elaboration of yet another fable (S. 8).

Cf. Schwarzbaum, pp. 114–119; Schippers 31. For Al. Neq., cf. Klein, pp. 118–125. For Ast., cf. Bisanti, pp. 172–174. For the *Antiav.*, cf. Tamanza, pp. 146–149.

M. 26

Aquila et corvus medicus

"The Eagle and the Raven Doctor"

Od. Cer. 29, I. Sch. 39.

With the pretext of curing him, the raven blinds the eagle and eats his chicks. The epim. presents us the eagle as symbolizing the bishop, the raven the devil.

Perhaps a derivative of H. 1.

Cf. Vol. II, p. 691.

R. v.D.
SP: *LG* 31.

M. 27

(= not-H. 46; 488 P.; *TMI* K2131.1)

Aquila, feles et aper

"The Eagle, the Cat and the Boar"

Bayeux 26.

M. 28

(*TMI* J613.1, Tu 4677, DG 285)

Aquila et eius filia

"The Eagle and his Daughter"

Rom. 10, Rom. Bern. 2.

The eagle is to marry his daughter to the Sun and the owl advises him not to do it in case they have children.

Derived from not-H. 118 (M. 439).

Cf. Vol. II, p. 705.

M. 29

(= not-H. 45; 574 P.; *TMI* B282.2.1)

Aquila et milvus

"The Eagle and the Kite"

Rom. 96.

R. v.D.

For Rom. (Ad.), cf. Bertini – Gatti, pp. 194–195.

M. 30

Aquila et pulli sui

"The Eagle and his Chicks"

Od. Cer. 10, I. Sch. 73.

The eagle raises those of his chicks that can look at the sun and throws from his nest those that cannot.

Cf. Vol. II, p. 693.

M. 31

(639 P.; *TMI* H1575, cf. J251, L333, L460, Tu 1830, DG 10)

Aquila et ratus de perspicacitate contendentes

"The Eagle and the Mouse Discussing their Sharpness of Sight"

Od. Cer. Add. I 23.

A very long fable, with considerable debate. Firstly, the mouse says that he sees better than the eagle in the dark and the eagle that he sees better by daylight. Then they have a test: the eagle flies with the mouse, the latter does not see when they are high up, but makes the eagle go down and then sees a bird-catcher and the eagle does not. Finally, the mouse survives and the eagle is caught. The very long epim. compares the eagle with a prelate who loves temporal goods, the mouse with a man who lives simply. Biblical quotations.

Cf. Vol. II, p. 692.

M. 32

(= H. 273; 7 Ch., 276 P.; *TMI* U161, DG 2)
Aquila et venator
"The Eagle and the Hunter"

J. Ruiz 270–275.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi*, as A. 12T12–13, 15, 17a-c, 19; see *Intertextualiteit*): Ars. 13.8 (Apostol. 4.98a), 48.41 (Apostol. 15.88a) (all.); Tz. *Chil.* 9.158–161 (*H.* 260), *Ep.* 56 (pp. 77–78 Leone) (all.); Eust. *Il.* Z 168–170 (all.), Φ 27 (all.), *Od.* π 197 (all.), χ 321 (all.); Phot. *Bibl.* 248.434a6–8 (all.), *Ep.* 65.13–14 Laourdas – Westerink (all.); Theod. Stud. *Ep.* 1.28 (all.), 2.162 (all.); *Sud.* ει 64 Adler (all.); ib. ο 992 (all.); ib. π 3 (all.); ib. τ 183 (all.); Thom. Mag. *Dem.* 66 (all.); Io. Cant. *Hist.* 2.21 (all.); *Mantiss. prov.* 3.7 (prov.); Macar. 8.57 (prov.); Tricl. *in Av.* 807–808.

Tzetzes' full version (*Chil.* 9.158–161) has a minor variation in that the eagle is flying high in the air (instead of sitting on a rock).

The fable—more particularly: Aeschylus' version of it—has become proverbial, as is explicitly stated by Tzetzes (*Chil.*) and the *Suda* (τ 183) (παροιμία), and as is clear also from the fact that several paroemiographical collections include an allusion to, or even a full version of, the fable (see below). The fable's popularity is apparent also from the numerous allusions. As a matter of fact, most authors listed above refer to the fable more than once.

Some authors refer to other versions or allusions: Arsenius quotes the *Tetrastich in extenso*; Photius once (*Bibl.*) quotes Aristides' allusion

(see H. 273); the *Suda* and Triclinius refer to (Aristophanes' allusion to) Aeschylus' version of the fable (see again H. 273).

Terminology: Αἴσωπος *ter*, μῦθος *bis* (Tz.), λόγος (*Sud.* ο 992).

M. 33

(= H. 1; 3 Ch., 1 P.; *TMI* K2295, L315.3, Tu 2181, DG 171)

Aquila et vulpes

"The Eagle and the Fox"

Rom. 16, Gualt. Angl. 13, Gualt. Angl. *App.* I 12, Gualt. *fab.* 12, Al. Neq. *Nov. Aes.* 23, Rom. Nil. 10, Rom. Nil. *metr.* 10, Rom. Nil. ryth 12, Rom. Angl. *cunc.* 12; M. Fran. 10; Bayeux 20.

Cf. M. 381.

R. v.D.

Supplementary documentation: *Dial. creat.* 67 (p. 211.4–18 Grässe); Dati 9 (24); Ogn. 1; Rinuc. 1.

DU: *Esop.* 13; *TC* 67. EN: *DCM* 67. FR: *Isop. I* 13; *Isop. II* 22; *Isop. III* 9; *Isop. Char.* 20; *Isop. Lyon* 13; *DdC* 67. GE: *Nürn. Äsop* 50; Bon. *Ed.* 14. HE: Berech. *MS* 11. IT: *PUDS* 13; Zuc. 13; Tup. 13; *Apol. Vers.* 5; *Isop. Laur.* 9; *Pal. I* 9; *Rig.* 9; *Laur. II* 9; *Pal. II* 9.

The Latin version in the *Dialogus creaturarum* is ascribed to Aesop (*refert Esopus*; cf. *autor*) and occurs within the elaboration of another fable (S. 82). The fable under consideration has an explicitly didactic function (*docetur*). There are two epimythia. The fable is elaborated by the addition of the eaglets' squawking and some other details.

Rinucius has a Latin translation of AnF. (3b Ch.); his version has an epimythium. Terminology: *fabula.* Function: illustrative (*significat*). Cf. Ogn.

Dati's version is in elegiac distichs and has an epimythium. It contains some interesting variations (unlike, e.g., his version of H. 4). Most importantly, it seems to combine Archilochus' version with the one included in the anonymous collections: like in the latter, the eagle nidifies in a tree and the burnt eaglets are devoured by the fox, but, like in Archilochus, the "Zeus theme" is omnipresent (1 *Iouis ales*, 13 *deus*, 24 *deos*). However, Dati's version differs essentially from Archilochus' fable, too, in that the fox does not implore Jupiter to punish the eagle (as in Archilochus) but just curses the

eagle, whereupon the god spontaneously decides to punish the evildoer without delay. Besides, Dati vivifies the fable's most dramatic moments by adding some emotional details: when the fox returns to his nest, she recognizes the criminal by his traces (*ad unguem*); furthermore, the eagle's nest is personified into a "house unaware of the sad end" (*exitium nescia triste domus*), whereas the fox revengefully (*ira excita*) devours the burns eaglets. Typical fable word: *forte*.

Cf. Schwarzbaum, pp. 64–73; Schippers 428. For Rom. (Ad.), cf. Bertini – Gatti, pp. 76–79. For Al. Neq., cf. Garbugino, pp. 102–103. For Rinuc., cf. Pillolla, p. 139.

M. 34
Aranea
"The Spider"

Od. Cer. 15a, Nic. Boz. 9, I. Sch. 16.

The spider began to spin his web to hunt flies, but the wind blew it away. So it happens in the world: wealth is like spider's webs.

Cf. Vol. II, p. 692.

R. v.D.
SP: *LG* 9 *bis*.

M. 35
Aranea, musca et burdo
"The Spider, the Fly and the Blowfly"

Od. Cer. 48b, I. Sch. 19.

When the fly comes to his web, the spider comes out and kills him, when the wasp or the blowfly come buzzing along, he flees. This is how prelates abuse the poor and fear the rich.

R. v.D.
SP: *LG* 52.

M. 36

(= H. 293; 253 Ch., 262 P.; *TMI* J956, Tu 751, DG 47)
Arbores de rege constituendo
"The Trees Electing a King"

Rom. Angl. *cunc.* 134, I. Sch. 17.

This is an expansion and a derivative of the fable of H. 293.

Cf. Vol. II, p. 675.

R. v.D.
Supplementary documentation: Conr. Hirs. *Dial. s. Hes.* (p. 86 Huygens).

Brief summary of the fable. Clear reference to the Holy Writ (*in divina pagina*). Variation: one tree is added (like in Aug. and Isid.; see H. 293), but the order is inverted: vine—olive—fig—bramble.

M. 37

Quattuor genera arborum
"Four Classes of Tree"

Od. Cer. *Add.* II 13.

There are those that do not have leaves or flowers or fruits, those that have everything but fruit, those with bad fruit and those with good fruit. They are compared with corresponding types of men and biblical quotations are given.

Cf. Vol. II, p. 693.

M. 38

Ardea et aquila
"The Heron and the Eagle"

I. Sch. 52.

The eagle does not want the company of the heron, as he does not want him to soil him with his bottom as he usually does. Epim. with a quotation from Horace about the uselessness of changing country.

Cf. M. 23, 118, 291; Vol. II, p. 692.

R. Adr.
Related fable in *Thousand and One Nights*, in *Doc. Supl.*, p. 220.

M. 39

(711 P.)
Aries et dominus calvus
"The Ram and his Bald Owner"

Rom. Bern. 31, *Cod. Par.* 1718.

The ram butts and kills the bald owner, who was sleeping without a cap; he believes he is inviting him to butt.

Cf. Vol. II, p. 692.

M. 40

(714 P.)
Aries et lupus
"The Ram and the Wolf"

Rom. Bern. 36.

Seeing the wolf enter through the open door of the fold, the ram says he wishes the one who did not close it will die. The wolf asks if he says this because of him; and the ram replies no, that another could have entered. Epim.: we must be careful with words.

Cf. Vol. II, p. 689.

M. 41

(= not-H. 202; 547 P.; *TMI* K2061.6, Tu 4554, DG 639)
Scrofa parturiens et lupus
"The Sow Giving Birth and the Wolf"

Rom. 30; Rom. Mon. 12, Gualt. Angl. 24, Gualt. Angl. *App.* I 20, Gualt. fab. 22, Rom. Nil. II 4, Rom. Angl. *cunc.* 22, Rom. Nil. *metr.* 19, Rom. Nil. *ryth.* II 4; M. Fran. 21.

Cf. Vol. II, p. 681.

R. v.D.
DU: *Esop.* 28. FR: *Isop. I* 20; *Isop. Lyon* 25. HE: Berech. *MS* 40. IT: *PUDS* 25; Zuc. 25; Tup. 25; *Ricc.* 24; *Apol. Vers.* 24; *Isop. Laur.* 27; *Pal. I* 27; *Rig.* 28; *Laur. II* 26.

Cf. Schwarzbaum, pp. 239–241; Schippers 521.

M. 42

(= not-H. 60; 292 P.; *TMI* J952.4, cf. DG 441)
Asellus et bos
"The Story of the Ox"

Rom. 41.

R. v.D.
Supplementary documentation: cf. Erasm. *Adag.* 2.9.84 (682A–683B); Macar. 7.75.

Erasmus has the same proverb as that mentioned under not-H. 60 (q.v.), Macarius a variant. Erasmus clearly refers to Cicero, Quintilian, and Ammianus Marcellinus.

For Rom. (Ad.), cf. Bertini – Gatti, pp. 122–123.

M. 42 b

Asinarius
"The Story of the Ass"

Com. Lat. IV., pp. 194 ff. (402).

A queen gives birth to an ass. With great effort, he learns the musical arts and, thanks to these, wins the trust of a king and marries his daughter. A spy sent by the king into the married quarters observes the new husband removing his ass's skin and going to bed with the princess. The king burns the skin, so the ass becomes a prince, who inherits his Kingdom.

An elegiac comedy from the 12th/13th century whose theme comes from a story from the *Vikramacarita* (cf. Edgerton, *Vikrama's Adventures*, Harvard 1926, pp. 263 ff.). Ancient and Medieval fabulistic themes are added, such as that of the musical character of the ass (cf. H.

156, 199, etc.) and that of the adventures of the ass in Apuleius and Lucian, as well as Classical reminiscences.

M. 43

Alveradae asinus

"Alverada's Ass"

Grimm-Scheller, pp. 337 ff.

A small epic poem that tells how the she-ass sees a wolf, who bites her tail. The she-ass asks for help and her owner hears her, but the wolf devours her. The family weeps over the death of the she-ass and her brothers console Alverada.

Cf. Vol. II, p. 669.

M. 44

Asinus Burnellus

"Burnellus the Ass"

Spec. Stult. 81 ff.

A central theme of the *Speculum*: the ass wants to have a longer tail and fails in his efforts. Galen tells him fables to discourage him.

Derived from ancient themes, see the reference.

Cf. Vol. II, p. 674.

M. 45

(= H. 93; 276 Ch., 91 P.; *TMI* J2413.1, Aa Th 214, Tu 372, DG 96)

Asinus domino blandiens

"The Ass that Flattered his Master"

Rom. 21; Vinc. Bell. 8, Rom. Mon. 11, Rom. Bern. 46, Gualt. Angl. 17, Gualt. Angl. *App.* I 17, Gualt. fab. 15, Al. Neq. *Nov. Aes.* 5, Rom. Angl. *cunc.* 16, Rom. Nil. *ryth.* 16, Rom. Bern. 141, 7; M. Fran. 15; Od. Cer. 69, I. Sch. 31.

Cf. also not-H. 230.

R. Adr.
Cf. Della Corte, p. 25.

R. v.D.
Supplementary documentation: *Opusc. fab.* 2.11; *Dial. creat.* 55 (p. 198.9–24 Grässe); *Gest. Rom.* 79.

DU: *TC* 55; *Esop.* 17; *RH* 5684–5752. EN: *DCM* 55. FR: *Isop. I* 17; *Isop. II* 4; *Isop. III* 13; *Isop. Char.* 4; *Isop. Lyon* 17; *DdC* 55; J.V. *Mir. Hist.* 8. GE: *Nürn. Äsop* 53; Bon. *Ed.* 17. HE: Berech. *MS* 14. IT: *PUDS* 17; Zuc. 17; Tup. 17; *Ricc.* 20; *Apol. Vers.* 17; *Isop. Laur.* 15; *Pal. I* 15; *Rig.* 17; *Laur. II* 17.

All Latin versions have variations. In the *Opusculum fabularum* and the *Dialogus creaturarum* the ass is sent to the treadmill (*ad molendinum*). The function of both is explicitly didactic (*[docere]*). The version in the *Dialogus creaturarum* is adduced within the elaboration of another fable (S. 119).

In the *Gesta Romanorum* the master is a king and the dog is put into the plural form. This is in accordance with the epimythium, in which the fable is interpreted as an allegory of Jesus Christ praised by good and false preachers.

Terminology: *exemplum* (*Opusc.*), *Esopus* (*Dial.*). Typical fable words: *quidam* (*Opusc., Dial., Gest. Rom. bis*), *tunc* (*Gest.*). Epimythium (*Opusc.*; *Dial. bis*, both beginning with *Unde*...).

Cf. Oesterley, p. 724; Schwarzbaum, pp. 81–87; Wackers, pp. 466–469; Schippers 99. For Rom. (Ad.), cf. Bertini – Gatti, pp. 86–87. For Al. Neq., cf. Garbugino, pp. 62–63.

M. 46

(722 P.; *TMI* H1024.4, K551.11)

Asinus litteras docendus

"The Ass who had to be Taught to Read"

Pogg. *Fac.* 250.

An anecdote about the person who has given an undertaking to the king to teach an ass to read: before this the king, the ass or I will die, he says.

Cf. Vol. II, p. 690.

M. 47

(= H. 191; 266 Ch., 180 P.; *TMI* J1612, Aa Th 211, DG 94)

Asinus sale onustus

"The Ass Loaded With Salt"

Od. Cer. *Add.* II 19.

Cf. Vol. II, p. 678.

R. v.D.

Supplementary documentation: *Opusc. fab.* 3.8; Conr. Halb. *TM* III, p. 200 M.-S.; *SR* 4.1.2.23.

Conrad adduces the fable to exemplify *paciencia* (cf. H. 220, 232). Both versions have an epimythium. Terminology: *exemplum.* No variations.

M. 48

(= not-H. 52; 484 P.; *TMI* J411.1, Tu 4032, DG 102)

Asinus irridens aprum

"The Ass that Mocked the Boar"

Rom. 14, Gualt. Angl. 11, Gualt. Angl. *App.* I 11, Gualt. fab. 10, Rom. Angl. *cunc.* 118.

R. v.D.

Supplementary documentation: *Dial. creat.* 72 (p. 216.29–37 Grässe).

DU: *Esop.* 11. FR: M. Fran. 75; *Isop. I* 11; *Isop. III* 7; *Isop. Lyon* 11. GE: Bon. *Ed.* 12 (Ass and Lion). IT: *PUDS* 11; Zuc. 11; Tup. 11; *Ricc.* 11; *Apol. Vers.* 3; *Laur. II* 54.

The version in the *Dialogus creaturarum* is immediately followed by another fable (S. 130). Both of these fables are adduced within the elaboration of yet another fable (S. 257). Typical fable word: *quidam.* Typical fable presentation: *fertur.* The fable has an epimythium, expressing its explicitly didactic function (*docetur*).

Cf. Bertini, F., "Fortuna medievale ed umanistica della favola dell'asino e del cinghiale", in: *Letterature comparate. Problemi e metodo. Studi in onore di Ettore Paratore*, III, Bologna 1981, pp. 1063–1073 (*non vidi*); Schippers 103. For Rom. (Ad.), cf. Bertini – Gatti, pp. 68–71.

M. 49

(*TMI* J2211.1, DG 105)

Asinus et cancer

"The Ass and the Crab"

Od. Cer. *Add.* III 24.

The ass falls into the mud and complains. The crabs ask him why he is complaining, since they fell in the mud earlier and they do not complain.

Derived from H. 45 and H. 197.

Cf. Vol. II, p. 677.

M. 50

(= H. 190; 274 Ch., 179 P.; *TMI* N255.2, DG 111)

Asinus et hortulanus

"The Ass and the Gardener"

Od. Cer. *Add.* III 20.

Cf. Vol. II, p. 678.

R. v.D.

Supplementary documentation: *Opusc. fab.* 3.7; Conr. Halb. *TM* III, p. 200 M.-S.; Rinuc. 75; Ogn. 44.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) greatly simplifies the fable's character stock and structure: the gardener sells the ass directly to a miller (*molendinario*; cf. M. 45). Conrad adduces the fable to exemplify *servire*.

Rinucius gives a Latin prose translation of AnF. (274b Ch.). Function: illustrative (*significat*).

All of these Latin versions have an epimythium. Typical fable word: *quidam* [*Opusc.*, Conr., Rinuc.]. Terminology: *exemplum* (*Opusc.*, Conr.), *fabula* (Rinuc.).

For Rinuc., cf. Pillolla, p. 195.

M. 51

(= H. 156; 209 Ch., 151 P.; DG 115)
Asinus et leo
"The Ass and the Lion"

Rom. 83; Vinc. Bell. 27, Rom. Mon. 23, Rom. Bern. 7, Rom. Nil. III 6, Al. Neq. *Nov. Aes.* 8, Rom. Angl. *nonn.* 3, Rom. Angl. *cunc.* 83, Rom. Nil. *metr.* 40, Rom. Nil. *ryth.* II 26; M. Fran. 35; Od. Cer. *Add.* III 15, I. Sch. 14.

R. v.D.

Supplementary documentation: *Opusc. fab.* 2.45; Conr. Halb. *TM* III, p. 195 M.-S.

DU: *Esop.* 21. FR: *Isop. II* 8; *Isop. Char.* 7; J.V. *Mir. Hist.* 27. HE: Berech. *MS* 65. IT: *Isop. Laur.* 43; *Pal. I* 43; *Rig.* 44; *Laur. II* 41.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a variation in that the cave is inhabited by he-goats instead of she-goats. Conrad adduces the fable to exemplify *stulticia* (cf. H. 29, 197, 202). Both versions have an epimythium. Terminology: *exemplum.* Typical fable word: *Tunc.*

Cf. Schwarzbaum, pp. 334–337. For Al. Neq., cf. Garbugino, pp. 70–71. For the *Esop.*, cf. Schippers 102.

M. 52

(= H. 199; 268 + 280 Ch., 188 + 358 P.; *TMI* J951.1, Aa Th 214B, Tu 386, DG 117)
Asinus pelle leonis indutus
"The Ass Dressed in a Lionskin"

Anon. Av. fab. 5, *Apol. Av.* 5, Nov. Av. 5, Vind. *Nov. Av.* 5, Al. Neq. *Nov. Av.* 5, *Antiav.* 5, *Av. ryth. mor.* 5, *Av. metr. mor.* 5; *Metrum leonis*, Alanus ab Insulis, Fruom. (cf. Manitius II, pp. 514, 517, 520, 801); *Spec. Stult.* 57–62; Od. Cer. 26, Od. Cer. *Add.* III 12.

Cf. Vol. II, p. 639.

R. v.D.

Supplementary documentation: Eust. *Il.* Γ 17 (all.); Io. Sard. *in* Aphth., p. 7 Rabe; Doxop. *Comm. in* Aphth., II 162.13–14, 172.25–173.2 Walz; Erasm. *Mor. enc.* 5 (all.), 49 (all.); Nic. Chon. *Hist.*, p. 61 Van

Dieten (all.); id. *Or.* 14 (p. 139 Van Dieten) (all.); Tz. *Chil.* 10.254–255 (*H.* 321); Ast. *Nov. Av.* I 5 (38); Al. Neq. *NR* 2.180; Io. Sar. *Pol. enth.*

GE: *Nürn. Äsop* 5; Bon. *Ed.* 57; H.Tr. *Renn.* 7465–7492. HE: Berech. *MS* 47. SP: *LG* 22.

Joannes Sardianus and Doxopatres quote Sopater's allusion to this fable (see H. 199). Later on, Doxopatres relates a full version which contains a variation: the ass (wearing the lion's skin) destroys the crops of farmers (who kill him when the wind reveals his true nature).

Tzetzes' version has a variation, too, in that he adds that the ass thinks to be superior to his fellow-asses (but vainly so: he is betrayed by his voice)—thus varying a well-known fable theme: an individual mistakenly depreciating his congeners (cf. e.g. H. 125).

Erasmus twice alludes to the fable but in different forms: once he puts the protagonist into the plural form ("asses in the lion's skin"), once into the singular ("the Cumaean ass"). To Erasmus the fable is a familiar one (*illum*); likewise, Eustathius witnesses that the fable is proverbial (παροιμία).

Both of Nicetas' allusions are free elaborations, which implies that the original fable is considered to be universally well-known (cf. Lucian's allusions to H. 199). In his *History* Nicetas—like Libanius (see again H. 199)—converts the fable into an anti-fable[1] about "lions in an ass's skin", but on a par with the Biblian wolves in sheep's clothes. In one of his speeches he parodically imagines an election, in which an ass in a lion's skin instead of a real lion is voted king of the animals; here we have the fable combined with another widespread fable theme, viz. the delusive election of a king (cf. e.g. H. 83, H. 103).

The poet of Asti greatly elaborates Av. (see H. 199), more than doubling its size. The medieval fabulist preserves the metre but ingeniously has the hemistichs of each verse rhyme The fable opens with a proem to Euterpe and concludes with an epimythium. Typical fable word: *Tunc.*

Terminology: Αἰσώπειον (Eust.); ἐπιμύθιον (Doxop. pp. 172–173); τῷ μυθικῷ διηγήματι (Nic. Chon.); *bîspel* (H.Tr.). Theme: μεταθεῖναι τὴν φύσιν οὐκ ἔχων (Doxop. pp. 172–173).

[1] For this concept, see, in general, Carnes, P., "The Fable and the Anti-Fable: The Modern Faces of Aesop", *Bestia* 4, 1992, 5–33.

Cf. Schwarzbaum, pp. 264–269. For Ast., cf. Bisanti, pp. 178–181. For Al. Neq., cf. Klein, pp. 130–131. For the *Antiav.*, cf. Tamanza, pp. 158–161.

M. 53

(= not-H. 232; 392 P.; *TMI* J512.5, DG 125)

Asinus et lupus

"The Ass and the Wolf"

Rom. 89, Al. Neq. *Nov. Aes.* 21, Rom. Angl. *cunc.* 109, *RR* XIX.

R. v.D.

FR: *Isop. II* 20; *Isop. Char.* 18.

For Al. Neq., cf. Garbugino, pp. 98–99.

M. 54

(= H. 195; 279 Ch., 184 P.; *TMI* J512.8)

Asinus et merula

"The Ass and the Blackbird"

Od. Cer. *Add.* III 23.

The cicada is replaced by the blackbird.

Cf. Vol. II, p. 678.

R. v.D.

Supplementary documentation: *Opusc. fab.* 3.12; Conr. Halb. *TM* III, p. 201 M.-S.

Cf. Eust. *Il.* XI 633–634, XXIII 264 (metaph.).

Conrad adduces the fable to exemplify *ambicio*. Both Latin versions have an epimythium. Terminology: *exemplum*. No variations (blackbird).

Eustathius explains one of Callimachus' metaphors (the ass; see H. 195).

M. 55

(600 P.; *TMI* J12, Tu 1746, DG 123)
Asinus et porcus
"The Ass and the Pig"

Od. Cer. 33, I. Sch. 33.

The ass envies the life of the pig, so pretends to be sick and is fed and puts on weight. But when the pig is killed, he is frightened and returns to his previous life. Epim. in which the pig symbolizes the evil clergyman, the ass the just male.

Derived from not-H. 51, perhaps also with elements from H. 87, H. 189, H. 272.

R. Adr.
Elaboration in *Thousand and One Nights*, p. 220, as well as in the Haggadah, cf. *Doc. Supl.*, p. 224.

R. v.D.
SP: *LG* 35.

M. 56

(638 P.; *TMI* J1608, Aa Th 47E, cf. DG 412 (2.))
Asinus cum privilegio, vulpes et lupus
"The Ass With Privilege, the Fox and the Wolf"

Od. Cer. *Add.* I 7.

The ass did not go to the parliament when summoned by the lion and the latter sent him the wolf and the fox as messengers. The ass stated that he had a privilege and the fox went to read it. The fox went underneath the ass's right hoof, and the ass gave him a strong kick and left him blind. Symbolic epim.: the fox, who is prudence, suffers punishment when he comes too close.

Derived from the theme of the court of the lion, with echoes of H. 198 (cf. M. 221).

Cf. Vol. II, pp. 683, 691; cf. also M. 273.

R. v.D.
EN: Henr. 5 (340).

M. 57
(637 P.; cf. DG 431)
Aspis domesticus
"The Tame Snake"

Od. Cer. *Add.* I 4.

A man had a tame snake, one of whose young killed the man's son. The mother punished him by killing the young snake and he never entered the house again. Epim. with praise of the virtue that Christians must have.

Derived from H. 51 (cf. M. 341 and 426).

Cf. Vol. II, p. 677.

M. 58
(603 P.)
Auca et corvus
"The Goose and the Raven"

Od. Cer. 36.

The raven does not have enough strength to lift the goose into the air, as he weighs too much.

Derived from H. 249 and perhaps H. 2.

Cf. Vol. II, p. 676.

R. v.D.
SP: *LG* 38.

M. 59

(= H. 39; 9 Ch., 39 + 277 + 437 P.; *TMI* J621.1, J652.2, cf. DG 131)

Auceps et aves

"The Bird-Catcher and the Birds"

Rom. 77; Rom. Nil. III 4, Rom. Angl. *cunc.* 81, Rom. Nil. *ryth.* 24, Rom. Nil. *metr.* 38; M. Fran. 83.

The birds see a sleepy bird-catcher and talk of his goodness. But a cleverer one warns them that they should escape, as he will catch them.

Derived from a version by Romulus (77) of H. 39.

Cf. M. 78 (and Adr., *Golondrina* I, pp. 202 ff.), also M. 61.

R. v.D.
AR: Ibn ʿAbdrabbihi, *al-ʿIqd*, Cairo 1305, I, pp. 310, 5 ff.; Ibn Hibban, *Rauda*, pp. 90, 12 ff.; Jaq. *IA*, VI, pp. 224, 17 ff.; Abu FG *Ad.*, pp. 189, 8 ff. DU: *Esop.* 51.

Cf. DG 568. The Arabic versions are discussed by Brockelmann, pp. 107–109. For the *Esop.*, cf. Schippers 424.

M. 60

Avis frangens os

"The Bearded Vulture"

Od. Cer. 9.

When he cannot eat a bone, this bird throws it against a rock to split it. This is the same as the devil does.

A story of "Natural History", derived from the version by Romulus (17, from Ph.) of H. 259.

Cf. Vol. II, p. 681.

R. v.D.
SP: *LG* 5.

M. 61

(= H. 39; 9 Ch., 39 + 277 + 437(a) P.; *TMI* J652.2,
Aa Th 233C, Tu 4686, DG 522)
Aves et hirundo
"The Birds and the Swallow"

Rom. 24; Gualt. Angl. 20, Gualt. Angl. *App.* I 25, Gualt, fab. 18, Rom. Nil. 18, Rom. Angl. *nonn.* 15, Rom. Angl. *cunc.* 126, Rom. Nil. *metr.* 16, Rom. Nil. *ryth.* 18; M. Fran. 17; Bayeux 9.

Derived from Romulus 24, the version of H. 39, with some variants of interest, cf. Adr., *Golondrina* I, p. 203. We must note, in particular, that in Rom. Angl. *nonn.* 15 and Rom. Angl. *cunc.* 126 a truly different version has arisen; the birds enter a barn and the swallow warns them of the danger, but the owner deceives the swallow, giving him assurances that he passes on to the birds. When they enter, they are caught.

R. Adr.
Cf. *Lucanor* 6, in Adr., *Doc. Supl.*, p. 225.

R. v.D.
Supplementary documentation: Al. Neq. *Nov. Aes.* 18 (16); *Dial. creat.* 119 (p. 274.22–37 Grässe); Pol. *Lam.*, pp. 226, 228 Del Lungo.

DU: *Esop.* 24; *TC* 119. EN: *DCM*; Henr. 8 (329). FR: *Isop. I* 25; *Isop. II* 17; *Isop. III* 19; *Isop. Char.* 15; *Isop. Lyon* 20; *DdC* 119. GE: *Nürn. Äsop* 57; Bon. *Ed.* 20. HE: Berech. *MS* 16. IT: *PUDS* 20; Zuc. 20; Tup. 20; *Ricc.* 16; *Isop. Laur.* 17; *Pal. I* 17; *Rig.* 19; *Laur. II* 19.

Alexander Neckam gives a paraphrase in elegiac distichs. The fable has an epimythium, typically introduced by *Sic* . . .

The version in the *Dialogus creaturarum* is immediately followed by another fable (M. 25); both of these fables occur within the elaboration of yet another fable (S. 8). The fable under consideration has three epimythia. Typical fable presentation: *Dicitur.* Typically tripartite fable structure.

Politiano's version has no variations. This 1483 Latin fable is based on Dio's elaborate Greek version (72.14–15; see H. 39). Terminology: *fabella, fabula.*

Typical fable words: *quidam, tunc* (*Dial. creat.*); *olim* (Pol.).

Cf. Achelis, Th. O., "Die Fabel Doligami", *RhM* 73, 1920–1924,

pp. 102–123; Schwarzbaum, pp. 95–101. For Rom. (Ad.), cf. Bertini – Gatti, pp. 92–93. For Al. Neq., cf. Garbugino, pp. 90–91. For the *TC*, cf. Schippers 403.

M. 62
(589 P.; *TMI* J2273.1, Tu 627, DG 495)
Avis sancti Martini
"Saint Martin's Bird"

Od. Cer. 7.

Around the time of the feast of this saint, this bird (the hen harrier) drops to the ground and says that if the sky falls, he is able to bear it with his legs. But a leaf falls beside him and, afraid, he asks the saint for help.

Perhaps an inversion of the theme of the sage, who remains unperturbed even though the sky falls on him (Hor. *C.* 3.3.7).

Cf. Vol. II, pp. 603, 693.

R. v.D.
SP: *LG* 3.

M. 63
(= H. 46; 73 Ch., 46 P.; *TMI* L351, Aa Th 298, DG 532)
Boreas et Sol
"Boreas and the Sun"

Anon. Av. fab. 4, *Apol. Av.* 4, Nov. Av. 4, Vind. *Nov. Av.* 4, Al. Neq. *Nov. Av.* 4, *Antiav.* 4, *Av. ryth. mor.* 4, *Av. metr. mor.* 4.

R. v.D.
Sud. σ 486 Adler; Georg. *Gnomol., Anecd. Gr.* I, p. 9 (all.); Ast. *Nov. Av.* I 3 (46).

The *Suda* lexicon quotes the first three verses from B. (see H. 46), to exemplify the meaning of σισύρα.

Georgides includes in his *Gnomologium* the final choliamb of Babrius' epimythium, which contains a slight textual variant (πράττων *pro* ῥέζων).

The poet of Asti greatly expands Av. (see H. 46), more than doubling its size. The medieval fabulist preserves the original metre of elegiac distichs but ingeniously has the hemistichs of each verse rhyme. The fable has both a proem (to Calliope) and an epimythium. Terminology: *fabula*.

FR: *Avionn.* 3; *Isop. Char.* 40. GE: *Nürn. Äsop* 4. HE: Berech. *MS* 53.

Cf. Schwarzbaum, pp. 290–295. For Ast., cf. Bisanti, pp. 174–177. For Al. Neq., cf. Klein, pp. 128–129. For the *Antiav.*, cf. Tamanza, pp. 154–157.

M. 64

(657 P.; DG 440)

Boves fimum suum extrahentes

"The Oxen that Took Out their Manure"

Rom. Angl. *nonn.* 18, Rom. Angl. *cunc.* 62; M. Fran. 84; Nic. Rom. 12.

The peasant takes the manure out of the stable by working with the oxen and they complain that he uses them for such vile work. He asks them if they were the ones who had left it there: it is right, then, for them to take it out.

Cf. Vol. II, p. 688.

M. 65

Bos et lupus

"The Ox and the Wolf" (1)

Rom. Angl. *nonn.* 5.

The ox asks the wolf to let him to go up the mountain to pray before devouring him. There he moos, so the shepherds come and kill the wolf. He tells the ox how badly he prayed for him.

Derived from H. 99 and similar fables.

Cf. M. 104, 245, 267, 366; cf also Vol. II, p. 674.

M. 66

(= not-H. 132; 540 P.; *TMI* J441.1, DG 442)

Bos et vitulus

"The Ox and the Calf"

Rom. 61; Gualt. Angl. 50, Rom. Angl. *cunc.* 99.

The last version eliminates the frame, the story of the father and the son.

R. v.D.

DU: *Esop.* 63. FR: *Isop. I* 47 *a*, 49 *bc; Isop. Lyon* 51. IT: *PUDS* 51; Zuc. 51; Tup. 51; *Ricc.* 50; *Apol. Vers.* 12.

For the *TC*, cf. Schippers 284.

M. 67

Les brevis du prêtre Martin

"Priest Martin's Sheep"

RR XVIII 1206–1250.

The wolf covets the priest's sheep. When going after them, he falls into a ditch prepared beforehand. The priest tries to kill him with a club. But Isengrim grabs the club and makes him fall in. Then he climbs on top of the priest and escapes.

Derived from H. 9.

Cf. M. 413, 500.

M. 68

De voce bubonis

"On the Voice of the Owl"

P. Alph. 8.

Two friends escape from the delightful song of a woman and one remembers when he and his teacher escaped from a horrible voice, which he compares to that of the owl, the announcer of death. A voice that nevertheless repeats itself, which explains why all men delight in their sons, their voice and their verses, although they are no good.

M. 69

(614 P.; *TMI* A2491.2, cf. A2494.13, B263.5, H1576, cf. DG 134)
Bubo et alia volatilia
"The Owl and the Other Birds"

Od. Cer. 55.

The birds decided to give the rose to the most beautiful bird and the owl presented himself, saying he deserved it. There were jeers, but they deferred their decision. At night the owl, who sees in the dark, stole the rose. The birds gathered and decided that he was never to come out by day and always fly in the dark. Epim.: the rose symbolizes ecclesiastical benefit, care of the souls; the owl, the prince of darkness.

A distant derivative of H. 39 and the frequent theme of the beauty contest between the animals (H. 103, etc.).

Cf. also H. 140, 142, and, on the owl's ugliness, M. 70.

R. Adr.
Cf. Papademetriou, pp. 120 ff.

M. 70

(591 P.; *TMI* T68.1)
Bufo et filius pulcherrimus
"The Toad and his Beautiful Son"

Od. Cer. 14, I. Sch. 53.

The toad had sent his son to the meeting of the birds, but, as he had forgotten his new shoes, he sent the hare to take them to his son. The hare asked how he would recognize him. The toad said that he was the most beautiful of the animals. Criticism by the hare and sentence by the lion: "If somebody loves the frog, he thinks that it is Diana".

Derived from not-H. 247.

Cf. Vol. II, p. 684.

R. v.D.
SP: *LG* 7.

M. 71

(622 P.; *TMI* K231.8, Tu 4885, DG 366)

Bufo et rana

"The Toad and the Frog"

Od. Cer. 67.

The toad, who lived in the ground, asked the frog for water. He gave him some and in turn asked the toad for food, but he did not give it to him. Epim. against "the devil's toads".

R. v.D.
GE: H.Tr. *Renn.* 4807–4812.

M. 72

De duobus burgensibus

"The Two Town People"

P. Alph. 19.

Two town people and a peasant go to Mecca and only have flour left for one loaf. To deceive the peasant, the town people propose that the one who dreams the greatest marvels keeps the bread. The clever peasant eats up the bread while the town people sleep. When they wake, one one says that he dreamt that the angels took it to the heavens, the other to hell. The peasant says that he dreamt both things.

M. 73

Equus et ibis

"The Horse and the Stork"

Ysengr. V 1129–1166.

The wolf is expelled from the monastery, so wanders around hungry and sees the horse fishing in the lagoon. The stork tells the horse that they must respect each other and not step on each other. He shakes his wings and the horse comes out onto land frightened. There follows the theme of the skinned wolf.

Cf. Voigt, p. LXXXII; Knapp, p. 65; cf. also Vol. II, p. 702.

M. 74

Cadaver, canes et corbelli

"The Corpse, the Dogs and the Ravens"

Od. Cer. *Par.* II 4.

The archdeacons are like dogs that devour corpses; the "bauiles", like the ravens, wait for something to be left for them.

Cf. M. 92; cf. also Vol. II, p. 693.

M. 75

Caeci et porcus

"The Blind Men and the Pig"

Od. Cer. Par. II 8.

A man gave a pig to a number of blind men so that they could kill it. Attempting to do this, they killed each other.

M. 76

(= not-H. 158; 560 P.)

Calvus et hortolanus

"The Bald Man and the Gardener"

Rom. 26.

R. Adr.
Cf. Ugolini – Lerza, pp. 97–104.

R. v.D.
For Rom. (Ad.), cf. Bertini – Gatti, pp. 102–103.

M. 77

(= not-H. 159; 525 P.; *TMI* J2102.3, Tu 458, DG 152)

Calvus et musca

"The Bald Man and the Fly"

Rom. 42; Rom. Mon. 17, Gualt. Angl. 32, Gualt. Angl. *App.* I 32, Al. Neq. *Nov. Aes.* 19, Rom. Angl. *cunc.* 102, Rom. Angl. *cunc.* App. 2.

R. Adr.
Cf. Ugolini – Lerza, pp. 91–97.

R. v.D.
FR: *Isop. I* 32; *Isop. II* 18; *Isop. III* 26; *Isop. Char.* 16; *Isop. Lyon* 33. GE: Stricker 74; Bon. *Ed.* 36. IT: *PUDS* 33; For Rom. (Ad.), cf. Bertini – Gatti, pp. 82–85. Zuc. 33; Tup. 33; *Ricc.* 32; *Apol. Vers.* 19.

Cf. Schippers 413. For Al. Neq., cf. Garbugino, pp. 92–93; Boatti, A., "La simbologia della favola *De musca et calvo* del *Novus Aesopus* di Alessandro Neckam", in: *FLMU* 7, 1998, pp. 39–51.

M. 78

(576 P.; *TMI* J869.1, Tu 1773, 3606, DG 568)
Calvus lacrimans et perdix
"The Bald Man that Wept and the Partridge"

Od. Cer. 8.

A partridge eulogized the bald hunter who was weeping, speaking of his goodness. The other told him: "do you not see that he is killing us? Damn him". Many bishops and magnates do this.

Derived from M. 59.

Cf. Vol. II, p. 683.

R. v.D.
SP: *LG* 4.

M. 79

(= H. 119; 147 Ch., 117 P.; *TMI* A2232.1, Tu 838, DG 329)
Camelus
"The Camel"

Anon. Av. fab. 24, *Apol. Av.* 8, Ast. *Nov. Av.* II 7, Vind. *Nov. Av.* 8, *Nov. Av. Par. flor.* 8, *Av. ryth. mor.* 8, *Av. metr. mor.* 8.

R. v.D.
Supplementary documentation: Apostol. 8.43 (Ars. 28.56) (prov.), Ars. 32.34 (Apostol. 9.59b) (prov.); Nic. Greg. *Hist. Byz.* 28.16 (prov.),

37.9 (all.); Doxop. *Comm. in* Aphth. (II 137 Walz) (all.); *Opusc. fab.* 3.1; Conr. Halb. *TM* III, p. 198 M.-S.; Erasm. *Adag.* 3.5.68.

GE: *Nürn. Äsop* 8. HE: Berech. *MS* 102.

The fable was reduced to a proverb (Erasm.: *Sumtum ex apologo*), which was included in various paroemiographical collections (Apostol., Ars., Erasm.) and quoted by Nicephorus Gregoras (28.16: παροιμία); the application given resembles an epimythium (*Convenit in eos, qui . . .* Erasm.).

Erasmus has a variation, elaborating the fable: camels (plural) send an orator (probably a congener acting as a messenger) to Jupiter.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has two variations. First, the pagan element is suppressed: Zeus is replaced with the lion (addressed with *Domine rex*). Second, yet another aetiology is added: the camel's ears are given to the ass. Conrad adduces the fable to exemplify *contenacio*. Both these versions have an epimythium; that of the *Opusculum* contains a reference to the Gospel according to St. Luke (19,26).

Terminology: τοῦ Αἰσώπου (Nic. Greg. 37.9), μῦθος *bis* (Doxop.), *apologus* (Erasm.), *exemplum* (*Opusc.*, Conr.).

Cf. Schwarzbaum, pp. 491–499. For Ast., cf. Bisanti, pp. 207–208.

M. 80

(= H. 211; 291 Ch., 196 P.; *TMI* J1053, J1063.1, U121.1, Aa Th 276, 279*, Tu 1311, DG 364)

Cancer et mater

"The Crab and his Mother"

Anon. Av. fab. 3, *Apol. Av.* 3, Nov. Av. 3, Vind. *Nov. Av.* 3, Al. Neq. *Nov. Av.* 3, *Antiav.* 3, *Nov. Av. Par. flor.* 3, *Av. ryth. mor.* 3, *Av. metr. mor.* 3.

R. v.D.

Supplementary documentation: Eust. *Op.* 14.43 (p. 108 Tafel); Psel. *Orat.* 23.22–24 Littlewood (all.); Doxop. *Comm. in* Aphth., II 173.2–8 Walz; Ast. *Nov. Av.* II 5 (16); Etien. *TMP* 4.5.

FR: *Avionn.* 2; *Isop. Char.* 14. GE: *Nürn. Äsop* 3; Bon. *Ed.* 56 (Father instead of Mother).

Doxopatres adduces the fable to exemplify Aphthonius' "ethical" category (fables with exclusively non-rational characters). Psellus'

allusion is ironical: an example unworthy of imitation is to be followed. No variations.

The poet of Asti paraphrases Av. (see H. 211), preserving the original metre of elegiac distichs but ingeniously having the hemistichs of all verses rhyme. The fable opens with a proem (to *Amor*) and concludes with an epimythium.

Etienne de Bourbon adduces the fable preaching *de malo exemplo.*

Terminology: μῦθος (Eust.), ἐπιμύθιον (Doxop.); *exemplum* (Ast.).

For Al. Neq., cf. Klein, pp. 126–127. For Ast., cf. Bisanti, pp. 203–204. For the *Antiav.*, cf. Tamanza, pp. 150–153.

M. 81

De canicula lacrimante

"The Little Bitch that Cried"

P. Alph. 16.

A go-between tells a chaste woman that the little bitch that is crying (she has rubbed her eyes with mustard) is doing so because, when a woman, she scorned a youth who died. The woman therefore regrets her hardness and the go-between manages to set her up with a lover.

From *Send.* 10.

Cf. Vol. II, p. 606.

M. 82

(= not-H. 156; 187 Ch., 332 P.; *TMI* J953.1, DG 306)

Canis

"The Dog"

Anon. Av. fab. 7, *Apol. Av.* 7, Ast. *Nov. Av.* II 6, Vind. *Nov. Av.* 7, *Av. ryth. mor.* 7, *Av. metr. mor.* 7.

R. v.D.

GE: *Nürn. Äsop* 7. HE: Berech. *MS* 31.

Cf. Schwarzbaum, pp. 193–194. For Ast., cf. Bisanti, pp. 205–207.

M. 83

(= H. 94; 176 Ch., 92 P.; *TMI* J142.1, DG 314)

Canes duo

"The Two Dogs"

Perhaps in no. 3 of Bayeux according to Roques, M., "Apologues et anecdotes dans la tapisserie de Bayeux", *Romania* 65, 1939, pp. 376–381.

R. v.D.

Supplementary documentation: *Opusc. fab.* 2.12.

Epimythium. Terminology: *exemplum.* Typical fable word: *quidam.* No variations.

M. 84

(= H. 138; 177 Ch., 135 P.; *TMI* J1791.3.2, DG 313)

Canes famelici

"The Hungry Dogs"

Rom. 2.

R. v.D.

For Rom. (Ad.), cf. Bertini – Gatti, pp. 48–49.

M. 85

(= not-H. 164; 403 P.; *TMI* K2062, DG 295)

Canis fidelis

"The Faithful Dog"

Rom. 29; Vinc. Bell. 10, Rom. Mon. 10, Gualt. Angl. 23, Gualt. Angl. *App.* 22, Gualt. *fab.* 21, Rom. Bern. 15, Rom. Nil. II 3, Rom. Angl. *cunc.* 21, Rom. Nil. *metr.* 20, Rom. Nil. *ryth.* II 3; M. Fran. 20; Cosmas Prag. (cf. Manitius III, p. 465).

R. v.D.

Supplementary documentation: *Dial. creat.* 106 (p. 257.24–36 Grässe).

DU: *Esop.* 27; *TC* 106. EN: *DCM* 106. FR: *Isop. I* 22; *Isop. III* 16; *Isop. Lyon* 24; *DdC* 106; J.V. *Mir. Hist.* 10. GE: *Nürn. Äsop* 55. HE: Berech. *MS* 43. IT: *PUDS* 24; Zuc. 24; Tup. 24; *Ricc.* 23; *Apol. Vers.* 23; *Isop. Laur.* 26; *Pal. I* 26; *Rig.* 27; *Laur. II* 25. SP: J. Ruiz 174–178.

The version in the *Dialogus creaturarum* is adduced within the elaboration of another fable (S. 68). Terminology: *Esopus, fabula.* Typical fable word: *[quidam] bis.* Epimythium (*Hinc dicit autor. . . .*).

Cf. Schwarzbaum, pp. 251–254. For Rom. (Ad.), cf. Milanese, pp. 58–59; Bertini – Gatti, pp. 100–101. For the *Dial. creat.*, cf. Schippers 144.

M. 86

(= 702 P.; *TMI* W156, DG 301)

Canis in praesepio

"The Dog in the Manger"

Fab. extrav. 11.

A wicked dog is lying in the manger and does not let the oxen eat any hay. He does not even give another dog a bone that he himself cannot eat.

Cf. Vol. II, p. 688.

R. Adr.

Supplementary documentation: *Eu. Thom.* (tr. Lambdin, Th., *The Nag Hammadi Libr.*; ed. Robinson, J.M., San Francisco 1981, p. 129); *Min. fab.* 6.

The version in *Min. fab.* is derived: the dog who had stolen the bread, and consequently beaten with a staff and expelled from the house, returned and got into the manger. Here, he did not eat nor did he let the ox eat.

Cf. Priest, J.F., "The Dog in the Manger: In Quest of a Fable", *CJ* 81, 1985, pp. 49–58.

R. v.D.

Supplementary documentation: cf. Luc. *Ind.* 30 (prov.), *Tim.* 14 (prov.); *AP* 12.236.3–4 (Strat.) (prov.); Aesop. *Prov.* 74 (prov.).

Proverb (present tense!) which was fabulized into the fable. Every author has a variation. In the proverb ascribed to Aesop the dog wards off an ass, in Lucian a horse (instead of oxen). In Strato's epigram the animal warded off is not specified, whereas the dog guards roses instead of barley.

Cf. Trencsényi-Waldapfel, I., "Der Hund in der Krippe", *AOrientHung*

14, 1962, pp. 139–143; Moravcsik, G., "'Hund in der Krippe'. Zur Geschichte eines griechischen Sprichwortes", *AAntHung* 12, 1964, pp. 77–86.

M. 87

(608 P.)

Canis stercorans

"The Dog that Defecated"

Od. Cer. 44.

A dog was about to do something "crude", but was pricked with a reed. The dog moved back and began to bark. The reed answered that it preferred him to bark, rather than soil him.

Cf. perhaps not-H. 100.

Cf. Vol. II, p. 693.

R. v.D.

SP: *LG* 47.

M. 88

(= H. 136; 186 Ch., 133 P.; *TMI* J1791.4, Aa Th 34A, Tu 1699, DG 307)

Canis super fluvium carnem ferens

"The Dog that Carried Meat across the River"

Rom. 6; Vinc. Bell. 3, Rom. Mon. 5, Rom. Bern. 12, Gualt. Angl. 5, Gualt. Angl. *App.* 5, Gualt. *fab.* 5, Al. Neq. *Nov. Aes.* 13, Rom. Angl. *cunc.* 5, Rom. Nil. *metr.* 5, Rom. Nil. *ryth.* 5, Rom. Bern. 141, 3; M. Fran. 5, *RR* I 1060; Od. Cer. 61; *Cal.* prol.

R. v.D.

Supplementary documentation: Eust. *Il.* Φ 595–607 (all.); Nic. Chon. *Hist.*, p. 407 Van Dieten (all.); Io. Sard. *in* Aphth., p. 7 Rabe (all.), ibid. p. 13; Doxop. *Comm. in* Aphth., II 159 Walz (all.); Σ *in* Aphth., II 11–12 Walz (all.); Stob. 3.10.68 (all.); *Opusc. fab.* 1.28; Conr. Halb. *TM* III, p. 170 M.-S.; *Dial. creat.* 100 (p. 250.12–19 Grässe); Al. Neq. *NR* 2.153; Rinuc. 57; Etien. *TMP* 4.7.

DU: *Esop.* 5; *TC* 100. EN: Lydg. *Aes.* 7; *DCM* 100. FR: *Isop. I* 5

BPL, 10 *abc; Isop. II* 11; *Isop. III* 1; *Isop. Char.* 9; *Isop. Lyon* 5; *DdC* 100; J.V. *Mir. Hist.* 3. GE: *Nürn. Äsop* 43; Bon. *Ed.* 5. HE: Berech. *MS* 5. IT: *PUDS* 5; Zuc. 5; Tup. 5; *Ricc.* 5; *Isop. Laur.* 4; *Pal. I* 4; *Rig.* 4; *Laur. II* 4; *Pal. II* 4.

By their very brevity the Byzantine allusions testify to the fable's popularity (see H. 136). According to Eustathius the fable has become proverbial indeed. Stobaeus quotes Democritus, John Sardianus (*in* Aphth., p. 7 Rabe) Sopater. Elsewhere (ib. p. 13) John quotes Theon's full version (in which the dog is walking *alongside* the river [παρὰ ποταμόν]). Two commentators on Aphthonius (Doxop., anon.) refer to the fable to illustrate that some fables are not entirely fictitious but based on reality (κατ' ἐνέργειαν). No variations.

Conrad adduces the fable (from the *Opusculum fabularum*) to exemplify *avaricia* (cf. H. 24). No variations.

The version in the *Dialogus creaturarum* has a minor variation in that the dog crosses the river by a bridge instead of through the water. The fable is preceded by an allusion (M. 352) and followed by another fable (S. 106), all of which occur within the elaboration of yet another fable (S. 166).

Rinucius gives a Latin prose translation of AnF. (186b Ch.). Function: illustrative (*significat*).

All of these four Latin versions have an epimythium (typically introduced by *Sic* Conr., *Dial.*).

Etienne de Bourbon adduces the fable preaching *de septem viciis.*

Terminology: Αἰσωπείας (Nic. Chon.), *Esopus* (*Dial. bis*), *exemplum* (*Opusc.*, Conr.), *fabula* (Rinuc.). Typical fable word: *quidam* (*Opusc.*, *Dial.*).

Cf. Schwarzbaum, pp. 17–25. For Rom. (Ad.), cf. Bertini – Gatti, pp. 58–59. For Al. Neq., cf. Garbugino, pp. 80–81. For the *Dial. creat.*, cf. Schippers 151. For Rinuc., cf. Pillolla 251.

M. 89

(= not-H. 162; 506 P.; *TMI* J391.1, DG 370)

Canis ad agnum

"The Dog to the Lamb"

Rom. 32; Gualt. Angl. 26, Gualt. Angl. *App.* 26, Gualt. *fab.* 23, Rom. Angl. *cunc.* 23, Rom. Nil. II 6, Rom. Nil. *metr.* 22, Rom. Nil. *ryth.* II 6; M. Fran. 32.

R. v.D.
DU: *Esop.* 30. FR: *Isop. I* 26; *Isop. III* 20; *Isop. Lyon* 27. GE: *Nürn. Äsop* 60; Bon. *Ed.* 31 (Wolf instead of Dog). HE: Berech. *MS* 82. IT: *PUDS* 27; Zuc. 27; Tup. 27; *Ricc.* 26; *Isop. Laur.* 42; *Pal. I* 42; *Rig.* 42; *Laur. II* 39.

Cf. Schwarzbaum, pp. 420–422. For the *Esop.*, cf. Schippers 193.

M. 90

(= not-H. 160; 482 P.; *TMI* K2061.8, Tu 1716)
Canis et crocodilus
"The Dog and the Crocodile"

Rom. 27.

R. v.D.
For Rom. (Ad.), cf. Bertini – Gatti, pp. 116–117.

M. 91

Canis et dominus
"The Dog and his Owner"

Rom. Bern. 28.

A dog sat by the bedside of his dead master and, seeing his murderer, leapt onto him. The slaves, seeing this, captured and hanged him.

Cf. Vol. II, p. 690.

M. 92

Canis et cornix
"The Dog and the Crow"

Od. Cer. 21a.

A story of "Natural History": the crows wait for the dogs to devour a corpse, to eat what is left. Comparison with the conduct of various ecclesiastical dignitaries.

Cf. M. 74.

R. v.D.
SP: *LG* 17.

M. 93
(719 P.)
Canis os petens a domino
"The Dog that Asked his Master for a Bone"

Rom. Bern. 47.

The dog asked for a bone from his master who was eating, and he refused. He said that the one who watched over the house at night and by day would have it: the dog said that this was him. He went on to say the one who took risks for him in danger would have it: the dog said that this was him. But the master went on to say that the one who followed him into danger would have it: the dog also believed that this was him. The master concluded that he would give it to the one who most pretended to love him and loved him least. "Then my mistress shall have it", said the dog.

Derived, perhaps, from *Vit. Aesop.* 45.

Cf. Vol. II, p. 676.

M. 94
(= not-H. 166; 532 P.; *TMI* B842, W154.4, cf. Aa Th 101, DG 290)
Canis senex et dominus
"The Old Dog and his Master"

Rom. 33; Gualt. Angl. 27, Gualt. Angl. *App.* 27, Gualt. *fab.* 24, Rom. Angl. *cunc.* 101; Bayeux 22.

R. v.D.
Supplementary documentation: Egb. Lütt. *FR* 1.635–636.
DU: *Esop.* 31. FR: *Isop. I* 27; *Isop. III* 21; *Isop. Lyon* 28. GE: Bon. *Ed.* 32; H.Tr. *Renn.* IT: *PUDS* 28; Zuc. 28; Tup. 28; *Ricc.* 27; SP: J. Ruiz 1357–1366; *LE* 21.
For the *Esop.*, cf. Schippers 141.

M. 95

Canis et homines

"The Dog and the Men"

Od. Cer. 67a, *Par.* 51.

If a dog accompanies two men, we cannot see whose he is. But if they separate, the dog follows his master. So wealth keeps with the world, not with its possessor. Biblical quotations.

Cf. Vol. II, p. 693.

M. 96

(= H. 294; 227 Ch., 346 P.; *TMI* L451.3, Aa Th 201, Tu 5337, DG 625)

Canis et lupus

"The Dog and the Wolf"

Anon. Av. fab. 36, *Apol. Av.* 36, Ast. *Nov. Av.* I 14, Vind. *Nov. Av.* 37, *Antiav.* 8, *Nov. Av. Par. flor.* 37, *Av. ryth. mor.* 37, *Av. metr. mor.* 37; Rom. 65; Vinc. Bell. 21, Gualt. Angl. 54, Gualt. Angl. *App.* 4, Al. Neq. *Nov. Aes.* 39, Rom. Nil. II 17, Rom. Angl. *cunc.* 33, Rom. Nil. *metr.* 32, Rom. Nil. *ryth.* II 17; M. Fran. 26, Bayeux 11; I. Sch. 49.

Cf. Vol. II, p. 638.

R. v.D.

DU: *Esop.* 64. FR: *Isop. I* 51 *BPLa*, 53 *bc; Isop. II* 37; *Isop. Char.* 36; *Isop. Lyon* 55; J.V. *Mir. Hist.* 21. GE: *Nürn. Äsop* 36; H.Tr. *Renn.* 7343–7390. HE: Berech. *MS* 61. IT: *PUDS* 55; Zuc. 55; Tup. 55; *Ricc.* 54; *Apol. Vers.* 15; *Isop. Laur.* 32; *Pal. I* 32; *Rig.* 33; *Laur. II* 31; SP: *LE* 245.

Terminology: *bîspel, Esôpus* (H.Tr.).

Cf. Schwarzbaum, pp. 321–325. For Ast., cf. Bisanti, pp. 193–195. For Rom. (Ad.), cf. Milanese, pp. 59–62 For Rom. (Ad.), cf. Bertini – Gatti, pp. 144–147. For the *Antiav.*, cf. Tamanza, pp. 170–175. For Al. Neq., cf. Garbugino, pp. 138–139. For the *Esop.*, cf. Schippers 495.

M. 97

(705 P.; *TMI* K1839.3.1, cf. Aa Th 126, DG 585)

Canis, lupus et aries

"The Dog, the Wolf and the Ram"

Fab. extrav. 4.

A long fable. The ram puts on a dog's skin and the wolf flees; but the skin becomes hooked on some thorns and, recognized as a ram, he is killed by the wolf.

Cf. Panch. IV 9, p. 409; cf. also Vol. II, p. 599.

R. v.D.
EN: Henr. 11 (161; *Esope*).

M. 98

(701 P.; *TMI* J581.1, cf. B267.1, K231.1.3, K2091.1, Aa Th 100, cf. 101, DG 627)

Canis, lupus et dominus avarus

"The Dog, the Wolf and the Miserly Master"

Rom. Mon. 39, Rom. Bern. 25.

A very lengthy fable containing a series of recommendations of methods of pretence given by the wolf to the dog: to let him take a lamb and fall to the ground during the chase; this way they will give him more food. This happens twice. The dog now refuses to let the wolf take a ram and tells him to eat his fill in the barn, which the wolf does: he eats bread and drinks wine, gets drunk, sings . . . and they catch and kill him. Epim. on the punishment of the rich and the abusers of power.

Cf. Vol. II, pp. 688, 693.

M. 99

(710 P.)

Canis et puer in flumine

"The Dog and the Boy in the River"

Rom. Bern. 29.

Story of how a dog saved a boy who had fallen into the Jordan.

Cf. Vol. II, p. 690.

M. 100

(= not-H. 165; 480 P.; *TMI* W156, Tu 660, DG 289)

Canis parturiens et scrofa

"The Bitch Giving Birth and the Sow"

Rom. 12; Gualt. Angl. 9, Gualt. Angl. *App.* 9, Gualt. Angl. *fab.* 8, Al. Neq. *Nov. Aes.* 28, Rom. Nil. 10, Rom. Angl. *cunc.* 10, Rom. Nil. *metr.* 8, Rom. Nil. *ryth.* 10; M. Fran. 8.

R. v.D.

Supplementary documentation: *Dial. creat.* 117 (p. 272.8–19 Grässe).

DU: *Esop.* 9. FR: *Isop. I* 9 *BPL*, 8 *abc; Isop. II* 27; *Isop. III* 5; *Isop. Char.* 25; *Isop. Lyon* 9. HE: Berech. *MS* 9. IT: *PUDS* 9; Zuc. 9; Tup. 9; *Ricc.* 9; *Apol. Vers.* 1; *Isop. Laur.* 7; *Pal. I* 7; *Rig.* 7; *Laur. II* 7; *Pal. II* 7.

The version in the *Dialogus creaturarum* has a variation in that the dogs are replaced with she-goats. The fable is immediately followed by another fable (M. 254). Both of these fables are adduced within the elaboration of yet another fable (S. 291). Terminology: *Fabulatur.* Typical fable word: *quaedam.*

Cf. Schwarzbaum, pp. 56–60. For Rom. (Ad.), cf. Bertini – Gatti, pp. 168–169. For Al. Neq., cf. Garbugino, pp. 112–113. For the *Esop.*, cf. Schippers 140.

M. 101

(*TMI* J243.1, Aa Th 219F*, DG 497)

Canis et sus

"The Dog and the Pig"

Rom. Bern. 38.

The dog, who has been at the court of the lion, addresses the pig, who was not there, disdainfully. The pig does not believe all these luxuries and the dog curses him. Epim. against those who only believe in terrestrial things.

Cf. M. 223; cf. also Vol. II, p. 689.

R. v.D.
HE: Berech. *MS* 49.
Cf. Schwarzbaum, pp. 272–275.

M. 102
(= not-H. 163; 483 P.)
Canis et vultur
"The Dog and the Vulture"

Rom. 37.

R. v.D.
For Rom. (Ad.), cf. Bertini – Gatti, pp. 118–119.

M. 103
(646 P.)
Capo et accipiter
"The Capon and the Hawk"

Gualt. Angl. 61, Gualt. Angl. *App.* 56.

The capon justifies himself to the hawk over the fear he has of his master: he has killed and eaten his brothers. It is logical, on the other hand, for a bird of prey not to feel fear of him. Epim.: the tyrant only loves the wicked.

Cf. Vol. II, pp. 598, 693.

R. v.D.
FR: *Isop. I* 56 *BPL.* IT: *PUDS* 62; Zuc. 62; Tup. 62; *Ricc.* 61.

M. 104
(680, 699 P.; *TMI* K561.2, Aa Th 122C, DG 652)
Capra et lupus
"The Goat and the Wolf"

Rom. Angl. *cunc.* 72; M. Fran. 93, Bayeux 7.

The goat meets the wolf and asks him to let him sing mass before dying. The wolf agrees, so the goat goes up to a peak and sings:

the other goats, the dogs and the shepherds all arrive, and the goat is saved.

Cf. M. 65, 245, 267, 366. All these fables derive from H. 99 and 100.

Cf. Vol. II, p. 674.

M. 105

Caseus et muscipula

"The Cheese and the Mousetrap"

Od. Cer. 49a.

The mouse is caught in the mousetrap because of the cheese. Epim.: in the same way man catches woman by fornicating and is caught by the devil.

Cf. Vol. II, p. 693.

R. v.D.
SP: *LG* 53 *bis*.

M. 106

Ὁ κάτης καὶ οἱ ποντικοί

"The Cat and the Mice" (2)

Ed. by Hunger, H., Graz 1968.

The battle between the cats and the mice, with the victory of the former at the end. Of Egyptian origin.

Cf. Vol. I, p. 330.

M. 107

(692 P.; cf. *TMI* U271, DG 343)

Catus episcopus

"The Cat Bishop"

Rom. Angl. *cunc.* 132; M. Fran. 101.

The cat dressed as a bishop wants to bless the mice, but they say they prefer to die as pagans.

Cf. M. 108, 309; cf. also Vol. II, p. 688.

M. 108

(592 P.; cf. *TMI* U271, DG 343)

Catus monachus

"The Cat Monk"

Od. Cer. 15.

To catch a large mouse, who was the only one that had escaped him till then, the cat dressed as a monk and sat with the other monks in the refectory. This way he was able to catch the mouse, who asked him to free him, since he had become a monk. The cat answered "when I so wish, I am a monk, when I so wish, I am a canon". Epim.: many men fake in the same way to satiate their greed.

Cf. M. 107, 309; cf. also Vol. II, pp. 596, 691.

R. v.D.
SP: *LG* 9.

M. 109

(= not-H. 168; 561 P.)

Cavannus, cattus et mus

"The Owl, the Cat and the Mouse"

Rom. 25.

Cf. Vol. I, p. 596.

R. v.D.
For Rom. (Ad.), cf. Bertini – Gatti, pp. 104–105.

M. 110

(678 P.; cf. Tu 1694, DG 283)
Cerva hinnuleum instruens
"The Hind that Instructed the Fawn"

Rom. Angl. *cunc.* 69; M. Fran. 91; *Cal.* 13.

The hind instructs the fawn to fear the man. But she does not succeed and the man catches him with a lasso.

Derived from H. 281, cf. the references.

Cf. M. 136, 202; cf. also Vol. II, pp. 598, 639.

M. 111

Cerva et fetus sui
"The Hind and her Young"

Od. Cer. *Par.* 134.

The hind gives birth in the field and leaves her baby on the ground, because there is no grass. So is the faithful soul that carries out good works but does not persevere, because he lacks the grass of God.

Cf. Vol. II, p. 693.

M. 112

(= H. 76; 103 Ch., 74 P.; *TMI* L461, Aa Th 77, Tu 4589, DG 272)
Cervus ad fontem
"The Deer at the Bridge"

Rom. 57; Vinc. Bell. 37, Rom. Mon. 16, Rom. Bern. 17, Gualt. Angl. 47, Gualt. Angl. *App.* 44, Gualt. *fab.* 29, Al. Neq. *Nov. Aes.* 33, Rom. Nil. II 12, Rom. Angl. *cunc.* 28, Rom. Nil. *metr.* 28, Rom. Nil. *ryth.* II 12, Rom. Bern. 141, 10; M. Fran. 24; Od. Cer. *Add.* III 16, I. Sch. 13.

R. v.D.
Supplementary documentation: *Sud.* v 163 Adler; *Opusc. fab.* 1.22; Conr. Halb. *TM* III, p. 167 M.-S; Rinuc. 42.

DU: *Esop.* 49. FR: *Isop. I* 44 *BPLa*, 46 *bc; Isop. II* 32; *Isop. III* 38; *Isop. Char.* 30; *Isop. Lyon* 48; J.V. *Mir. Hist.* 14. HE: Berech. *MS* 74. IT: *PUDS* 48; Zuc. 48; Tup. 48; *Ricc.* 47; *Apol. Vers.* 9; *Isop. Laur.* 30; *Pal. I* 30; *Rig.* 31; *Laur. II* 29.

The *Suda* lexicon quotes two versions of one choliamb (v. 6; see Luzzatto – La Penna, p. XLI) from B. (Βάβριός φησιν; see H. 76) to exemplify the meaning of Νέμεσις.

Conrad adduces the fable (from the *Opusculum fabularum*) to exemplify *fiducia*. Typical fable word: *Tunc* (*Opusc.* BG), *quidam* (Conr.). No variations.

Rinucius gives a Latin prose translation of AnF. (103b Ch.). Function: illustrative (*significat*).

All three Latin versions have an epimythium.

Terminology: ἐν Μυθικοῖς (*Sud.*); *exemplum* (*Opusc.*, Conr.), *fabula* (Rinuc.).

Cf. Schwarzbaum, pp. 375–378. For Rom. (Ad.), cf. Bertini – Gatti, pp. 136–137. For Al. Neq., cf. Garbugino, pp. 102–103. For the *Esop.*, cf. Schippers 135. For Rinuc., cf. Pillolla, p. 221.

M. 113

(= not-H. 169; 492 P.; *TMI* J582.1, J1032, Aa Th 162, Tu 4596, DG 276)

Cervus et boves

"The Deer and the Oxen"

Rom. 69; Gualt. Angl. 58, Gualt. Angl. *App.* 54, Rom. Angl. *cunc.* 101.

R. v.D.

DU: *Esop.* 53. FR: *Isop. I* 55 *BPLa*, 57 *bc; Isop. Lyon* 59. IT: *PUDS* 58; Zuc. 58; Tup. 58; *Ricc.* 57.

For Rom. (Ad.), cf. Bertini – Gatti, pp. 152–155. For the *Esop.*, cf. Schippers 136.

M. 114

(649 P.)

Cervus, ericius et aper

"The Deer, the Hedgehog and the Boar"

Rom. Nil. *ryth.* 34.

The deer and the hedgehog sowed a field, but when harvest time came, it was devastated by the animals. The deer kept guard and the same thing kept happening. The hedgehog then asked him to let him keep guard, which, once the deer accepted, he did diligently. The corn matured and they decided to share out the field, but there was disagreement between the two animals. The deer suggested that they call on the boar as arbiter. The boar decided that the harvest would remain with the one who won a race. The hedgehog complained of this injustice, but his wife invented a ruse: she stood near the winning post and, as it was difficult to distinguish her from the male hedgehog, she said that he had arrived first and that the field was his. Epim. God humiliates the proud and gives each one a quality.

Derived from H. 238, H. 254 and the theme of the hedgehog in the *Ecb. capt.*

Cf. Vol. II, pp. 645, 678.

M. 115

(713 P.)

Ciconia infidelis

"The Unfaithful Stork"

Rom. Bern. 34.

The stork discovered that his wife had committed adultery: he gathered together the other storks and they killed his wife with their beaks. Epit.: it is necessary to preserve marriage.

Cf. Vol. II, p. 689.

R. v.D.

AR: at-Tabari, *Tafsir*, XII, 103, 20 ff. (all.).

For the Arabic version, cf. Brockelmann, p. 112.

M. 116

Cervus et ovis

"The Deer and the Sheep"

Gualt. Angl. 31, Gualt. Angl. *App.* 31, Gualt. *fab.* 26, Rom. Angl. *cunc.* 112.

In the presence of the wolf, the deer asks the sheep to return a *modius* of wheat to him; the wolf says that he does indeed owe it to him and she promises to return it on a certain day. But she is late and following the deer's complaint, the sheep replies that it was only out of fear and in the presence of the wolf that she made the promise: she has had to reject the deception with a deception.

A derivation of not-H. 241.

R. v.D.
FR: *Isop. I* 31; *Isop. III* 25; *Isop. Lyon* 32. IT: *PUDS* 32; Zuc. 32; Tup. 32; *Ricc.* 31.

M. 117

Ciconia et cattus
"The Stork and the Cat"

Od. Cer. 71.

The cat eulogizes the stork to make him release the eel, but without success.

Derived from H. 126 (in Rom. 19), with inversion of the theme.

Cf. Vol. I, p. 681.

M. 118

(590 P.; cf. *TMI* J1908, U120, Tu 2927, 4642, DG 489 (2.))
Ciconia et rostrum suum
"The Stork and his Beak"

Od. Cer. 11.

The stork fought with his wife and took out her eye with his beak. Ashamed, he flew to another country. But the raven that saw him advised him to return: wherever I go, I will always have the same beak. Epim.: like the sinner, he takes his malice wherever he goes.

Cf. M. 23, 38, 291; cf. Vol. II, p. 691.

R. v.D.
Supplementary documentation: Egb. Lütt. *FR* 1.484, 1522–1525.

M. 119
(620 P.)
Ciconia et serpens
"The Stork and the Snake"

Od. Cer. 65.

The stork challenges the snake to come out of his hole and fight. The snake is angry at being challenged by such a wretched animal, he who triumphed over Adam. But finally comes out and the stork, who is prepared, kills him with a blow to the head. Epim.: the stork is the Virgin, who crushes the snake.

M. 120
De clerico domum potatorum intrante
"The Clergyman who Entered the Tavern"

P. Alph. 7.

A clergyman is attracted by the songs, and enters the tavern. The town crier, who is looking for a spy, arrests all those inside, and they are hanged. Closing statement by the clergyman: those who join the wicked, perish with them.

M. 121
(= not-H. 171; 559 P.)
Cochlea et simia
"The Snail and the Monkey"

Rom. 9.

R. v.D.
For Rom. (Ad.), cf. Bertini – Gatti, pp. 60–61.

M. 122

(= H. 134; 184 Ch., 254 P.)

Cocus et canis

"The Cook and the Dog"

Gualt. Angl. *App.* 12.

Cf. Vol. II, p. 678.

R. v.D.

Supplementary documentation: *Opusc. fab.* 2.28; Conr. Halb. *TM* III, p. 187 M.-S.; *SR* 4.1.2.11; Guar. 24; Barb. 24; Vall. 24.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a variation: the dog steals a ram's hide instead of a heart; the cook says him that by stealing one he has given him many, meaning that he will watch out better in the future.[2] Conrad adduces the fable to exemplify *cautela.*

The function of Barbaro's version is didactic (*documento*). No variations

Terminology: *exemplum* (*Opusc.*, Conr.), *fabula* (Barb.). Typical fable word: *quidam* (*Opusc.*, Conr.). All of these versions have an epimythium.

For Barb., cf. Cocco, pp. 140–141. For Guar., Barb., and Vall., cf. Galli 249, 281.

M. 123

De decem cofris

"The Ten Coffers"

P. Alph. 15.

A man who went to Mecca left ten coffers deposited with a friend in Egypt; but when he returned, he did not want to return them to him. An old woman gave him some advice: to go to see the old man together with her and ten friends, taking ten other coffers filled with stones, and then to ask him to return his. This he did and the old man returned the money, afraid of losing the new customers.

Cf. the episode of Raquel and Vidas in *Cantar de Mio Cid* 78–212.

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[2] M.-S., p. 9 suppose that the Greek original had ἀρνίον instead of καρδίαν.

M. 124

(= not-H. 173)

Duo columbae

"The Two Doves"

Bayeux 14.

Cf. Vol. II, p. 655.

M. 125

Columbae et draco

"The Doves and the Serpent"

Od. Cer. *Add.* II 2.

The description of a tree in India whose fruit is pleasing to the doves, while the serpent, its enemy, flees from its shade. When they shelter in it, the doves are safe, but if they stray, the serpent catches and devours them. Epim.: the tree is the Only-begotten one, the shade the Holy Spirit, the snake the demon.

Cf. Vol. II, p. 600.

M. 126

(= not-H. 172; 486 P.; *TMI* J6432, K815.8, cf. Aa Th 231**, DG 555)

Columbae et milvus

"The Doves and the Kite"

Rom. 28; Gualt. Angl. 22, Gualt. Angl. *App.* I 21, Gualt. Angl. *App.* II 2, Gualt. *fab.* 20, Al. Neq. *Nov. Aes.* 25, Rom. Nil. II 2, Rom. Angl. *cunc.* 20 (*falco*), Rom. Nil. *metr.* 18, Rom. Nil. *ryth.* II 2; M. Fran. 19; Od. Cer. 1c, Od. Cer. 1d, I. Sch. 18.

R. v.D.

Supplementary documentation: *Dial. creat.* 112 (pp. 265.29–266.2 Grässe).

DU: *Esop.* 26; *TC* 112. EN: *DCM* 112. FR: *Isop. I* 21; *Isop. II* 24; *Isop. Char.* 22; *Isop. Lyon* 23; *DdC* 112. GE: *Nürn. Äsop* 61; Bon. *Ed.* 23. HE: Berech. *MS* 44. IT: *PUDS* 23; Zuc. 23; Tup. 23; *Ricc.* 18; *Apol. Vers.* 22; *Isop. Laur.* 25; *Pal. I* 25; *Rig.* 26.

The fable in the *Dialogus creaturarum* has an epimythium, indicating its illustrative function (*Videri*...). Typical fable words: *quidam, aliquando*. Typical fable presentation: *dicitur*. The fable is immediately followed by another fable (M. 311); both are adduced within the elaboration of yet another fable (S. 39).

Cf. Schwarzbaum, pp. 254–257. For Rom. (Ad.), cf. Bertini – Gatti, pp. 98–99. For Al. Neq., cf. Garbugino, pp. 106–107. For the *Esop.*, cf. Schippers 85.

M. 127
Comes
"The Count"

Od. Cer. 51a.

A count and his bandits used to rob walkers, but they now knew them and escaped or defended themselves. They then put on Cistercian cloaks and when the merchants saw them with this "sheep's clothing", they did not feel afraid, and so were robbed.

Derived from the theme of the wolf, fox, etc., with a sheep skin, cf. M. 361, (= not-H. 188), 489, etc.

Cf. Vol. II, p. 596.

R. v.D.
SP: *LG* 26.

M. 128
(633 P.)
Condemnatus ad suspendium
"The Man Condemned to the Gallows"

Od. Cer. *Par.* 98.

He asks to choose the tree on which he will be hung; and as he can never find it, in the end he is released. Epim.: thus the devil cannot kill a person, only point out the tree, that is, woman, to him.

Cf. Vol. II, pp. 603, 694.

M. 129

Convivium apud leonem
"The Banquet with the Lion"

Od. Cer. 35.

The lion invited the animals to eat and asked them what they preferred. The cat said mice. The lion thought that it would be ill-mannered not to give them to the others. They ate, despite their repugnance. Epim.: thus at banquets some play the role of the cat, inebriating themselves, and incite the others to do so.

Cf. Vol. II, p. 691.

R. v.D.
SP: *LG* 37.

M. 130

(= not-H. 143; 390 P.; *TMI* J101, Aa Th 232D*, DG 360)
Cornix sitiens
"The Thirsty Crow"

Apol. Av. 27, Ast. *Nov. Av.* II 10, Vind. *Nov. Av.* 27, *Av. ryth. mor.* 27, *Av. metr. mor.* 27; Rom. 87; Rom. Angl. *cunc.* 107.

Cf. Vol. II, p. 638.

R. v.D.
Supplementary documentation: Egb. Lütt. *FR* 1.92.
FR: *Avionn.* 15. GE: *Nürn. Äsop* 26. HE: Berech. *MS* 88.
Egbert's version has a variation in that the crow has been replaced with a hen.
Cf. Schwarzbaum, pp. 443–444. For Ast., cf. Bisanti, pp. 212–213.

M. 131

(= H. 249; 333 Ch., 294 P.; *TMI* J242.5, DG 362)
Cornix et hirundo
"The Crow and the Swallow"

Gualt. Angl. *App.* II 11; Od. Cer. 3, I. Sch. 8.

The peacock has been replaced by the crow.

Cf. Vol. II, pp. 676, 684.

M. 132

(= not-H. 174; 553 P.; *TMI* W121.2.3, DG 359)

Cornix et ovis

"The Crow and the Sheep"

Rom. 95; Rom. Nil. III 11, Rom. Angl. *cunc.* 88, Rom. Nil. *metr.* 43, Rom. Nil. *ryth.* II 31; M. Fran. 4.

Cf. M. 251.

R. v.D.

EN: Lydg. *Aes.* 3. HE: Berech. *MS* 18. IT: *Isop. Laur.* 19; *Pal. I* 19; *Rig.* 8; *Laur. II* 8; *Pal. II* 8.

Cf. Plessow, pp. XLI f.; Schwarzbaum, pp. 106–109. For Rom. (Ad.), cf. Bertini – Gatti, pp. 170–171.

M. 133

(= not-H. 7; 389 P.; *TMI* K815.4, DG 480)

Corvus et aliae aves

"The Raven and the Other Birds"

Rom. 85; Rom. Angl. *cunc.* 106; Bayeux 29.

M. 134

Corvus, gallus et nisus

"The Raven, the Cock and the Hawk"

Spec. Stult. 2923–3232.

Dialogue: the raven accuses himself of talkativeness; the other two animals do not want to make the same mistake and remain silent about the sins of their masters.

Cf. Knapp, p. 126; M. 173; Vol. II, p. 703.

M. 135

Corvus et Elia

"The Raven and Elias"

Od. Cer. *Par.* 127.

The raven fed Elias offering him bread and meat. Epim.: the raven is the sinners who feed the monks.

M. 136

(679 P.; *TMI* J1122.1, DG 355)

Corvus pullos docens

"The Raven that Taught his Chicks"

Rom. Angl. *cunc.* 70; M. Fran. 92.

The raven and his chicks were on a road when they saw a man. The raven told them that when the man leaned towards the ground (to tighten his bow) they had to escape. And one answered that he would escape even without that. The raven recommended prudence to the others.

Cf. M. 110, 202.

M. 137

(567, 606 P.; *TMI* U31.2, Tu 4388, DG 435)

Corvus et pullus columbae

"The Raven and the Dove's Chick"

Od. Cer. 40, I. Sch. 25.

The raven caught one of the dove's chicks and the dove came to beg for its return. The raven asked her to sing, which she did, but not sufficiently well in the raven's opinion, so he ate the chick with his wife. Epim.: thus are the rich who steal from the poor.

Contamination of the themes of H. 1 (in Rom. 16) and H. 4.

Cf. Vol. II, p. 681.

R. v.D.
SP: *LG* 41.

M. 138

(= H. 126; 166 Ch., 124 P.; *TMI* K334.1, Aa Th 57, Tu 2177, DG 205)

Corvus et vulpes

"The Raven and the Fox" (1)

Rom. 19; Vinc. Bell. 6, Rom. Mon. 8, Rom. Bern. 3, Gualt. Angl. 15, Gualt. Angl. *App.* I 15, Gualt. *fab.* 13, Al. Neq. *Nov. Aes.* 27, Rom. Nil. 14, Rom. Angl. *nonn.* 17, Rom. Angl. *cunc.* 14, Rom. Nil. *metr.* 12, Rom. Nil. *ryth.* 14; M. Fran. 13, *RR* II 843–1026, Bayeux 1, Berech. *MS* 13; Od. Cer. 70, Nic. Boz. 2, I. Sch. 7.

R. v.D.

Supplementary documentation: Tz. *Ep.* 74 (p. 109 Leone) (all.); *Opusc. fab.* 1.8; Conr. Halb. *TM* III, pp. 161–162 M.-S.; *Dial. creat.* 61 (pp. 204.29–205.1 Grässe); Erasm. *Cop.* 2 (p. 28 Knott); ibid. p. 256; Rinuc. 54; Al. Neq. *NR* 2.126.

Cf. Ars. 36.6 (Apostol. 11.89a) (prov.); anon., 3.223 Cramer (prov.). Erasm. *Adag.* 4.1.94 (p. 990).

DU: *Esop.* 15; *TC* 61. EN: *DCM* 61. FR: *Isop. I* 15; *Isop. II* 26; *Isop. III* 11; *Isop. Char.* 24; *Isop. Lyon* 15; *DdC* 61; J.V. *Mir. Hist.* 6. GE: *Nürn. Äsop* 52; H.Tr. *Renn.* 2413–2436. IT: *PUDS* 15; Zuc. 15; Tup. 15; *Ricc.* 14; *Apol. Vers.* 7; *Isop. Laur.* 14; *Pal. I* 14; *Rig.* 16; *Laur. II* 16.

Tzetzes' allusion is explained by the version *in extenso* given in his *Chiliades.* The deceit by means of which the fox obtained the cheese of the crow is summarily indicated (μηχαναῖς ἀπατήσασα), but not specified.

Conrad adduces the fable (from the *Opusculum fabularum*) to exemplify *adulacio.* Both versions have an epimythium. No variations.

Erasmus clearly alludes to Apuleius, once (*Cop.* 2, p. 28 Knott) to both of his versions, elsewhere (ibid. p. 256) only to his rhetorical elaboration (see H. 126). He considers the fable to be well-known (*ille*).

A Byzantine proverb, included in Arsenius' collection and used in an anonymous invective (3.223 Cramer) ("the crow will suffer damage when he utters a cry"), may be connected with the fable.

The fable in the *Dialogus creaturarum* is adduced within the elaboration of another fable (M. 175). It has an epimythium, typically introduced by *Sic. . . .*

Rinucius gives a Latin prose translation of AnF. (166b Ch.). His version, too, has an epimythium. Function: illustrative (*significat*).

Terminology: *apologus* (Erasm.), *exemplum* (*Opusc.*, Conr.), *Esopus* (*Dial.*), *Aesopicus* (Erasm. *Cop.* 2, p. 28 Knott), *fabula* (Rinuc.). Typical fable word: ποτὲ (Tz.), [*quidam*] (*Opusc.* RS, Rinuc.).

Cf. Adr., *Zorra*; Bihler, H., "Zur Gestalt mittelalterlicher lateinischer, französischer und spanischer Fassungen der Fabel vom Fuchs und vom Raben", in: id.—Noyer-Weidner, A. (eds.), *Medium Aevum Romanisticum. Festschrift für Hans Rheinfelder*, München: Hueber 1963, pp. 21–48; Finoli, A.M., "La volpe e il corvo nei rifacimenti medievali di Fedro, in Maria di Francia e nel *Roman de Renart* di Pierre de Saint-Cloud", *Acme* 23, 1970, pp. 317–328; Schwarzbaum, pp. 76–81; Erber, U., "Der Fuchs und der Rabe. Kleiner Streifzug durch die Fabelillustration", *Illustration* 63.17, 1980, pp. 103–112 (*non vidi*). For Rom. (Ad.), cf. Bertini – Gatti, pp. 80–81. For Al. Neq., cf. Garbugino, pp. 110–111. For the *Esop.* and the *TC*, cf. Schippers 448. For Rinuc., cf. Pillolla, p. 245.

M. 139
(DG 648)
Bini crabrones
"The Two He-Goats"

Rom. Mon. 36; J. Ruiz 766–769; *Ecb. capt.* 233–234, *Ysengr.* II 271–688, *RR* XX, third group.

The two he-goats butt each other and the wolf goes to lick their blood. But he receives a butt and dies. The version is expanded in *Ysengr.*, where there are four he-goats, and *RR* In both these places Isengrim divides the field for combat between the rams and is badly injured. In the first two citings, the story is part of a larger whole, cf. M. 245.

An Indian fable (in *Tantr.* I 3b, p. 18 = *Panch.* 1 6, pp. 61 ff., *Cal.* III 5).

Cf. Vol. II, p. 586.

R. v.D.
Supplementary documentation: *Opusc. fab.* 2.5; Conr. Halb. *TM* III, p. 180 M.-S.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a variation in that the wolf is replaced with a fox.

Conrad adduces the fable to exemplify *bellum*.

Epimythium: when parents argue children should not interfere.

Terminology: *exemplum*.

M. 140

(626 P.; cf. Tu 1399)

Cucula et aquila

"The Cuckoo and the Eagle"

Od. Cer. 76.

There was an assembly of the birds in which the eagle was looking for the noblest bird, to give him a beautiful nest that the birds had found. The cuckoo eulogized himself, which angered the eagle, who condemned him never to have his own nest and to put his eggs in others'.

A mixture of the theme of the election of the king of the birds (in H. 103, 244, etc., and in *Tantr.* III 2, p. 110, *Panch.* III 1, pp. 304 ff.) with that of the eagle king in M. 22, 28, etc.

Cf. M. 142; Vol. II, p. 691.

R. v.D.

Supplementary documentation: *Dial. creat.* 46 (p. 189.17–29 Grässe). DU: *TC* 46. EN: *DCM* 46. FR: *DdC* 46.

Terminology: *fabulatur*. Epimythium, typically introduced by *Sic* . . . The fable is adduced within the elaboration of another one (S. 75).

Cf. Schippers 179.

M. 141

(644 P.; *TMI* Q 432.1, Tu 821, DG 129)

Cucula et burneta

"The Cuckoo and a Bird"

Od. Cer. 4a.

The cuckoo puts his egg in the nest of another bird. When the chick grows, it devours it. Epim.: so are clergymen promoted to canons and archideacons.

Cf. Vol. II, p. 693.

M. 142

(652 P.; *TMI* B236.1, Aa Th 221, cf. DG 349)

Cuculus et volucres

"The Cuckoo and the Birds"

Rom. Angl. *nonn.* 10; M. Fran. 46.

The birds had gathered to choose a king; they heard the voice of the cuckoo and liked it, so they wanted to choose him. But a bird pointed out that he was unable to defend them, so they chose the eagle.

Cf. M. 140, 370, also M. 344 (from H. 244).

Of Indian (cf. *Tantr.* II 2, p. 110, *Panch.* II 2, p. 314) and Greek origin, contaminated, cf. above on M. 140.

Cf. Vol. II, p. 603.

R. v.D.
Supplementary documentation: *Isop. Laur.* 21; *Pal. I* 21; *Rig.* 22; *Laur. II* 22.

M. 143

(= H. 140; 190 Ch., 137 P.; *TMI* J953.10, DG 157)

Culex et taurus

"The Mosquito and the Bull"

Rom. 84; Al. Neq. *Nov. Aes.* 3.

Cf. M. 314, 316, 317; Vol. II, p. 643.

R. v.D.
Supplementary documentation: cf. Apostol. 7.8 (Ars. 33.19) (prov.), 10.37; Macar. 3.75 (prov.); Greg. Cypr. M 3.21 (prov.).

AR: Jaq. *IA*, VI, p. 235 (elephant). FR: *Isop. II* 3.

Proverb about the elephant not caring for ("not pursuing" Macar.) a mouse, comparable with H. 140. Apostolius' paroemiographical collection (10.37) also includes a variant of this proverb more closely resembling the fable, in that the mouse is replaced with a mosquito.

For Rom. (Ad.), cf. Bertini – Gatti, pp. 126–127. For Al. Neq., cf. Garbugino, pp. 58–59. For the Arabic version see Brockelmann, pp. 106–107.

M. 144

(= not-H. 175; 580 P.; *TMI* J2074, Aa Th 1331, cf. DG 85)

Cupidus et invidus

"The Greedy Man and the Envious Man"

Anon. Av. fab. 22, *Apol. Av.* 22, Nov. Av. 22, Vind. *Nov. Av.* 22, *Nov. Av. Par. flor.* 22, *Av. ryth. mor.* 22, *Av. metr. mor.* 22.

R. v.D.

Supplementary documentation: Ast. *Nov. Av.* II 4 (26); Io. Sar. *Pol.* 7.24, 703b (all.).

EN: J. Gower, *Confessio amantis* 2.291–372 (ed. Peck, R.A., University of Toronto Press 1966 (repr. 1980)). FR: *Avionn.* 13. GE: *Nürn. Äsop* 22; Bon. *Ed.* 74. HE: Berech. *MS* 67, 119.

The poet of Asti paraphrases Av. (see not-H. 175), preserving the original metre of elegiac distichs but ingeniously having the hemistichs of all verses rhyme. The fable is preceded by a proem (to *Amor*) and concluded with a *réplique finale.* Terminology: *fabula.*

John of Salisbury explicit refers to Av. (*at Esopo uel Auiano credas*). Illustrative function (*uidebis*). Kind of promythium. No variation.

Cf. Borowski, B., "Die Anspielung auf Avians Fabel *De Cupido et Invido* in Withers *Abuses Stript and Whipt*", *Anglia* 59 (*n.s.* 47), 1935, pp. 423–434; Schwarzbaum, pp. 341–345. For Ast., cf. Bisanti, pp. 202–203.

M. 145

(635a P.)

Dei iudicia ab angelo monstrata

"The Judgement of God Shown by an Angel"

Od. Cer. *Add.* I 22.

A very long story. A hermit whispered about God because evils prosper and He sent him an angel, with whom he set off on a journey. A holy man gave them shelter, and gave them a drink in a very valuable goblet. The angel took it from him. The following night they were put up by a wicked man, to whom the angel gave the goblet. On the third night they were put up in a palace and the angel threw the owner of this from a bridge into the river. On the fourth night they were given shelter in the house of a father with a single son, whom the angel strangled in bed. The hermit was shocked by all this and the angel explained it to him: the holy man had loved that goblet too much, the evil man had received a prize on earth, since he was going to be condemned, the powerful man had been evil without possible reform, the dead son would have killed his father with time. These are the admirable works of God.

R. Adr.
Related to "Moses and justice", in the Haggadah, see Adr., *Doc. Supl.*, p. 224.

M. 146
De quadam domina
"A Lady"

Od. Cer. 64a.

A man asked a married woman why she wore such beautiful clothes. She said for her husband. But the man demonstrated that this was false: she put them on when she went with the crowd, at home she hung them on the hanger.

M. 147
Dominus Theodosius, Sediensis episcopus
"Lord Theodosius, Bishop of Zion"

Od. Cer. *Disp.* 80.

The bishop's fishermen found a large block of ice in the Rhône and took it to him. He put it under his feet and heard a man speak: he was a soul chained in the ice, and told him that if he sang mass for thirty days for him, he would be freed. The bishop began to do

so, but a civil dispute made him stop. He began again, and at the point of holding mass number thirty, the enemies set fire to the city. But he said the mass and everything remained calm: these were interruptions by the devil. The ice melted and the soul was liberated.

Cf. perhaps the inferno of ice of Muslim beliefs and the Divine Comedy.

Cf. Vol. II, p. 694.

M. 148

(663 P.; cf. TMI E711.1, DG 76)

Draconis depositio

"The Deposit of the Serpent"

Rom. Angl. *cunc.* 42; M. Fran. 52.

A serpent made friends with a man and gave him his treasures to look after. Then he wanted to test him and gave him an egg, on which he said his life depended, for safe keeping. As soon as the serpent had gone, the man wanted to keep the treasures he was guarding and opened it. The serpent returned and saw the man's bad faith.

Cf. M. 187; Vol. II, p. 688.

R. v.D.

Supplementary documentation: Berech. *MS* 77; *Rig.* 52; *Laur. II* 49. Cf. Schwarzbaum, pp. 386–389.

M. 149

(= H. 282; 344 Ch., 375 P.)

Eques calvus

"The Bald Horseman"

Anon. Av. fab. 9, *Apol. Av.* 10, Ast. *Nov. Av.* II 9, Vind. *Nov. Av.* 10, *Av. ryth. mor.* 10, *Av. metr. mor.* 10; Remigius in Manitius I, p. 512.

R. v.D.

Supplementary documentation: Barb. 33; Vall. 33. FR: *Avionn.* 5. GE: *Nürn. Äsop* 10.

Terminology: *fabula*. Typical fable word: *quidam*. Barbaro's fable has an epimythium. He explicitly mentions the fable's theme: *natura*. The function of Barbaro's version is moral (*commonefacit*). No variations.

For Ast., cf. Bisanti, pp. 210–212. For Barb., cf. Cocco, pp. 160–161. For Barb. and Vall., cf. Galli 240–245, 286.

M. 150
(673 P.; DG 459)
Equus
"The Horse"

Rom. Angl. *cunc.* 53; M. Fran. 63.

The horse, hungry, went to pasture in a field, but did not see the fence of thorns that surrounded it and was hurt. Thus are the greedy.

Cf. Vol. II, p. 690.

M. 151
(= not-H. 109; 565 P.; *TMI* L452.1, Tu 2615, DG 461)
Equus superbus
"The Proud Horse"

Rom. 53; Vinc. Bell. 17, Al. Neq. *Nov. Aes.* 32, Gualt. Angl. 43, Gualt. Angl. *App.* I 42, Rom. Angl. *cunc.* 97; J. Ruiz 237–245; I. Sch. 12.

The story by J. Ruiz in fact comes from H. 272, the Greek model of the fable, which is also Latin. Cf. the references.

R. v.D.
DU: *Esop.* 44. FR: *Isop. I* 42 *BPLbc; Isop. II* 31; *Isop. III* 36; *Isop. Char.* 29; *Isop. Lyon* 44; J.V. *Mir. Hist.* 17. GE: Bon. *Ed.* 46. IT: *PUDS* 44; Zuc. 44; Tup. 44; *Ricc.* 43.

For Rom. (Ad.), cf. Bertini – Gatti, pp. 128–129. For Al. Neq., cf. Garbugino, pp. 120–123. For the *Esop.*, cf. Schippers 293.

M. 152

(653 P.)

Equus venditus

"The Sold Horse"

Rom. Angl. *cunc.* 38, Rom. Angl. *nonn.* 11; M. Fran. 47.

The vendor of a horse asked for twenty *solidi* and the neighbour who wanted to buy it proposed a discount. They chose the first person that passed as the arbiter, and he turned out to be blind in one eye. The blind man said that the fair price was ten *solidi*. The vendor protested and took the matter to the judges, saying that the blind man had only seen half a horse and for that reason had reduced the price by half. The judges laughed and the vendor returned home with his horse.

Cf. Vol. II, p. 690.

R. v.D.

Supplementary documentation: Berech. *MS* 84; *Isop. Laur.* 46; *Pal. I* 46; *Rig.* 49; *Laur. II* 46.

Cf. Schwarzbaum, pp. 427–428.

M. 153

(= not-H. 108; 571 P.)

Equus et asinus

"The Horse and the Ass"

Rom. 82.

R. v.D.

For Rom. (Ad.), cf. Bertini – Gatti, pp. 176–177.

M. 154

(= H. 238; 329 Ch., 269(a) P.; *TMI* K192, Tu 2619, DG 462)

Equus, cervus et venator

"The Horse, the Deer and the Hunter"

Rom. 69; Al. Neq. *Nov. Aes.* 26, Rom. Angl. *cunc.* 55.

R. v.D.

Supplementary documentation (partially included in v.D., *Ainoi*, as Stesich. 7T5ab, 7–9): Nic. Basil. *Prog.* 1.2; Phot. *Bibl.* 186, 139b; anon. *in* Arist. *Rh.* 2.20, 1393b8, 17 (p. 125 Rabe); Arist. Lat. (*anon.*, *Guil.*); Abst. *Praef.* (p. 534 Neveletus); *Esop.* 20; *RH* 5643–5683; *Isop. II* 25; *Isop. Char.* 23.

Photius quotes Conon (see H. 238). The anonymus briefly comments on Aristotle's version. The *Aristoteles Latinus* has a slight variation when compared with the other versions in that the man is equipped with one single spear only. No further variations in the three Latin versions (Arist. Lat., Abst.) (horse, stag, man).

Nicephorus Basilacas has a lengthy version of more than thirty lines, leisurely describing the horse's initial happiness, inserting rhetorical questions, and adding the stag's evil motive for disturbing the horse's paradisaical life: sheer jealousy. Nicephorus explicitly reports that this elaborate version puts into practice the advice given in Hermogenes' *Progymnasmata* (not-H. 246; cf. under H. 145).

Terminology: μῦθος (anon. *in Rh.* 1393b8; Nic. Basil.); Αἰσώπειος (Nic. Basil.). Typical fable words: Ἦν ὅτε; τις *bis* (Nic. Basil.).

For Al. Neq., cf. Garbugino, pp. 108–109. For the *Esop.*, cf. Schippers 294; for *RH*, cf. Wackers, pp. 465–466.

M. 155

(= H. 242; 578 P.; cf. *TMI* J371.1, DG 63)

Equus, leo et hirci

"The Horse, the Lion and the He-Goats"

Rom. 90; Rom. Angl. *cunc.* 110.

Rom. replaces the original bull with the horse; Rom. Angl. cunc. talks of a large he-goat.

M. 156

(612 P.; Tu 2928)

Falco et milvus

"The Falcon and the Kite"

Od. Cer. 54, I. Sch. 47.

The falcon caught the kite and tied it tightly while he asked him how it was that, being so big and strong as he was, he had let himself be dominated. The kite answered that his heart had failed him.

Certainly derived from H. 275.

Cf. M. 292.

R. v.D.

Supplementary documentation: *Dial. creat.* 58 (p. 201.6–13 Grässe).

DU: *TC* 58. EN: *DCM* 58. FR: *DdC* 58.

The version in the *Dialogus creaturarum* is immediately followed by another fable (H. 30); both of these are adduced within the elaboration of yet another fable (S. 74). Terminology: *Fabulator quidam* (possibly referring to one of the sources mentioned *supra* by Adr.). Epimythium, typically introduced by *Sic enim* . . .

Cf. Schippers 398.

M. 157

Fenix

"The Phoenix"

Od. Cer. 13.

When the Phoenix is about to die, he makes a nest and sets fire to himself; another Phoenix arises from there.

A story of "Natural History", by the *Phys.*

Cf. Vol. II, p. 693.

R. v.D.

Cf. [Lact.] *Carmen de ave Phoenice; (Old English) Phoenix.*

Cf. Kantrowitz, J.S., "The Anglo-Saxon 'Phoenix' and Tradition", *Philological Quarterly* 43, 1964, pp. 1–13; Cross, J.E., "The Conception of the Old English 'Phoenix'", in: Creed, R.P. (ed.), *Old English Poetry: Fifteen Essays*, Providence, Rhodes Island: Brown University Press 1967, pp. 129–152; Van den Broek, R., the *Myth of the Phoenix (According to Classical and Early Christian Traditions)*, Leiden: Brill 1972; Honegger, pp. 57–75.

M. 158

(703 P.)

Tres filii hereditatem dividentes

"The Three Sons who Shared the Inheritance"

Fab. extrav. 2.

Three brothers are looking for a judge to share out their inheritance according to their father's instructions. The inheritance consists of a pear tree, a he-goat and a mill. The judge finds it impossible to ensure that, in the allotment the brothers propose, none receives a bigger part, as the father ordered; nor can he discern which of them asks God for the he-goat to be the maximum size, as the father said the one hoping for the goat should do; and regarding the mill, nor can he discover which is the biggest liar towards his friends, because the father ordered the mill to be given to this one. The judge concludes that it is impossible to decide which of the brothers is the biggest liar and declines to resolve the case.

Cf. not-H. 262; Vol. II, p. 690.

M. 159

Filius militis

"The Soldier's Son"

Od. Cer. 62a.

A son who wanted to follow in the footsteps of his father, who had been a soldier, failed because of a defect in his nature and died in a tournament. Epim.: conformity with your own nature is preached, with the citing of *Ecclesiastes*.

Cf. Vol. II, p. 694.

M. 160

De prudenti consiliarii regis filio

"The Wise Son of the King's Advisor"

P. Alph. 29.

The king's wise adviser dies, so he confirms that the son will receive his riches and promises to make him his advisor when he is old enough. Meanwhile, there is a famine in the country and the son spends his wealth on the poor. A notary, out of envy, accuses him before the king of squandering his wealth and the king summons him. The youth says that he has placed his wealth where it cannot be stolen (in heaven). The king rewards him and he once again becomes a rich man.

M. 161

Filius presbyteri et pullus gallinae
"The Priest's Son and the Hen's Chick"

Spec. Stult. 1251–1502.

The son of a priest hit the chicks with the stick to prevent them from entering the barn to eat the grain, and broke the leg of one of them. The chick grew and became a cock. And when the boy was about be to made a priest, that night he did not crow and did not wake him.

Cf. Vol. II, p. 703.

M. 162

Formicae
"The Ants"

Od. Cer. 1a, *Par.* 178.

A very short fable: the ants chose a log as king and urinated on it; then on a snake, who devoured them.

Derived from H. 44 (= M. 375).

Cf. Vol. II, p. 681.

M. 163

(= H. 114 Ib; 243 Ch., 112 P.; *TMI* J711.1, Aa Th 280A, DG 35)

Formica et cicada

"The Ant and the Cicada"

Apol. Av. 34, Ast. *Nov. Av.* II 12, Vind. *Nov. Av.* 34, *Antiav.* 9, *Nov. Av. Par. flor.* 34, *Av. ryth. mor.* 34, *Av. metr. mor.* 34; Rom. 93; Vinc. Bell. 29, Rom. Mon. 25, Rom. Bern. 19, Al. Neq. *Nov. Aes.* 29, Rom. Nil. 3, Rom. Angl. *cunc.* 87, Rom. Nil. *metr.* 42, Rom. Nil. *ryth.* II 30; M. Fran. 39; Od. Cer. 42b, I. Sch. 46.

Cf. M. 165; Vol. II, p. 638.

R. v.D.

Supplementary documentation: Georg. *Gnomol.*, *Anecd. Gr.* I, p. 48 (all.); Tz. *Chil.* 11.135–137 (*H.* 369) (all.); Psel. *Orat.* 25.51–53, 25.83–84, 25.88–91 Littlewood (all.); Io. Sard. *in* Aphth., pp. 8, 10–13 Rabe (all.); Doxop. *Comm. in* Aphth., II 177–190 Walz (all.); Cyrill. *Spec. sap.* 1.4; Rinuc. 99; ibid. 101.

DU: *PC* 1.4. FR: *Isop. II* 28; *Isop. Char.* 26; J.V. *Mir. Hist.* 29. GE: *Nürn. Äsop* 33; Bon. *Ed.* 34; H.Tr. *Renn.* 5565–5656; UP 1.4. HE: Berech. *MS* 17. IT: *Isop. Laur.* 18; *Pal. I* 18; *Rig.* 20; *Laur. II* 20. SP: *LG* 45.

The fable's popularity may be gathered from the Byzantine Greek allusions.

Georgides' *Gnomologium* contains an epimythium from Babrius (Βαβρίου).

Tzetzes clearly refers to Aphthonius' version by mentioning his name. Curiously enough, Tzetzes does not consider to be a fable; he prefers to term it a παραβολή, not a μῦθος.

Psellus alludes to this fable thrice consecutively, but first puts both antagonists in the plural, then in the singular form.

John Sardianus first (*in* Aphth., p. 8 Rabe) briefly refers to the fable to exemplify Aphthonius' "ethical" category (fables with exclusively non-rational characters), but puts both antagonists in the singular form, whereas Aphthonius put them both in the plural form. Later on (ib. pp. 10–13), John elaborately comments on various aspects (vocabulary) of Aphthonius' version (with the characters both in the plural form). Likewise, yet more elaborately, does Doxopatres.

In Cyrillus' Medieval Latin version the fable's latter (winter) part is omitted: the cicada asks the ant why he is working so hard instead of enjoying the summer heat; the latter replies that one should always prepare for dearer times to come. The fable almost entirely consists of lengthy direct speech. It is equipped with a promythium.

Rinucius gives a Latin prose translation of both AnF. (336b Ch.) and Aphth. Both versions have an epimythium, the latter typically introduced by *Sic et. . . .* Function: illustrative (*significat* 99).

Terminology: τῷ λόγῳ (Psel.); μῦθος, ἐπιμύθιον (Doxop. *passim*), *fabula* (Rinuc.).

Cf. Schwarzbaum, pp. 101–106; Schippers 187. For Rom. (Ad.), cf. Bertini – Gatti, pp. 173–174. For Ast., cf. Bisanti, pp. 216–218. For the *Antiav.*, cf. Tamanza, pp. 176–179. For Al. Neq., cf. Garbugino, pp. 114–115. For Rinuc., cf. Pillolla, pp. 335, 341. For versions from Turkey, cf. Anhegger, R., "Die Fabel von der Grille und der Ameise in der Türkischen Literatur", *Asiatische Studien* 3, 1949, pp. 30–47.

M. 164

(= not-H. 112; 521 P.; *TMI* J242.6, Tu 2096–2097, DG 150)

Formica et musca

"The Ant and the Fly"

Rom. 46; Vinc. Bell. 15, Gualt. Angl. 37, Gualt. Angl. *App.* I 36, Rom. Bern. 141, 11; Od. Cer. 75, I. Sch. 10; *Cod. Matrit. Acad. Hist.*, 39, fol. 261, ed. D. Alonso.

R. v.D.

DU: *Esop.* 40. FR: *Isop. I* 36; *Isop. III* 30; *Isop. Lyon* 38; J.V. *Mir. Hist.* 15. GE: Bon. *Ed.* 33. IT: *PUDS* 38; Zuc. 38; Tup. 38; *Ricc.* 37.

Cf. Schippers 414. For Rom. (Ad.), cf. Bertini – Gatti, pp. 108–109.

M. 165

Formica et sus

"The Ant and the Pig"

I. Sch. 29.

What the ant has stored in the summer goes to the pig and he destroys it and consumes it together with his piglets.

Derived from M. 163.

Cf. Vol. II, p. 683.

M. 166

De duobus fratribus

"The Two Brothers"

P. Alph. 26.

The king promises great generosity to his minister's brother, who arrives in the city. He calculates the king's revenue and prefers to leave, unless he has enough money to arm an army when enemies attack. Epim.: the king is like fire: close by you burn, far away you freeze.

M. 167

(662 P.)

Fur et Satan

"The Thief and Satan"

Rom. Angl. *cunc.* 39; M. Fran. 48.

Satan helps a thief in his robbery. When he is about to be hanged, the thief asks him for help again, but Satan abandons him (M. Fran. speaks of a witch).

A fable of Indian origin, cf. *Tantr.* III 6, pp. 121–122 = *Panch.* III 10, pp. 343–348, *Send.* 14.

Cf. Vol. II, p. 603.

R. v.D.

HE: Berech. *MS* 83. IT: *Rig.* 50; *Laur. II* 47.

Cf. Schwarzbaum, pp. 422–426.

M. 168

Fur et scarabaeus

"The Thief and the Beetle"

Rom. Angl. *cunc.* 35; M. Fran. 43, Bayeux 16.

A thief lay down in a meadow and a beetle entered his arse-hole. He began to suffer pains; the doctors were called and they said that it was a pregnancy. Finally, he gave birth to the beetle and this was his childbirth.

Cf. the theme of the pregnant man in M. 265, 282.

Cf. Vol. II, p. 690.

R. v.D.
IT: *Rig.* 54; *Laur. II* 51.

M. 169

(= not-H. 61; 435 P.)
Γαλῆ μέλαινα
"The Black Weasel"

Nic. Greg. *Hist. Byz.* VII 1.

Cf. M. 386; Vol. II, pp. 574, 591.

M. 170

(601 P.; *TMI* J2137, cf. DG 268)
Gallina, pulli et milvus
"The Hen, the Chicks and the Kite"

Od. Cer. 34, *Par.* 9.

The kite arrived and all the chicks took refuge under the hen's wing, except for one, who preferred to go to catch a worm. The kite carried him off.

Cf. Vol. II, p. 692.

R. v.D.
SP: *LG* 36.

M. 171

Gallinarius
"The Henhouse"

A (lost) satire by Wipo (late 9th century, from Burgundy or Swabia).

Cf. Manitius II, p. 318.

M. 172

(= not-H. 73; 558 P.; *TMI* K2295.3, cf. Tu 1132, DG 241)

Galli duo et accipiter

"The Two Cocks and the Hawk"

Rom. 7.

R. v.D.
For Rom. (Ad.), cf. Bertini – Gatti, pp. 56–57.

M. 173

Gallus et equus de domino garrientes

"The Cock and the Horse who Whispered about the Master"

Rom. Bern. 41.

The cock wanted to reveal to the master the danger that was threatening him from his wicked wife and the horse suffered over this danger. The cock told him not to pity the master: he carried ten women straight and the master not even one. The master, hearing this, punished his wife.

Cf. Vol. II, p. 688; M. 134.

R. Adr.
There is a derivative in *Thousand and One Nights*, see Adr., *Doc. Supl.*, p. 220.

M. 174

(= not-H. 271; 503 P.; TMI J1061.1, Tu 3635, DG 249)

Gallus ad margaritam

"The Cock to the Pearl"

Rom. 1; Rom. Mon. 1, Gualt. Angl. 1, Gualt. Angl. *App.* I 1, Gualt. *fab.* 1, Rom. Nil. 1, Rom. Ang. *cunc.* 1, Rom. Nil. *metr.* 1, Rom. Nil. *ryth.* I 1.

R. v.D.
DU: *Esop.* 1. EN: Lydg. *Aes.* 1; Henr. 1 (98); Milton, *Def. Reg.* 5.280.18. FR: M. Fran. 1; *Isop. I* 1; *Isop. Lyon* 1. GE: Stricker 65; *Nürn. Äsop*

40. HE: Berech. *MS* 4. IT: *PUDS* 1; Zuc. 1; Tup. 1; *Ricc.* 1; *Isop. Laur.* 1; *Pal. I* 1; *Rig.* 1; *Laur. II* 1; *Pal. II* 1. SP: J. Ruiz 1387–1389.

Cf. Plessow, pp. XLI f.; Schwarzbaum, pp. 14–17; Schippers 125. For Rom. (Ad.), cf. Bertini – Gatti, pp. 46–47.

M. 175

(*TMI* K561.1, K721, Aa Th 6, 61, cf. Tu 2173, DG 187)
Gallus et vulpes
"The Cock and the Fox"

Rom. Mon. 28, Rom. Bern. 21, Rom. Angl. *cunc.* 50; M. Fran. 60, Bayeux 19; Alcuin. *Carm.* 49 (in Schaller, p. 96), *Cod. Brux.* 8142 (in Grimm-Schmeller, pp. 345 ff.); *Ysengr.* IV 811–1044; *RR* II 23–468.

The fox wants to catch the cock and praises his voice. The cock crows and the fox takes possession of him. The farmers pursue the fox, saying that he has taken their cock, and the cock suggests to the fox telling them that the cock he has taken is his own. This he does and the cock escapes. There are some variations in *Ysengr.* and *RR.*

The origins are in *The Partridge and the Fox* in Rom. 34 (not-H. 260 = M. 348); there are derivatives in M. 240 b, 343, 397, 496. Cf. Voigt, p. LXXXI.

Cf. Vol. II, pp. 655, 681.

R. Adr.
Cf. Adr., *Zorra* and *Lucanos* 12.

R. v.D.
Supplementary documentation: Cyrill. *Spec. sap.* 2.15 (pp. 51–52 Grässe); *Dial. creat.* 61 (pp. 204–205 Grässe).

AR: Ibs. *KM*, II, pp. 93, 25 ff. DU: *PC* 2.15; *TC* 61. EN: Chaucer, *Canterbury Tales*, "Nun's Priest Tale"; *DCM* 61; Henr. 3 (217). FR: *DdC* 61. GE: UP 2.15.

Cyrillus' version has a promythium, typically introduced by *Contra.* Typical fable word: *Tunc.*

In the *Dialogus creaturarum* the cock is replaced with a capon. *Réplique finale* with rhyme: *non est omnibus credendum, | sed a falsis est cavendum.*

The elaboration of the fable contains references to both Christian (*Ev. Marc.*, Hier.) and pagan (*Esopus* = M. 138) literature.

Cf. Petersen, K.O., *On the Sources of the Nonne Prestes Tale*, Boston 1898; Plessow, p. XXXVIII; Dargan, E.P., "Cock and Fox: A Critical Study of the History and Sources of the Mediaeval Fable", *Modern Philology* 4, 1906–1907, pp. 38–65; Lecompte, I.C., "Chaucer's 'Nonne Prestes Tale' and the 'Roman de Renart'", *Modern Philology* 14, 1917, pp. 737–749; Dahlberg, Ch., "Chaucer's Cock and Fox", *Journal of English and Germanic Philology*, 53, 1954, pp. 277–290; Pratt, R.A., "Three Old French Sources of the Nonnes Preestes Tale", *Speculum* 47, 1972, pp. 422–444, 646–668; Schippers 434; Honegger, pp. 197–227 (with further literature). For the Arabic version see Brockelmann, pp. 102–104.

M. 176

Catuli, vulpecula et cuniculus

"The Cat, the Weasel and the Rabbit"

J. Ruiz 929c.

Of Indian origin, cf. Tantr. III 4, pp. 114–115 and Panch. III 3, pp. 315–324, Cal. VI 3.

A simple allusion: *the hare takes the weasel from his lair.* Cf. Adr., *Aportaciones.*

Cf. Vol. II, p. 601.

M. 177

Gauterus et domina

"Gauterus and the Woman"

Od. Cer. 27.

Gauterus is looking for a place in which to always have pleasure. He finds a beautiful woman, a widow, who proposes that he become her husband. But around the couch there is a series of beasts, who she says will devour him sooner or later. He goes away and goes to a kingdom whose king had just died: they ask him to be a king and show him the couch. But this too is surrounded with beasts, he is

again threatened with death. The scene is repeated in a palace that he encounters. Then he sees to an old man by a ladder, who promises him happiness if he climbs it. This he does, and he finds it. Epim.: symbolism of sin and Jacob's ladder, which takes you to the sky.

Cf. Vol. II, p. 694.

R. v.D.
SP: *LG* 23.

M. 178
De gladio
"The Sword"

P. Alph. 11

A husband arrives home when his wife is with her lover. Her mother advises the lover to threaten those who call at the door with a sword. She explains to the husband that he is a man who has taken refuge in the house to escape from three men wanting to kill him. He thus manages to escape without suspicion.

From *Send.* 5.

Cf. Vol. II, p. 607.

M. 179
(= not-H. 76; 579 P.; cf. *TMI* J1251, DG 527)
Gladius et viator
"The Sword and the Walker"

Rom. 94; Rom. Angl. *cunc.* 111.

M. 180
(= not-H. 77; 472 P.; *TMI* J512, Aa Th 244, Tu 3633, DG 470)
Graculus inter pavones
"The Rook among the Peacocks"

Rom. 45; Vinc. Bell. 13, Rom. Mon. 18, Rom. Bern. 18, Gualt. Angl. 35, Gualt. Angl. *App.* I 34, II 13, Al. Neq. *Nov. Aes.* 12, Rom. Angl. *cunc.* 58, Rom. Bern. 141, 9; M. Fran. 67, Bayeux 12; Od. Cer. *Par.* 101, I. Sch. 9.

In Rom. Bern. 141 the rook is replaced by a bat, in M. Fran. by a raven.

Cf. M. 342.

R. v.D.
Supplementary documentation: Etien. *TMP* 4.7.

FR: *Isop. I* 34; *Isop. II* 12; *Isop. III* 28; *Isop. Lyon* 36. GE: Stricker 93; Bon. *Ed.* 38; H.Tr. *Renn.* 1727–1754. IT: *PUDS* 36; Zuc. 36; Tup. 36; *Ricc.* 35. SP: J. Ruiz 285–288.

Etienne de Bourbon adduces the fable preaching *de septem viciis.*

For Al. Neq. (*vide supra*), cf. Garbugino, pp. 78–79.

M. 181

(= not-H. 301; 575 P.; *TMI* J2137.5, DG 252)
Grex et lanista
"The Flock and the Butcher"

Rom. 76; Al. Neq. *Nov. Aes.* 30, Rom. Nil III 3, Rom. Angl. *cunc.* 80, Rom. Nil. *metr.* 37, Rom. Nil. *ryth.* II 23; M. Fran. 33.

R. v.D.
DU: *Esop.* 50. FR: *Isop. II* 29; *Isop. Char.* 27. IT: *Isop. Laur.* 44; *Pal. I* 44; *Rig.* 43; *Laur. II* 40.

For Al. Neq., cf. Garbugino, pp. 116–117. For the *Esop.*, cf. Schippers 328.

M. 182

(= not-H. 78)
Grus, cornix et dominus
"The Crane, the Crow and the Master"

Rom. 18; perhaps Bayeux 21.

Cf. Vol. II, p. 655.

R. v.D.
For Rom. (Ad.), cf. Bertini – Gatti, pp. 90–91.

M. 183

(= H. 249; 333 Ch., 294 P.; *TMI* J242.5, DG 362)
Grus et pavo
"The Crane and the Peacock"

Anon. Av. fab. 19, *Apol. Av.* 15, Ast. *Nov. Av.* I 12, Vind. *Nov. Av.* 15, *Nov. Av. Par. flor.* 15, *Av. ryth. mor.* 15, *Av. metr. mor.* 15.

R. v.D.

Supplementary documentation: *Sud.* γ 183 Adler; ib. τ 99; *Antiav.* 6 (8).

The *Suda* lexicon contains an alternative opening of B. (Βάβριος; see H. 249), replacing the first choliamb with a complete distich (see Luzzatto – La Penna, p. LV), to exemplify the meaning of γέρανος.

The *Antiavianus* reduces the version by Av. (see H. 249) to three elegiac distichs; the fourth functions as an epimythium.

FR: *Avionn.* 8. GE: *Nürn. Äsop* 15. HE: Berech. *MS* 41.

Cf. Schwarzbaum, pp. 241–246. For Ast., cf. Bisanti, pp. 190–191. For the *Antiav.*, cf. Tamanza, pp. 162–165.

M. 184

(= not-H. 121; 572 P.; *TMI* J144, cf. Aa Th 123, Tu 2309, DG 650)
Haedus et lupus
"The Kid and the Wolf"

Rom. 36; Gualt. Angl. 29, Gualt. Angl. *App.* I 29, Gualt. *fab.* 25, Al. Neq. *Nov. Aes.* 42, Rom. Angl. *cunc.* 67; M. Fran. 89, Bayeux 27.

Cf. Vol. II, p. 655.

R. Adr.

Cf. the Circassian fable in Adr., *Fab. Balc.*, p. 68.

R. v.D.

DU: *Esop.* 33. FR: *Isop. I* 29; *Isop. II* 40; *Isop. III* 23; *Isop. Char.* 39; *Isop. Lyon* 30. HE: Berech. *MS* 21.

Cf. Schwarzbaum, pp. 119–122. For Rom. (Ad.), cf. Bertini – Gatti, pp. 182–183. For Al. Neq., cf. Garbugino, pp. 146–147. For the *Esop.*, cf. Schippers 488.

M. 185

Harpia

"The Harpy"

Od. Cer. *Add.* II 21.

The harpy has a man's face. When she finds a man in a deserted place, she kills him. But then she sees herself in the water and, realizing that she has killed her likeness, she suffers until the ending of her life.

A Christianized mythical story.

Cf. Vol. II, p. 694.

M. 186

De heremita suam corrigente animam

"A Hermit who Reprimands his Soul"

P. Alph. 34.

A hermit reprimands his soul; he advises it to change its ways before death arrives, because then there is no longer any remedy.

M. 187

(664 P.)

Heremita probans servum suum

"A Hermit Tests his Servant"

Rom. Angl. *cunc.* 43; M. Fran. 53.

To test his servant, a hermit gives him a vase, under which he has put a mouse. He tells him not to touch it in his absence. Moved by his curiosity, the servant lifts it and the mouse escapes. The hermit returns, and asks the servant for the secret of the vase and he replies that he wishes he had not seen it.

Cf. M. 148; Vol. II, p. 690.

R. v.D.

IT: *Rig.* 53; *Laur. II* 50.

M. 188

Hereticus et musca

"The Heretic and the Fly"

Od. Cer. 12.

A heretic criticized the fact that God had created the fly, a dirty animal. The fly came and bit him on the face. The heretic fell and died. Thus the fly proved why God had created him, to avenge him for insults. Cf. perhaps not-H. 82.

Cf. Vol. II, p. 693.

R. v.D.
SP: *LG* 6.

M. 188 b

Conflictus hiemis et veris

"Conflict between Winter and Summer"

Alcuin., cf. Manitius II, p. 319.

The shepherds meet in honour of the cuckoo and Winter and Summer discuss their advantages in a dialogue, until Pulemion and Daphnis call the cuckoo.
From H. 279.

Cf. Vol. II, p. 668.

M. 189

(623a P.)

Hircus equitans et asinus

"The He-Goat Horseman and the Ass"

Od. Cer. 73.

The he-goat was the servant of the ass and, seeing him so humble, he wanted to ride on him. This he did, but the ass rolled over, fell on him and killed him, saying that if you have an ass as your owner, you must not ride him.

M. 190
(695 P.; Aa Th 132, DG 605)
Hircus et lupus
"The He-Goat and the Wolf"

Rom. Mon. 32.

The he-goat takes refuge on a hill and the wolf keeps watch around it. Finally, the he-goat goes to drink, the wolf to eat. But when the former is drinking he contemplates the strength of his body and decides no longer to flee from the wolf. The wolf devours him.

Derives from motifs from H. 162 and H. 275.

Cf. Vol. II, p. 674.

M. 190 b
De hirco, lupo et vulpe
"The He-Goat, the Wolf and the Fox"

Rom. Nil. *ryth.* II 32.

The he-goat was going to the market to sell some goatskins; he met the wolf and was ashamed to escape. The wolf told him that he could help him: to come with him to rest at his friend's house. This friend was the fox, who served them a good meal. But the he-goat had to give twelve kids in payment.

M. 191
Homo ingratus
"The Ungrateful Man"

Od. Cer. 59a.

A man gave a great honour to a king's servant. But the servant accused him and, when reprimanded, he answered that in that country it was usual to repay goodness with wickedness. Epim.: this is the Devil's nature.

Cf. Vol. II, p. 694.

M. 192

(690 P.)

Homo in navicula se Deo commitit

"A Man who Goes on a Ship Commends Himself to God"

Rom. Angl. *cunc.* 130; M. Fran. 99.

A man who was about to cross the sea asked for divine protection. The storm came and he asked God to return him to the port he had left. But the storm did not abate. It only became calm when he asked God to do his will.

Cf. Vol. II, p. 690.

M. 193

(666 P.)

Homo orans sibi soli salutem

"The Man who Asks for Salvation for Himself Alone"

Rom. Angl. *cunc.* 45; M. Fran. 55.

A man always arrived late in Church and, on his knees, prayed for himself and his family. Someone who heard him said: "Lord, confound this man and his wife and children".

R. v.D.
IT: *Isop. Laur.* 23; *Pal. I* 23; *Rig.* 24; *Laur. II* 24.

M. 194

(674 P.)

Homo vendens equum cum hirco

"The Man that Sold the Horse with the He-Goat"

Rom. Angl. *cunc.* 54; M. Fran. 64.

A man wanted to sell a hairy, fetid he-goat and an elegant horse. A buyer only wanted the latter, but the vendor told him to take everything or nothing. Epim.: although a wicked man has some virtue, those who live with him must live with his vices at the same time.

Cf. Vol. II, p. 690.

M. 195
(= not-H. 47; *TMI* U162, Tu 444, DG 48)
Homo et arbores
"The Man and the Trees"

Rom. 64; Vinc. Bell. 20, Gualt. Angl. 53, Gualt. Angl. *App.* I 50, Rom. Nil. II 16, Rom. Angl. *cunc.* 32, Rom. Nil. *metr.* 31, Rom. Nil. *ryth.* II 16; M. Fran. 49, Bayeux 15; I. Sch. 66.

R. v.D.
FR: *Isop. I* 50 *BPLa*, 52 *bc; Isop. Lyon* 54; J.V. *Mir. Hist.* 20. HE: Berech. *MS* 42. IT: *PUDS* 54; Zuc. 54; Tup. 54; *Ricc.* 53; *Apol. Vers.* 14; *Isop. Laur.* 22; *Pal. I* 22; *Rig.* 23; *Laur. II* 23.

Cf. Schwarzbaum, pp. 246–251. For Rom. (Ad.), cf. Bertini – Gatti, pp. 142–143.

M. 196
(= H. 264; 59 Ch., 284 P.; *TMI* J1454, DG 390)
Homo et leo
"The Man and the Lion"

Anon. Av. fab. 24, *Apol. Av.* 24, Ast. *Nov. Av.* I 4, Vind. *Nov. Av.* 24, *Nov. Av. Par. flor.* 24, *Av. ryth. mor.* 24, *Av. metr. mor.* 24; Rom. 91; Rom. Nil. III 8, Rom. Angl. *cunc.* 85, Rom. Nil. *ryth.* II 28; M. Fran. 37.

Cf. Vol. II, p. 638.

R. v.D.
Supplementary documentation: Al. Neq. *NR* 2.148; Rinuc. 84.

GE: *Nürn. Äsop* 23. HE: Berech. *MS* 56. IT: *Rig.* 46; *Laur. II* 43.

Rinucius gives a Latin prose translation of AnF. (59a Ch.). The fable has an epimythium. Terminology: *fabula*. Function: illustrative (*significat*).

Cf. Schwarzbaum, pp. 303–306. For Rom. (Ad.), cf. Bertini – Gatti, pp. 164–165. For Ast., cf. Bisanti, pp. 177–178. For Rinuc., cf. Pillolla, p. 305.

M. 197

Homo et mensura

"The Man and the Measure"

M. Fran. 90.

A man reproaches the measure for not measuring well, when it is his own fault.

Cf. Vol. II, p. 689.

M. 198

(= not-H. 59; 291 P.; Tu 3646)

Homo et plaustrum

"The Man and the Cart"

Anon. Av. fab. 32, *Apol. Av.* 32, Ast. *Nov. Av.* II 2, Vind. *Nov. Av.* 32, *Av. metr. mor.* 32.

R. v.D.

Supplementary documentation: *Sud.* τ 528 Adler.

The *Suda* lexicon gives the same prose paraphrase of B. as Phot. (see not-H. 59).

For Ast., cf. Bisanti, pp. 200–201.

M. 199

(640(a) P.; *TMI* J1172.3, W154.2, Aa Th 155, Tu 4254, 4262, DG 512)

De homine et serpente

"The Man and the Snake"

P. Alph. 5.

A farmer finds a snake that some shepherds have tied up. He releases him and warms him and he coils around him. The farmer complains and the snake says that he is just following his nature. The fox is called as judge, and sentences that things return to how they were before: he leaves the snake tied up in the road, and says that the farmer must not touch him.

Derived from H. 62 (= M. 429), with a final intervention by the fox, as is frequent in ancient derivative fables.

Cf. M. 289; Vol. II, p. 606.

R. v.D.
Supplementary documentation: *Gest. Rom.* 174 (Tu 4254).
The version in the *Gesta Romanorum* has a variation in that the man and the fox are replaced with an emperor and a philosopher, respectively. The fable is followed by a *Moralizacio* which is twice as long as the fable proper. Typical fable words: *quidam* (*quater*), *Tunc.*
SP: *LE* 312.
Cf. Oesterley, p. 741.

M. 200

(= not-H. 283; 569 P.; *TMI* B221.1, B241.2.2, J815.1, Aa Th 48*, Tu 304, DG 28)
Homines duo, fallax, verax, et simia
"Two Men, One False and the Other Truthful, and the Monkey"

Rom. 78; Vinc. Bell. 26, Al. Neq. *Nov. Aes.* 31, Rom. Nil. III 5, Rom. Angl. *nonn.* 1, Rom. Angl. *cunc.* 82, Rom. Angl. *cunc.* App. 7, Rom. Nil. *metr.* 39, Rom. Nil. *ryth.* II 25; M. Fran. 34, French vers. in *AJPh* 22, 1901, p. 78; Od. Cer. 27a, I. Sch. 30.

R. v.D.
DU: *Esop.* 52. FR: *Isop. II* 30; *Isop. Char.* 28; J.V. *Mir. Hist.* 26. HE: Berech. *MS* 78. SP: *LG* 28.
Cf. Schwarzbaum, pp. 389–391. For Rom. (Ad.), cf. Bertini – Gatti, pp. 160–163. For Al. Neq., cf. Garbugino, pp. 118–119. For the *Esop.*, cf. Schippers 18.

M. 201

(609 P.; Tu 5022)
Homo et unicornius
"The Man and the Unicorn"

Od. Cer. 45; *Spec. Stult.* 1804, 1912.

Escaping from the unicorn, a man climbs a tree that has fine apples. As he is eating them, he does not notice that two snakes are gnawing the roots of the tree, which falls into a well full of snakes.

It is the Indian simile of the man, cf. *Panch.* I 12, pp. 112–117, *Cal.* II 5.

Cf. Vol. II, p. 599.

R. v.D.
Supplementary documentation: *Gest. Rom.* 168, Io. Dam. *BJ* 12.111 ss., Io. Cap. p. 108 s.

HE: Berech. *MS* 68. SP: *LG* 48.

Typical fable word: [*quidam*] *Gest. Rom. bis.* Allegory explained in a lengthy *moralizacio*: the sinner is man, the unicorn death, the dragon the devil, and the friend Christ.

Cf. Oesterley, p. 739; Schwarzbaum, pp. 346–355.

M. 202

(706 P.; *TMI* J22.1, Aa Th 157A, DG 396)

Homuncio, leo et filius eius

"The Man, the Lion and his Cub"

Fab. extrav. 5, *Prompt. Paris.*

A long fable: the lion warns his cub against the man's ingenuity, but when the cub sees the damage that the man has caused the beasts, he goes to find him to avenge them. Finally, he falls victim to the snares set by the man.

A fable of Oriental tradition, cf. *Cal.* XIII, but variously contaminated with Greek fables, specifically with H. 281.

Cf. M. 110, 136; Vol. II, p. 598.

R. v.D.
Supplementary documentation: *Dial. creat.* 86 (pp. 233.19–234.2 Grässe).

DU: *TC* 86. EN: *DCM* 86. FR: *DdC* 86; Berech. *MS* 106.

The fable in the *Dialogus creaturarum* has some variations, being a kind of contamination of the two versions mentioned *supra* by Adr. It is adduced within the elaboration of another fable (S. 169). Terminology: *Fabulatur*. Typical fable word: *quidam*.

Cf. Schwarzbaum, p. 511; Schippers 218.

M. 203

(= H. 280; 321 Ch., 368 P.; cf. *TMI* J1476, DG 368)

Imber et vasa fictilia

"The Rain and the Pots"

Anon. Av. fab. 40, *Apol. Av.* 40, Ast. *Nov. Av.* I 1, Vind. *Nov. Av.* 41, *Av. ryth. mor.* 41, *Av. metr. mor.* 41.

R. v.D.

GE: *Nürn. Äsop* 38; Bon. *Ed.* 65.

For Ast., cf. Bisanti, pp. 170–172.

M. 204

Incantator

"The Enchanter"

Od. Cer. 3, I. Sch. 60.

The enchanter passed by kings and princes and blinded them with his song. Epim.: such men must not be received, not even by kings.

M. 205

De regii incisoris discipulo

"The Apprentice to the King's Tailor"

P. Alph. 20.

As the apprentice Nedius is absent, the tailor eats the honey served by the waiter, leaving Nedius without food. One day, when he is absent, Nedius tells the waiter that the master has a "frenzy" and gives him indications of when the attack will come. When that moment arrives, the waiter whips the master and then explains why to him. He asks Nedius: "when did you see me crazy?". And Nedius answers: "when did you see that I do not eat honey?".

M. 206

De duobus ioculatoribus
"The Two Jesters"

P. Alph. 21.

A jester, to embarrass the other one, puts the bones of the meat that he has eaten next to the other's plate and accuses him of being a glutton. But the second says that eating meat and leaving the bones is his nature and that of the first jester is eating meat and bones, like a dog.

M. 207

Iosephi saltus
"Joseph's Jump"

Ysengr. VI 1–312.

Isengrim has been skinned and his teeth are chattering. Reynard appears and pretends to believe that he is a woodcutter cutting down the forest. Isengrin blames his ripped off skin on the ram Joseph. The two go to the stable to punish him (but Reynard has warned him beforehand). The ram says that the day is arriving, and with it men and dogs: he tells Isengrim to stay in the stable next to the post with his mouth wide open, he will enter it. He rushes at the wolf, knocks him down and saves himself. The wolf returns half dead.

Cf. Knapp, pp. 67, 74: perhaps a European popular fable.

Cf. Vol. II, p. 702.

M. 208

Iudeus occidebatur ab existente Pincerna, quod perdices prodiderunt
"A Jew is Killed by Pincerna The Guide,
Who is Exposed by the Partridges"

Anon. Av. fab. 41; Gualt. Angl. 59, Gualt. Angl. *App.* I 58.

A Jew gave part of his wealth to a king to cross his Kingdom safely; and the king placed Pincerna at his disposal as a guide. But in a

forest he killed him. Before dying, the Jew told Pincerna that the partridges would accuse him. This did indeed happen: one day Pincerna saw some partridges on the king's table and began to laugh. When asked why by the king, he answered by telling the story. So the king condemned him to death.

Cf. Vol. II, p. 690.

R. Adr.
Cf. the Haggadah fable in Adr., *Doc. Supl.*, p. 224, and a similar story, perhaps the origin of this one, in *BP*, pp. 43 ff. (S. 135).

R. v.D.
FR: *Isop. I* 58 *BPLbc*, 56 *a; Isop. Lyon* 60. IT: *PUDS* 60; Zuc. 60; Tup. 60; *Ricc.* 59.

M. 209

(632 P.)

Iulianus apostata et daemon

"Julian the Apostate and the Demon"

Od. Cer. 81.

Preparing to undertake the Persian campaign, Julian sent a messenger to the West to give news of it. But he could not pass a place where there was a monk who did not stop praying day and night. Julian said that he would punish him, but a soldier, resuscitated by the Virgin, killed him. A man who saw this became a monk.

Cf. Vol. II. p. 635.

M. 210

Iustus rogans dominum pro quodam peccatore

"A Just Man who Prays to the Lord for a Sinner"

Od. Cer. 36a.

The sinner always returns to sinning, in spite of the prayers of the just man. One day they went out together with a loaded horse and a sack fell to the ground. The just man invited the sinner to help

him lift it. They did so, but the just man kept throwing another sack to the ground. When asked why by the sinner, he told him that this was like he did: he always sinned again. But if they both helped, the matter could be remedied.

Cf. Vol. II, p. 694.

R. v.D.
SP: *LG* 38 *bis*.

M. 211

(= not-H. 131; 539 P.; cf. *TMI* A164.2, J1908, DG 267)
Iuno et Venus et gallina
"Juno, Venus and the Hen"

Rom. 58; Rom. Angl. *cunc.* 133; Rom. Angl. *cunc.* App. 1; M. Fran. 102.

R. v.D.
DU: *Esop.* 60. HE: Berech. *MS* 86.
Cf. Schwarzbaum, pp. 436–440. For the *Esop.*, cf. Schippers 159.

M. 212

(= not-H. 183; 71 Ch., 372 P.; *TMI* J1022, DG 450)
Quattuor iuvenci et leo
"Four Young Bulls and the Lion"

Anon. Av. fab. 26, *Apol. Av.* 18, Ast. *Nov. Av.* III 5, Vind. *Nov. Av.* 18, *Av. ryth. mor.* 18, *Av. metr. mor.* 18.

R. v.D.
Supplementary documentation: *Opusc. fab.* 2.37; Conr. Halb. *TM* III, p. 191 M.-S.
AR: Al-Baladuri, *k. al-Ansab*; Maid. *MA*, I, 17, 6 ff.; Abu Hilal al-'Askari, I, 47. FR: *Avionn.* 10 (Christian background (*Dieu bis*)). GE: *Nürn. Äsop* 18; Bon. *Ed.* 70 (Wolf instead of Lion). HE: Berech. *MS* 51.
The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a variation in that it the (three) bulls themselves, not the lion, who sow discord. Conrad adduces the fable to exemplify *concordia* (cf. H. 53,

132, 212). Both versions have an epimythium. Terminology: *exemplum* (cf. *Avionn.*). Typical fable word: *Tunc* (Conr.).

Cf. Schwarzbaum, pp. 281–286. For Ast., cf. Bisanti, pp. 229–231. For the Arabic versions see Brockelmann, pp. 105–106.

M. 213

Iuvenis et vetula

"The Youth and the Old Woman"

Od. Cer. 14a.

A youth loved an old woman and asked advice to rid himself of this love. Someone asked him how he could love that ugly woman. And he answered that for him she was beautiful. Epim.: thus some love the devil.

Perhaps of M. 70.

R. v.D.
SP: *LG* 8.

M. 214

De latrone qui nimia eligere studuit

"The Thief who Wanted to Choose Too Much"

P. Alph. 30.

A thief entered a rich man's house and spent his time choosing from among the treasures that were there. So it happened that he was taken prisoner and sentenced to death.

M. 215

(DG 280)

Latrones susurrantes

"The Thieves that Spoke in a Low Voice"

Rom. Angl. *cunc.* 113; M. Fran. 41.

A soldier saw two thieves in a field speaking in a low voice, as though preparing a robbery. He asked them why they were speaking

this way, when they were in a deserted place. They answered that they were doing it because it seemed very wicked and they liked it.

R. v.D.
HE: Berech. *MS* 19. IT: *Isop. Laur.* 20; *Pal. I* 20; *Rig.* 21; *Laur. II* 21.
Curiously enough, this fable is based on a misunderstanding of Marie de France's version ("cerfs" instead of "serfs").
Cf. Schwarzbaum, pp. 109–114.

M. 216

De latrone et radio lunae
"The Thief and the Moonbeam"

P. Alph. 24.

A thief went to steal from a house one night and looked in through the window. The husband heard him and told his wife in a low voice to ask him where such great wealth had come from. This she did. The husband answered that he had been a thief and that it had happened like this: he would climb onto the roof of a house, steal, and, after saying an incantation seven times, he would climb down holding onto a moonbeam. The woman said that this was a good idea, which she would teach her son; they then pretended to sleep. The thief, who had heard everything, entered stole, climbed down the moonbeam and fell, breaking an arm and a leg. The husband asked him who he was and the thief answered that he was the unfortunate thief who had followed his advice. The son thanked the father for the good example.
An Oriental fable, cf. *Panch.* Prol., *Cal.* II 1.

Cf. Vol. II, p. 607.

M. 217

(= not-H. 201; 481 P.; *TMI* W121.2.1, Aa Th 50C,
Tu 3065, DG 377)
Leo senex, aper, taurus et asinus
"The Old Lion, the Boar, the Bull and the Ass"

Rom. 20; Vinc. Bell. 7, Rom. Mon. 13, Rom. Bern. 4, Gualt. Angl. 16, Gualt. Angl. *App.* I 16, Gualt. *fab.* 14, Rom. Nil. 15, Rom. Angl.

cunc. 15 Rom. Bern. 141, 6, Rom. Nil. *metr.* 13; M. Fran. 14; I. Sch. 40.

R. v.D.

Supplementary documentation: *Dial. creat.* 110 (p. 263.5–15 Grässe).

DU: *Esop.* 16; *TC* 110. EN: *DCM* 110. FR: *Isop. I* 16; *Isop. III* 12; *Isop. Lyon* 16; *DdC* 110; J.V. *Mir. Hist.* 7. GE: Bon. *Ed.* 16. HE: Berech. *MS* 1. IT: *PUDS* 16; Zuc. 16; Tup. 16; *Ricc.* 19; *Apol. Vers.* 8; *Isop. Laur.* 6; *Pal. I* 6; *Rig.* 6; *Laur. II* 6; *Pal. II* 6. SP: J. Ruiz 311–315.

The fable in the *Dialogus creaturarum* occurs within the elaboration of another fable (S. 328). Typical fable word: *quidam.* Epimythium. Literary tradition: *legitur.*

Cf. Schwarzbaum, pp. 1–4. For Rom. (Ad.), cf. Bertini – Gatti, pp. 82–85. For the *TC* and the *Esop.*, cf. Schippers 199.

M. 218

(cf. *TMI* J2137.6, cf. Aa Th 214A, Tu 4387, DG 121)

Leo et asinus minister

"The Lion and his Servant The Ass"

Od. Cer. 68.

The lion king was looking for servants and the ass presented himself, saying that he sang very well. But it was proven that he sang horribly and the lion expelled him.

Derived from H. 156 (theme of the song of the ass).

M. 218 b

(= H. 154; 210 Ch., 149 P.; *TMI* J811.1.1, Aa Th 51, Tu 3068, DG 402 (1.))

Leo, bubalus et lupus

"The Lion, the Buffalo and the Wolf"

Rom. Nil. 6, Rom. Angl. *cunc.* 6, Rom. Nil. *metr.* 6, Rom. Nil. *ryth.* 6; M. Fran. 11.

The lion, the buffalo and the wolf went hunting and the lion caught a deer. The wolf asked the buffalo about sharing out. The buffalo

said that it would be done as the lord said. The lion said, in short, that the three parts were for him, and this was what was done.

From the version from Rom. 8 (from Ph.), of H. 154. Cf. M. 228, 464 (and the versions derived from the Greek one in M. 225, 232 b).

Cf. Vol. II, p. 683.

R. v.D.
IT: *Isop. Laur.* 10; *Pal. I* 10; *Rig.* 11–12; *Laur. II* 11–12; *Pal. II* 11.

M. 219

(= H. 162; 221 Ch., 157 P.; *TMI* K2061.4,
Aa Th 127A*, DG 386)
Leo et capella
"The Lion and the Goat"

Anon. Av. fab. 29, *Apol. Av.* 26, Ast. *Nov. Av.* III 6, Vind. *Nov. Av.* 26, *Nov. Av. Par. flor.* 26, *Av. ryth. mor.* 26, *Av. metr. mor.* 26.

R. v.D.
GE: *Nürn. Äsop* 25; Bon. *Ed.* 77. HE: Berech. *MS* 57.
Cf. Schwarzbaum, pp. 306–308. For Ast., cf. Bisanti, pp. 231–232.

M. 220

(= not-H. 95; 200 Ch., 336 P.; *TMI* K402.3, K813,
Aa Th 52, DG 281)
Leo, cervus et vulpes
"The Lion, the Deer and the Fox"

Rom. Angl. *cunc.* 61; M. Fran. 70, Hervieux III, pp. 502 ff.: anon. fabs., by Aimoinus, Froum., Donizus, ms. *Cenomanensis*, ms. *Remensis*; Fred. (cf. Manitius II, p. 666).

On some occasions (Froumundus, Donizus) the lion is replaced by the bear, on others (Rom. Angl. cunc., M. Fran.) there is contamination with Indian motifs from M. 232.
Cf. M. 232, 455, also with contaminations.

Cf. Vol. II, p. 598, 675.

R. v.D.
Supplementary documentation: *Sud.* α 4681, δ 67, κ 2304, ν 122, ib. 126, π 197 Adler.

The *Suda* lexicon quotes seven choliambs from B. (Βάβριος *sexies*)—with some textual variants, for which see Luzzatto – La Penna *in app. crit.*—to exemplify the meaning of ἀχαιίνη (vv. 87–88), δάπτω (92), κωτίλλω (vv. 87–88), πανθοίνην (vv. 90–92), νεβρείην καρδίην (v. 93), and νεβρός (vv. 93–94).

GE: *Nürn. Äsop* 29. HE: Berech. *MS* 105.

Cf. Schwarzbaum, pp. 504–511.

M. 221

(= H. 198; 282 Ch., 187 P.; *TMI* K566, K1121, Aa Th 47B, Tu 2065, DG 393)

Leo et equus

"The Lion and the Horse"

Rom. 52; Rom. Mon. 36, Gualt. Angl. 42, Gualt. Angl. *App.* I 41, Al. Neq. *Nov. Aes.* 24, Rom. Nil. II 9, Rom. Angl. *cunc.* 26, Rom. Nil. *metr.* 25, Rom. Nil. *ryth.* II 9; J. Ruiz 1167–1322; *Ysengr.* V 1167–1322, *RR* XIX.

All from the version by Rom. of H. 198: the animals are the lion and the horse, instead of the wolf and the ass. In J. Ruiz the lion is a king, and there is Medieval setting. In *Ysengr.* and *RR*, however, we find the wolf. Thus, in *Ysengr.* the skinned wolf meets the horse: he asks him to give him his skin, and says he will return it to him when his own grows. The horse wants to shave off his crown, which has grown, with the penis and hooves and kicks the wolf, who in fact plays the role of the wolf-monk. In Rom. Mon. and *RR* the wolf and the mare intervene.

There are derivations, with the intervention of the wolf and the fox, in M. 56, 245, 249. Cf. also 245, where the fable is included in a larger group.

R. v.D.
Supplementary documentation: *Sud.* κ 1863 Adler; Doxop. *Comm. in* Aphth., II 172.20–25 Walz; *Opusc. fab.* 2.2; Conr. Halb. *TM* III, p. 179 M.-S.; Guar. 28; Barb. 27; Vall. 27; Rinuc. 78.

DU: *Esop.* 43. FR: *Isop. I* 41 *BPLbc,* 40 *a; Isop. II* 23; *Isop. III* 35; *Isop. Char.* 21; *Isop. Lyon* 43. IT: *PUDS* 43; Zuc. 43; Tup. 43; *Ricc.* 42.

The *Suda* quotes two choliambs (vv. 11–12) from Babrius' version (Βάβριος; see H. 198)—with some slight textual variants, for which see Luzzatto – La Penna, *in app. crit.*—to exemplify the meaning of κνηκίας.

Doxopatres's version has a variation: the ass is not about being the wolf's prey, but is on his own account searching after someone who is able to give him medical aid now that he has a thorn in his foot; most (animals?) are unwilling, the wolf is the only one who undertakes to act as a doctor. Doxopatres adduces the fable to exemplify Aphthonius' "ethical" category (of fables with exclusively non-rational characters).

The version in the *Opusculum fabularum* (cf. Conr. Halb.) is a contamination of other versions, combining the lion (from Rom.) and the ass (from AnF.). Conrad adduces the fable to exemplify *inimicicia* (cf. H. 49, 69, 235). Both versions have an epimythium.

Rinucius gives a Latin prose translation of AnF. (285b Ch.). The fable has an epimythium.

Terminology: ἐν τοῖς μυθικοῖς (*Sud.*), ἐπιμύθιον (Doxop.), *exemplum* (*Opusc.*, Conr.), *fabula* (Barb., Rinuc.).

Function: didactic (*documento* Barb.), illustrative (*significat* Rinuc.). No variation in Barbaro's version.

For Al. Neq., cf. Garbugino, pp. 104–105. For Barb., cf. Cocco, pp. 146–147. For Guar., Barb., and Vall., cf. Galli 281–282. For the *Esop.*, cf. Schippers 213. For Rinuc., cf. Pillolla, p. 223.

M. 222

Leo et filii sui

"The Lion and his Sons"

Rom. Angl. *cunc.* 36.

The lion goes off to marry and leaves the Kingdom to his eldest son, who in turn marries and when the lion returns he does not want to return it to him. The lion brings a series of allies from his wife's family: the fox, etc. They make pits in which they put branches with honey and when the enemy attacks, the bears with their rid-

ers the lion cubs fall into the pits. The lion wins. Epim.: powers must not be given, not even to a son.

Cf. Vol. II, p. 689.

M. 223

(cf. 602 P.; cf. *TMI* U135.1, Tu 3774, DG 496)
Leo invitans bestias
"The Lion Inviting the Beasts"

Od. Cer. 30a, I. Sch. 54.

The lion invited the beasts to dine and, returning from the banquet, the dog met the sow. He told her of the delights of the banquet, but she criticized the fact that there was neither drasca (remains of rye that are left when manufacturing beer) nor coticinum (hides). Prom.: a lay person said that if there were dogs and birds in paradise, he would desire it more. Epim.: there are some who only want vile things.

Cf. M. 101; Vol. II, p. 693.

R. v.D.
SP: *LG* 32.

M. 224

Leo, lupus, vulpes et asinus
"The Lion, the Wolf, the Fox and the Ass"

Nic. Boz. 1.

The lion judges the wolf, the fox and the ass: he forgives the first two for their sins (kissing a penitent sheep, giving a goose too much penance) and orders the third to be whipped for eating some oats.
The theme is found, without the lion, in M. 271, 272.

Cf. Vol. II, pp. 682, 692.

M. 225

(*TMI* J811.1, Aa Th 51, Tu 3069, DG 402 (2.))

Leo, lupus, vulpes et venator

"The Lion, the Wolf, the Fox and the Hunter"

Egb. Lütt. *FR* 1311–1327; *Ysengr.* VI 145–298, J. Ruiz 82–88, Berech. *MS* 52; Od. Cer. 20, I. Sch. 5.

Derived from the Greek version of the fable of "the lion's share", H. 154. For the details, cf. Adr., *Aportaciones*.

Cf. M. 218 b, 228, 464 (Latin version) and 232 b (Greek version); Vol. II, p. 274.

R. v.D.

SP: *LG* 15.

Cf. Schwarzbaum, pp. 286–289; Schippers 219.

M. 226

(= H. 155; 207 Ch., 150 P.; *TMI* B363.1, B371.1, Aa Th 75, Tu 3052, DG 391)

Leo et mus

"The Lion and the Mouse"

Rom. 22; Vinc. Bell. 9, Rom. Mon. 15, Rom. Bern. 5, Gualt. Angl. 18, Gualt. Angl. *App.* I 18, Gualt. *fab.* 16, Al. Neq. *Nov. Aes.* 41, Rom. Angl. *cunc.* 17, Rom. Nil. *metr.* 25, Rom. Nil. *ryth.* I 17; M. Fran. 16, Berech. *MS* 8; Nic. Boz. 11.

R. v.D.

Supplementary documentation: Engelm., *Carm.* 1.103–104; *Opusc. fab.* 2.35; Conr. Halb. *TM* III, p. 190 M.-S.; Cyrill. *Spec. sap.* 1.18 (pp. 24–25 Grässe); *Dial. creat.* 24 (pp. 164.31–165.1 Grässe).

DU: *Esop.* 18; *PC* 1.18; *TC* 24. EN: *DCM* 24; Henr. 7 (301). FR: *Isop. I* 18; *Isop. II* 38; *Isop. III* 14; *Isop. Char.* 37; *Isop. Lyon* 19; *DdC* 24; J.V. *Mir. Hist.* 9. GE: *Nürn. Äsop* 54; Bon. *Ed.* 18; UP 1.18. IT: *PUDS* 18; Zuc. 18; Tup. 18; *Ricc.* 21; *Apol. Vers.* 18; *Isop. Laur.* 16; *Pal. I* 16 *Rig.* 18; *Laur. II* 18. SP: J. Ruiz 1425–1434.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a variation: the mouse is replaced with a rat. The lion pronounces the

réplique finale (Conr. has an epimythium besides). Conrad adduces the fable to exemplify *clemencia*. Terminology: *exemplum*.

Cyrillus' version has some interesting variations. First of all, a fox is added (possibly from H. 151) as the lion's partner in the hunt (cf. H. 154). Furthermore, the mouse is not caught but honorably greeted by the lion and derided by the fox. Accordingly, when both lion and fox are ensnared, the mouse gratefully liberates the former but leaves the latter in the trap, addressing him with a lengthy *réplique finale*.

The version in the *Dialogus creaturarum* is immediately followed by another fable (M. 429); both of these are adduced within the elaboration of yet another fable (S. 64). The fable has a literary tradition (*legitur*).

Like Cyrillus' version, the fable has a promythium.

Cf. Schwarzbaum, pp. 87–95. For Rom. (Ad.), cf. Bertini – Gatti, pp. 88–89. For Al. Neq., cf. Garbugino, pp. 142–145. For the *TC* and the *Esop.*, cf. Schippers 211, 216.

M. 227

(= not-H. 199; 563 P.; *TMI* B381, Aa Th 156, Tu 215, DG 387)

Leo et pastor

"The Lion and the Shepherd"

Rom. 51; Rom. Bern. 30, Gualt. Angl. 41, Gualt. Angl. *App.* I 40, Al. Neq. *Nov. Aes.* 20, Rom. Nil. II 8, Rom. Angl. *cunc.* 25, Rom. Nil. *metr.* 24, Rom. Nil. *ryth.* II 8.

R. v.D.

Supplementary documentation: *Dial. creat.* 111 (p. 264.24–30 Grässe); *Gest. Rom.* 104.

Cf. *Dial. creat. l.c.* (p. 264.30–38 Grässe) (anecd.).

DU: *TC* 111; cf. ibid. (anecd.). EN: *DCM* 111; cf. ibid. (anecd.). FR: *Isop. I* 40 *BPLbc*; *Isop. II* 19; *Isop. III* 34; *Isop. Char.* 17; *Isop. Lyon* 42; *DdC* 111; cf. ibid. (anecd.). GE: Bon. *Ed.* 43. IT: *PUDS* 42; Zuc. 42; Tup. 42; *Ricc.* 41. SP: *LE* 186.

The version in the *Dialogus creaturarum* has a variation: the lion is not wounded but caught in hunters' nets. This fable occurs within the elaboration of another fable (S. 115). Literary tradition (*Legitur*).

The fable is immediately followed by an anecdote about the Duke of Saxony, who freed a lion from a giant serpent.

The version in the *Gesta Romanorum* has some variations: the shepherd is replaced with a soldier, the emperor with a king, and the amphitheatre with the lion's cage. In the *moralizacio* (epimythium) the fable is interpreted as an allegory of Jesus Christ forgiving human sinners.

Typical fable word: *Quidam* (*Dial. creat. bis*, *Gest. Rom.*).

Cf. Oesterley, p. 728; Schippers 207–208. For Rom. (Ad.), cf. Bertini – Gatti, pp. 124–125. For Al. Neq., cf. Garbugino, pp. 94–97.

M. 228

Leo, pullus et capra

"The Lion, the Chicken and the Goat"

Nic. Boz. 13.

When the lion was sharing out a young bull that he had caught, he said to the other animals: the first and second share are for me; let us fight for the third. They said no, and gave him everything. Epim.: this applies to the subject of inheritance.

Derived from M. 225.

Cf. Vol. II, p. 680.

M. 229

(= not-H. 200; 514 P.; *TMI* J811.2, Aa Th 51A, DG 400 (1.))

Leo regnans et simia

"The Lion King and the Monkey"

Rom. 70; Rom. Nil. II 20, Rom. Angl. *nonn.* 22, Rom. Angl. *cunc.* 77, Rom. Angl. *App.* III 3, Rom. Nil. *metr.* 34, Rom. Nil. *ryth.* II 20; M. Fran. 29.

The versions of Rom. Angl. *nonn.* and *cunc.* and that of M. Fran. are expanded considerably, with the intervention of the wolf.

Cf. Vol. II, pp. 646, 655.

R. v.D.

DU: *Esop.* 54. IT: *Isop. Laur.* 35; *Pal. I* 35; *Rig.* 36; *Laur. II* 34.

For Rom. (Ad.), cf. Bertini – Gatti, pp. 156–157. For the *Esop.*, cf. Schippers 23.

M. 230

(645 P.)

Leo et unicornis

"The Lion and the Unicorn"

I. Sch. 55.

The lion is sick, and asks the unicorn to forget his former offences, to allow him to be tied to his horn and to take him to visit his wife for the last time. Dialogue between the two, with quotations from the *Apocalypsis*. Conclusion with one from the *Ecclesiasticus*: the enemy must never be trusted.

Cf. Vol. II, p. 692.

M. 231

(= H. 147; 197 Ch., 142 P.; *TMI* J644.1, Aa Th 50A, DG 201)

Leo senex et vulpes

"The Old Lion and the Fox"

Rom. 86; Vinc. Bell. 28, Gualt. Angl. *App.* II 6, Rom. Nil. III 7, Rom. Angl. *nonn.* 4, Rom. Angl. *cunc.* 84, Rom. Nil. *metr.* 41, Rom. Nil. *ryth.* II 27; M. Fran. 36; Od. Cer. *Add.* III 18.

R. v.D.

Supplementary documentation: *Sud.* α 4155, η 420, σ 938 Adler (all.); Theod. Metoch. *Misc.* 83 (pp. 546–547 Müller) (all.); *Opusc. fab.* 2.34; Conr. Halb. *TM* III, p. 189 M.-S.; *Dial. creat.* 44 (p. 187.3–13 Grässe); Rinuc. 59.

Cf. Nic. Chon. *Urbs capta*, p. 772 Bekker.

DU: *Esop.* 23; *TC* 44. EN: *DCM* 44. FR: J.V. *Mir. Hist.* 28; *DdC* 44. HE: Berech. *MS* 23. IT: *Isop. Laur.* 45; *Pal. I* 45; *Rig.* 45; *Laur. II* 42.

The *Suda* twice (α, σ) quotes two choliambs (vv. 3–4) from Babrius' version (Βάβριος *bis*; see H. 147)—with some textual variants, for

which see Luzzatto – La Penna, *in app. crit.*—to exemplify the meaning of ἆσθμα and σπήλυγξ.

The version in the *Opusculum fabularum* has a variation in that the lion is not said to be old but just overtired (*plus solito vigilans*). Conrad adduces the fable to exemplify *prudencia*. Both versions have an epimythium. No variations.

The version in the *Dialogus creaturarum* is adduced within the elaboration of another fable (S. 247).

Rinucius gives a Latin prose translation of AnF. (197b Ch.). The fable has an epimythium. Function: illustrative (*significat*).

Terminology: *exemplum* (*Opusc.*, Conr.), *Esopus* (*Dial.*), *fabula* (Rinuc.). Typical fable word: *quidam* (*Dial.*).

Nicetas Choniates quotes the fragment from Sol. with the fox metaphor (see H. 147).

Cf. Schwarzbaum, pp. 137–141. For Rom. (Ad.), cf. Bertini – Gatti, pp. 178–179. For the *Dial. creat.* and the *Esop.*, cf. Schippers 442. For Rinuc., cf. Pillolla, p. 255. For Nic. Chon., cf. Opelt, I., "Archilochos (Frag. 302 West) und Solon (Frag. 11 West) bei Niketas Choniates. Ein Beitrag zur Überlieferungsgeschichte", *RhM* 121, 1978, pp. 197–203.

M. 232

Leo, vulpes et asinus corde carens

"The Lion, the Fox and the Heartless Ass"

J. Ruiz 893–903; Nic. Boz. 6.

This is the parallel Indian version to that of M. 220, with the ass instead of the deer. Cf. Vol. I, pp. 288 and 325, as well as *Tantr.* IV 2, pp. 145–147, *Panch.* IV 2, pp. 395–399. See also my "*Fab. extiones*".

For the version of Greek origin (sometimes contaminated with this), cf. M. 220. M. 455 may come from one or the other.

M. 232 b

(= H. 154; 210 Ch., 149 P.; *TMI* J811.1, Aa Th 51, Tu 3069, DG 402 (2.))

Leo, vulpes et ursus

"The Lion, the Fox and the Bear"

Od. Cer. *Add.* III 29.

The three animals went hunting and caught a ram, a sheep and a lamb. The bear began to share them out, assigning one prey to each (the fable is incomplete).

Derived from the Greek version, cf. also M. 225 (for the Latin, M. 218 b, 228, 464).

R. v.D.

Supplementary documentation: *Opusc. fab.* 1.31; Conr. Halb. *TM* III, pp. 170–171 M.-S.

The version in the *Opusculum fabularum* gives the complete fable: the lion slaps the bear's face until bleeding occurs. Thereupon the fox says to the lion that he can have the lamb for his breakfast, the ram for his lunch, and dine on the sheep; they (bear and fox) will eat the entrails, should any remain; if not, the mere sight of His Majesty will suffice. When asked, the fox replies that it was the bear's blood that has taught him how to divide. Conrad adduces the fable to exemplify *obediencia.* Both versions have an epimythium. Terminology: *exemplum* (*Opusc.*, Conr.).

M. 233

(= H. 269; 206 Ch., 258 P.; *TMI* K961, Aa Th 50, DG 599)

Leo aeger, vulpes et ursus (vel lupus)

"The Sick Lion, the Fox and the Bear (or the Wolf)"

Cod. Sang. 889 (= P. 585); Rom. Mon. 35a, Rom. Bern. 9, Angl. *nonn.* 21, Rom. Angl. *cunc.* 59; M. Fran. 68, Berech. *MS* 85, Bayeux 5 (?); *Ecb. capt.* 392–1097, *Ysengr.* VII 1–442, *RR* X 1180–1190; I. Sch. 37.

The theme can be seen in H. 269, but there are extensive variations, from the replacement of the wolf with the bear (*Cod. Sang.*,

etc.) to the extensive variations of the epic (pilgrimage of the fox, intervention of the leopard, etc. in *Ecb. capt.*; the wolf prescribes the he-goat and the ram as medicine, the hare accuses the fox, in *Ysengr.*).

Cf. Knapp, pp. 22 ff., 69 ff.; Schaller, pp. 91 ff.; Voigt, p. LXXX; Foulet, p. 353.

Cf. Vol. II, p. 597.

R. Adr.

For medieval derivatives, cf. Della Corte and Garbugino, *Leone.*

R. v.D.

Supplementary documentation: Paul.-Petr. *Carm.* 27.

AR: Abu FG *Ad.*, p. 188; Abu Nu'aim al-Isfahani, *Hiljat al-Aulija.*

Cf. Bartelink, G.J.M., "Een thema uit de fabelliteratuur en het dierenepos in de Middeleeuwen", *Lampas* 10, 1977, pp. 283–301; Kaczynski, B.M. – Westra, H.J., "Aesop in the Middle Ages: The Transmission of the Sick Lion Fable and the Authorship of the St. Gall Version", *MLatJb* 17, 1982, pp. 31–38; Curletto, S., "Temi e trasformazioni nella favola del leone malato e del lupo scorticato", *Sandalion* 12–13, 1989–1990, pp. 115–138. For the Arabic versions see Brockelmann, pp. 100–102.

M. 234

Leporarii, mastivi et lupi

"The Greyhounds, the Mastiffs and the Wolves"

I. Sch. 38.

A big fight broke out between the greyhounds and the mastiffs. The wolves took advantage of this, killed them all and occupied their territories. Final quotation from Saint Luke's Gospel.

Cf. Vol. II, p. 692.

M. 235
(658 P.; cf. *TMI* B15.3.4.1, DG 253)
Lepus cornua petens
"The Hare who Wanted Horns"

Rom. Angl. *nonn.* 19, Rom. Angl. *cunc.* 127; M. Fran. 96.

The hare asked Jupiter for horns, as he was envious of the deer. Despite Jupiter's objections, he obtained them by insisting. But they were so heavy that he cannot manage with them and the shepherds killed him.

Derived from H. 119 and related fables.

M. 236
(= H. 169; 191 Ch., 256 P.; *TMI* J682.1, DG 259)
Lepores et aquilae
"The Hares and the Eagles"

Od. Cer. *Add.* III 21.

Cf. Vol. II, pp. 674, 678.

R. v.D.
Supplementary documentation: *Opusc. fab.* 3.3; Conr. Halb. *TM* III, pp. 198–199 M.-S.
Conrad adduces the fable (from the *Opusculum fabularum*) to exemplify *prudencia* (cf. H. 231). Both versions have an epimythium. Terminology: *exemplum.* No variations.

M. 237
(616 P.; Tu 5333, DG 257)
Lepus cum lupo contendens
"The Hare Fighting with a Wolf"

Od. Cer. 58, Nic. Boz. 14, I. Sch. 70.

The hare and the wolf challenge each other. The wolf rushes at the hare, who flees. The wolf pursues him, but faints and falls. He asks the hare to stop so they can fight: he says that he only fights with

his feet. The lion is called upon as judge, and declares the hare the winner.

Derived from H. 254.

Cf. Vol. II, p. 678.

R. v.D.
SP: *LG* 58.

M. 238

(= H. 143; 192 Ch., 138 P.; *TMI* J881.1, Aa Th 70, DG 260)

Lepus et rana

"The Hare and the Frog"

Rom. 35; Vinc. Bell. 12, Rom. Bern. 44, Rom. Mon. 29, Gualt. Angl. 28, Gualt. Angl. *App.* I 28, Al. Neq. *Nov. Aes.* 34, Rom. Nil. II 8, Rom. Angl. *cunc.* 24, Rom. Nil. *metr.* 23, Rom. Nil. *ryth.* II 7; M. Fran. 22; I. Sch. 43.

R. v.D.
Supplementary documentation: *Sud.* α 1032 Adler (all.); ibid. 4372 (all.); ib. γ 509 (all.); ib. ο 109 (all.); *Opusc. fab.* 2.41; Conr. Halb. *TM* III, pp. 192–193 M.-S; Rinuc. 76; Ogn. 56.

DU: *Esop.* 32. FR: *Isop. I* 28; *Isop. II* 33; *Isop. III* 22; *Isop. Char.* 31; *Isop. Lyon* 29; J.V. *Mir. Hist.* 12. GE: *Nürn. Äsop* 62; Bon. *Ed.* 25. HE: Berech. *MS* 38. IT: *PUDS* 29; Zuc. 29; Tup. 29; *Ricc.* 28; *Isop. Laur.* 28; *Pal. I* 28; *Rig.* 29; *Laur. II* 27. SP: J. Ruiz 1445–1449.

The *Suda* lexicon quotes all but three verses (1–3) from B. (see H. 143), with some slight textual variants (for which see Luzzatto – La Penna, *in app. crit.*), to exemplify the meaning of ἄτολμοι (vv. 3–4), γυρίης (v. 5), ἀκταίη (v. 6), and ὀκλαδίας (v. 7), respectively.

Conrad adduces the fable (from the *Opusculum fabularum*) to exemplify *desperacio* (cf. H. 43). Both versions have an epimythium. Terminology: *exemplum*. No variations.

Rinucius gives a Latin prose translation of AnF. (269a Ch.). The fable has an epimythium. Terminology: *fabula*. Function: illustrative (*significat*).

Cf. Schwarzbaum, pp. 231–234. For Rom. (Ad.), cf. Bertini – Gatti, pp. 174–175. For Al. Neq., cf. Garbugino, pp. 126–127. For the *Esop.*, cf. Schippers 128. For Rinuc., cf. Pillolla, p. 286.

M. 239

(= not-H. 258; 473 P.; *TMI* J885.1)
Lepus, passer et aquila
"The Hare, the Sparrow and the Eagle"

Rom. 81; Al. Neq. *Nov. Aes.* 14; Bayeux 25.

Cf. Vol. II, pp. 644, 655.]

R. v.D.
FR: *Isop. II* 13; *Isop. Char.* 10.
For Al. Neq., cf. Garbugino, pp. 82–83.

M. 240

De linteo
"The Linen"

P. Alph. 10.

A woman, her mother and the former's lover are at home, when the husband arrives and asks them to make the bed. The mother says that first they will show him the linen they have sewn. The lover escapes behind the linen.

R. Adr.
It is related to Ar. *Th.* 498 ff. and *Send.* 13. It appears also in Cervantes, *El celoso extremeño*, ed. D. Yndurain, Madrid 1975, p. 141.

M. 240 b

Du lou et de l'oue
"The Wolf and the Goose"

Jean of Boves in Barbazan-Méan, *Fabliaux et contes* III, pp. 53–54.

The theme of M. 175 "The Cock and the Fox", with other protagonists and variation of some details.

Cf. Foulet, p. 409.

M. 241
Ludus scaccorum
"The Game of Chess"

Od. Cer. 36 b., I. Sch. 62.

Comparison of men with this game: the pieces are taken out of the bag, one is a king, another . . . Each represents a role. At the end, all return to the bag.

Perhaps from the comparison of men and theatre actors in Bion of Boristhenes, F 16 A. ed. Kindstrand.

Cf. Vol. II, p. 693.

R. v.D.
SP: *LG* 38 *tertio*.

M. 242
(595, 688 P.; cf. Tu 5338, DG 644)
Lupi
"The Wolves"

M. Fran. 65b.

The wolves always live inside the same skin: if somebody persuades them to become priests, they are still wolves.

Derived from the theme of the wolf-monk in M. 260, etc.

Cf. Vol. II, pp. 596, 688.

R. Adr.
Cf. Papademetriou, pp. 113 ff.

M. 242 b
Λύκος καὶ δέλφαξ
"The Wolf and the Pig"

Mich. Chon. p. 239, 20–30 Lambros.

The wolf was baptized and became a Christian; he promised not to attack men or animals any more. But he saw a pig beside the road, pounced on it and devoured it.

Related with the numerous fables of the wolf as a monk and others (M. 260, etc.).

Cf. Papademetriou, pp. 113 ff.

Cf. Vol. II, p. 575.

M. 243

(676 P.; DG 592)

Lupi benevolentes

"The Wolves with Good Will"

Rom. Angl. *cunc.* 65; M. Fran. 87.

Two wolves met and attempted to do good works, to avoid the general malevolence against them. They began to pick up sheaves in a field and the men began to pursue them. They therefore returned to their former habits.

Cf. H. 38, not-H. 174, 194.

M. 244

(607 P.)

Lupi funus

"The Funeral of the Wolf"

Od. Cer. 43.

The wolf had died, and by order of the lion all the animals buried him and held a funeral. They ate splendidly and wanted a funeral like this for themselves. Epim.: the animals represent the friars at many monasteries.

Derived from the theme of the wolf monk, cf. M. 257, etc.

Cf. Vol. II, p. 692.

R. v.D.
SP: *LG* 46.

M. 245

(699 P.; *TMI* K561.2, K566, K579.5.1, K1121, Aa Th 47B, 122C, 122K*, DG 393, 648, 652)
Lupi infortunium
"The Misfortune of the Wolf"

Rom. Mon. 36, J. Ruiz 766–779.

A long mixed story. The wolf declines to eat a piece of bacon, a pig's trotter, a mare: he wants to eat the pony. The mare pretends to have a thorn in her hoof and gives him a kick, escaping with the pony. Later, the wolf finds two rams, who tell him to judge their case, and they end up charging him. He continues on his travels and meets the sow and wants to eat the piglets, but she asks him to baptize them first and throws him into the water. Next he finds some goats, who tell him that they are going to mass: the wolf sings as the bishop and is chased off. Finally, he weeps under a tree and says that he wishes a sword would fall on him: a pruner's pruning knife drops on him. He runs off.

Various stories are combined: the first is M. 221, the second M. 139, the third and fourth are closely related to M. 65, etc. Cf. Adr., *Aportaciones.*

Cf. Vol. II, pp. 602, 652, 688.

M. 246

(688 P.; Tu 5338, DG 644)
Lupus litteras discens
"The Wolf who Learned how to Read"

Rom. Angl. *cunc.* 124; M. Fran. 81; *bulla* of Urban II, from 1096, in Knapp, p. 70.

A priest teaches the letters to the wolf, and then tells him to pronouce syllable by syllable. He spells out "agnus", lamb.

From the *Ahikar* VIII 36. It resembles the theme of the wolf monk in M. 257, 260, 509, etc.

Cf. Vol. II, p. 595.

R. Adr.
Cf. Adr., *Siria*, p. 19; Papademetriou, pp. 116 ff.

R. v.D.
HE: Berech. *MS* 113.
Cf. Schwarzbaum, pp. 533–536.

M. 247

(= H. 160; 222 Ch., 155 P.; Aa Th 111A, Tu 5334, DG 632)
Lupus et agnus
"The Wolf and the Lamb"

Rom. 3; Vinc. Bell. 1, Rom. Bern. 1, Gualt. Angl. 2, Gualt. Angl. *App.* I 2, Gualt. *fab.* 2, Al. Neq. *Nov. Aes.* 10, Rom. Angl. *cunc.* 2, Rom. Nil. *metr.* 2, Rom. Nil. *ryth.* 12, Rom. Bern. 141, 1; M. Fran. 2, Bayeux 2; Od. Cer. 24, I. Sch. 1.

Derived from the Phaedrian version.

R. v.D.
Supplementary documentation: Nic. Greg. *Byz. Hist.* 21.6.7 (all.); *Opusc. fab.* 2.46; Conr. Halb. *TM* III, p. 195 M.-S.; *Dial. creat.* 51 (p. 194.19–29 Grässe; Conr. Hirs. *Dial. s. Hes.* (p. 85 Huygens); Egb. Lütt. *FR* 1.1648–1657; Rinuc. 65.

AR: Maid. *MA*, I, 236, 1–3; ib. 302, 21–23. DU: *Esop.* 2; *TC* 51. EN: Lydg. *Aes.* 2; *DCM* 51; Henr. 12 (161). FR: *Isop. I* 2; *Isop. II* 10; *Isop. Lyon* 2; *DdC* 51; J.V. *Mir. Hist.* 1. GE: *Nürn. Äsop* 41; Bon. *Ed.* 7. HE: Berech. *MS* 3. IT: *PUDS* 2; Zuc. 2; Tup. 2; *Ricc.* 2; *Isop. Laur.* 2; *Pal. I* 2; *Rig.* 2; *Laur. II* 2; *Pal. II* 2.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) varies the fable by having the lamb open the discussion.

Nicephorus' clearly refers to Basilius (see H. 160).

The version in the *Dialogus creaturarum* is adduced within the elaboration of another fable (S. 144). Typical fable word: *quidam* (*bis*), *tunc.* The fable has an epimythium, typically introduced by *Sic* . . .

Rinucius gives a Latin prose translation of AnF. (222b Ch.). The fable has an epimythium. Function: illustrative (*significat*).

For Rinuc., cf. Pillolla, p. 195.

Terminology: τὸν Αἰσώπειον μῦθον (Niceph.), *Esopus* (*Dial.*), *exemplum* (*Opusc.*), *fabula* (Rinuc.).

Cf. Plessow, p. XLI; Schwarzbaum, pp. 9–14. For Rom. (Ad.), cf. Bertini, *Fedro*; eund. – Gatti, pp. 50–51. For Al. Neq., cf. Garbugino, pp. 74–75. For the Arabic version see Brockelmann, p. 105. For the *Esop.*, cf. Schippers 497.

M. 248

(655(a) P.; *TMI* U236, cf. Aa Th 165, DG 600)

Lupus et aries

"The Wolf and the Ram"

Rom. Angl. *nonn.* 14, Rom. Angl. *cunc.* 40; M. Fran. 40, Bayeux 13.

The wolf fasts for his sins and meets with a ram. He laments the fact that he cannot eat him, but then reasons that he is alone and if he does not take care of him, somebody will devour him. He will eat him, then, he says, instead of a salmon.

Variant of the theme of the wolf monk, cf. M. 246, 257, 260, 509, etc.

Cf. Vol. II, pp. 596, 655, 688.

R. v.D.

FR: *Isop. I* 47 *BPL*; *Isop. III* 41. EN: Henr. 4 (182; comprises M. 257). HE: Berech. *MS* 36. IT: *Rig.* 48; *Laur. II* 45.

Cf. Schwarzbaum, pp. 218–223.

M. 249

(696 P.; cf. *TMI* K1022.2, Aa Th 122N*, DG 124)

Lupus et asinus

"The Wolf and the Ass" (1)

Rom. Mon. 33, Rom. Bern. 22.

The wolf meets the ass and tells him that he is going to eat him. The ass agrees, as it will free him from a miserable life. But he does

not want the neighbours to see, so he asks the wolf to take him to the forest: they go tied together, the ass by the chest as slave, the wolf by the neck as the owner, But the ass takes him to his master's house, where they hit the wolf, who manages to escape with great effort, and they free him.

Probably derived from H. 198 (or from the Medieval version M. 221).

Cf. Vol. II, p. 676.

M. 250

Lupus, asinus et vulpes

"The Wolf, the Ass and the Fox"

Metrum leonis, cf. Manitius II, p. 517.

The wolf, who has become the guarantor for the ass at the proposal of the fox, devours him and is punished by the lion.

A variant of the theme of the wolf as guarantor (M. 116) and of the wolf as the unjust judge to the ass (M. 224, 271).

Cf. Vol. II, p. 689.

M. 251

(670 P.; DG 638)

Lupus de corvo super arietem sedente

"The Wolf on the Raven who Settled on the Ram"

Rom. Angl. *cunc.* 49; M. Fran. 59.

The raven settled on the ram and the wolf sighed and said that if he did this, all would be frightened.

Derived from H. 202, perhaps contaminated with M. 132.

Cf. Vol. II, p. 675.

M. 252

(689 P.; DG 646)

Lupus et columba ramusculos colligens

"The Wolf and the Dove that Gathered Twigs"

Rom. Angl. *cunc.* 128; M. Fran. 97.

The wolf told the dove that he saw him all day gathering twigs without having a good home. He answered that in turn he always saw him gathering sheep and he never had better clothing. Epim.: the wicked work as much as the good and never escape their poverty.

Cf. Vol. II, p. 689.

M. 253

(= H. 99; 108 Ch., 97 P.; *TMI* K551.3.2, cf. Aa Th 122C, Tu 308, DG 651)

Lupus et edus

"The Wolf and the Kid" (2)

Od. Cer. *Add.* III 26.

Cf. Vol. II, p. 639.

R. v.D.

Supplementary documentation: *Opusc. fab.* 2.15; Conr. Halb. *TM* III, p. 183 M.-S.; *Dial. creat.* 53 (p. 196.9–17 Grässe).

DU: *TC* 53. EN: *DCM* 53. FR: *DdC* 53.

The versions in the *Opusculum fabularum* (cf. Conr. Halb.) and the *Dialogus creaturarum* have a minor variation in that the wolf is singing instead of playing the flute. Conrad adduces the fable to exemplify *iactancia* (cf. H. 210, 234). The version in the *Dialogus creaturarum* occurs within the elaboration of another fable (S. 304). It is ascribed to Aesop (*Refert Esopus*). All three versions have an epimythium. Terminology: *exemplum* (*Opusc.*, *Dial.*).

For the *TC*, cf. Schippers 484.

M. 254

(= H. 161; 225 Ch., 156 P.; *TMI* W154.3, Aa Th 76, Tu 5332, DG 631)

Lupus et grus

"The Wolf and the Crane"

Rom. 11; Vinc. Bell. 5, Gualt. Angl. 8, Gualt. Angl. *App.* I 8, Gualt. *fab.* 7, Al. Neq. *Nov. Aes.* 1, Rom. Nil. 9, Rom. Angl. *cunc.* 9, Rom. Nil. *metr.* 7, Rom. Nil. *ryth.* I 9, Rom. Bern. 141, 4; M. Fran. 7, Bayeux 4; Od. Cer. 6, I. Sch. 6.

R. v.D.

Supplementary documentation: *Sud.* κ 442 Adler; *Opusc. fab.* 1.25; Conr. Halb. *TM* III, pp. 168–169 M.-S.; *Dial. creat.* 117 (p. 272.19–27 Grässe); Rinuc. 64.

DU: *Esop.* 8; *RH* 5831–5881; *TC* 117. EN: Lydg. *Aes.* 4; *DCM* 117. FR: *Isop. I* 8 *PBL,* 7 *abc; Isop. II* 1; *Isop. III* 4; *Isop. Char.* 1; *Isop. Lyon* 8; *DdC* 117; J.V. *Mir. Hist.* 5. GE: *Nürn. Äsop* 47; Bon. *Ed.* 10; H.Tr. *Renn.* 1931–1972. HE: Berech. *MS* 8. IT: *PUDS* 8; Zuc. 8; Tup. 8; *Ricc.* 8; *Isop. Laur.* 13; *Pal. I* 13; *Rig.* 15; *Laur. II* 15; *Pal. II* 14. SP: J. Ruiz 242–254; *LG* 2.

The *Suda* lexicon quotes three choliambs from B. (vv. 6–8)—with some textual variants, for which see Luzzatto—La Penna *in app. crit.*—to exemplify the meaning of καρχαρόδους.

Conrad adduces the fable (from the *Opusculum fabularum*) to exemplify *ingratitudo* (cf. H. 74, 185, 224). Both versions have an epimythium. No variations.

The version in the *Dialogus creaturarum* is immediately preceded by another fable (M. 100). Both of these fables are adduced within the elaboration of yet another fable (S. 291). It has a promythium. Its function is explicitly illustrative (*ostendere*). The version has a slight variation, adding that the wolf's bone originally belonged to a lamb (*agnum voranti*), which need of course cause no surprise, as the two animals are typical *Kontrastfiguren* (cf. e.g. H. 160).

Rinucius gives a Latin prose translation of AnF. (225b Ch.). The fable has an epimythium. Function: illustrative (*significat*).

Terminology: ἐν Μυθικοῖς (*Sud.* κ), *exemplum* (*Opusc.*, Conr.), *Esopus* (*Dial.*, H.Tr.), *fabula* (Rinuc.).

Cf. Plessow, p. XLII; Schwarzbaum, pp. 51–56; Curletto. For Al. Neq., cf. Garbugino, pp. 54–55. For *RH*, cf. Wackers, pp. 471–472. For the *Esop.*, cf. Schippers 496; for Rinuc., cf. Pillolla, p. 195.

M. 254 b

(= H. 168; 223 Ch., 261 P.; *TMI* J216.2, DG 65)

Lupus et hedus

"The Wolf and the Kid" (3)

Apol. Av. 42, Ast. *Nov. Av.* III 8, Vind. *Nov. Av.* 42, *Nov. Av. Par. flor.* 42, *Av. ryth. mor.* 42, *Av. metr. mor.* 42.

R. v.D.
Supplementary documentation: *Opusc. fab.* 3.2; Conr. Halb. *TM* III, p. 198 M.-S.

GE: *Nürn. Äsop* 39.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) is Christianized (cf. H. 30, 34, 49, 96, 129, 166, 193): the temple is replaced with a monastery. There seems to be a reminiscence of the original pagan setting in the wolf's threat to the lamb that it will be sacrificed to God (*Deo*, cf. AnF. τῷ θεῷ). Conrad adduces the fable to exemplify *religio* (cf. H. 131). Both versions have an epimythium, which applies the fable to someone entering a convent. Terminology: *exemplum.*

For Ast., cf. Bisanti, pp. 233–235.

M. 255

(675 P.; DG 628)

Lupus et herinaceus

"The Wolf and the Hedgehog"

Rom. Angl. *cunc.* 62; M. Fran. 71.

The wolf and the hedgehog were friends and they stole a sheep, but they were pursued by dogs and shepherds. The wolf refused to help the hedgehog, but the latter asked him for a farewell kiss and held onto him, so that he had to save himself under pressure. At one moment during the escape, he climbed an oak and the wolf in turn asked him for help. The hedgehog refused: let him do what he wants with the sheep.

It is perhaps based on the theme of the hedgehog servant of the wolf in *Ecb. capt.*, with inversion.

Cf. M. 256; Vol. II, pp. 645, 688.

M. 256

(686 P.; DG 629)

Lupus lacqueo implicitus et herinaceus

"The Wolf Caught in a Snare and the Hedgehog"

Rom. Angl. *cunc.* 70; M. Fran. 77.

The hedgehog does not want to save the wolf, who has fallen into a snare; it must be the saints whose vows he has not fulfilled that have made him fall into it.

Cf. M. 255, 258; Vol. II, pp. 645, 688.

M. 257

(~ 595 P.; *TMI* U 125, Tu 5338, DG 634)

Lupus factus monachus

"The Wolf who Became a Monk"

Od. Cer. 13; *Anon. Av. fab.* 17.

Od. Cer.: the wolf becomes a monk, but when he has no meat, he throws away the cowl and returns to the mountain. Av. An.: the wolf becomes a monk, but the fox does not trust him, in spite of his cowl.

These are variants of the theme of the wolf monk, cf. M. 244, 245, 246, 248, 258, 260, 379, 509, as well as *De lupo* 43 ff., *Ecb. capt.* 302–305 ff., *Fec. ratis* I (*Prora*) 1554–67, *Ysengr.* V 325–704, 821–1128, etc. *RR* III 165–376, VI 704–730, VIII 126–134, XIV 202–524. Inversion of the theme in *Cal.* XIV, pp. 306 ff. L.-K.

Cf. Vol. II, pp. 596, 635, 692.

R. Adr.

Cf. *Min. fab.* 1.

A wolf, admitted into a convent, began to eat the sheep whenever he was left alone with them. This fable is related to various other fables, such as M. 260, 261, 264, etc.

R. v.D.
Supplementary documentation: Io. Sar. *Pol. enth.*
EN: Henr. 4.662–732 (within M. 248).

M. 258

(610, 687 P.; *TMI* W 154.5.1, Tu 2020, 2178, DG 643)
Lupus petens Romam et nauta
"The Wolf Going to Rome and the Boatman"

Rom. Nil. *ryth.* II 33.

The wolf was caught in a snare by a priest, so asked him to release him, promising to go to Rome on a pilgrimage to ask for forgiveness of his sins. But when they released him and put him on a ship, he devoured everything he found and did not keep his promise.

Cf. M. 256, 259, 260, 413; Vol. II, pp. 596, 692.

M. 259

(687 P.; *TMI* W 154.5.1, Tu 2020, 2178, DG 643)
Lupus vera dicens et nauta
"The Wolf that Told the Truth and the Boatman"

Rom. Angl. *cunc.* 121.

On board a boat, the wolf asked the boatman what fare he had to pay. He answered that he had to tell three truths. He told him two truisms and reserved the third truth for when he disembarked. The third truth was that good done to someone bad is completely wasted.

Cf. M. 258. On the three truths cf. H. 166; Vol. II, pp. 645, 688.

R. v.D.
FR: M. Fran. 78.

M. 260

Lupus et opilio
"The Wolf and the Shepherd"

De lupo 43 ff., Gualt. Angl. *App.* II 8; Marbod de Rennes, *Carm.* 40.

In *De lupo* the wolf, caught in the trap, becomes a priest and the shepherd forgives him; but then he returns to his former life. In Gualt. he leaves the wolf cub as hostage. He then becomes a monk and returns to the shepherd, who forgives him and releases the cub. Both go back to pursuing the sheep: "et modo sum monachus, canonicus modo sum" (= M. 108).

They are different expansions of M. 257.

Cf. Vol. II, pp. 596, 645, 688.

M. 261

(636 P.; cf. *TMI* J1421, cf. Tu 3629, 4311, cf. DG 183)

Lupus et ovis osculantes

"The Wolf and the Sheep Kissing"

Od. Cer. *Add.* I 1.

The king of the animals decreed that all must kiss each other. The wolf asked the sheep for a kiss, to comply with the edict. She finally agreed and escaped from his jaws with great difficulty.

Derived from H. 139.

Cf. M. 392, 492, 494; Vol. II, p. 678.

R. v.D.

Cf. Carrington, H.C., "The Sources and the Medieval Versions of the Peace Fable", *PMLA* 22, 1907, pp. 33–53 (*non vidi*).

M. 262

(= H. 22; 34 Ch., 22 P.; *TMI* K2315, Aa Th 161, DG 621)

Lupus, pastor et persecutor

"The Wolf, the Shepherd and the Pursuer"

Rom. 73; Rom. Mon. 20, Rom. Bern. 6, Al. Neq. *Nov. Aes.* 22, Rom. Nil. III 1, Rom. Angl. *cunc.* 78, Rom. Nil. *metr.* 35, Rom. Nil. *ryth.* II 21; M. Fran. 30.

We must note that Rom. and all his Medieval descendants transform the hare (lepus) of Ph. in H. 22 into a wolf (lupus).

Cf. M. 466.

R. Adr.

Supplementary documentation: *Min. fab.* 15: *lupus et agricola.*

A wolf being chased by dogs took cover in a furrow, on the advice of a man. When the hunter caught up with him, the man told him that nobody was hiding there, and yet he made a gesture towards the hiding place. However, the failed to notice this and left. The man then pointed out to the wolf that he had helped him, but the wolf told him that he had betrayed him with his eyes.

Cf. also Egb. Lütt. *FR* I 1340–1360.

R. v.D.

Supplementary documentation: *Opusc. fab.* 1.2; Conr. Halb. *TM* III, pp. 159–160 M.-S.; Dati 16 (14); Rinuc. 12.

DU: *Esop.* 57. FR: *Isop. II* 21; *Isop. Char.* 19. HE: Berech. *MS* 75. IT: *Isop. Laur.* 40; *Pal. I* 40; *Rig.* 40; *Laur. II* 37.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a minor variation in that the seeks asylum with the owner of a vineyard instead of with a woodcutter. Conrad adduces the fable to exemplify *duplicitas* (cf. H. 139).

Dati's version is in elegiac distichs. No variations.

Rinucius gives a Latin prose translation of AnF. (34bc Ch.). Typical fable word: *Tunc.* Function: illustrative (*significat*).

All of these Latin versions have an epimythium. Terminology: *exemplum* (*Opusc.*, Conr.), *fabula* (Rinuc.).

Cf. Schwarzbaum, pp. 379–382. For Rom. (Ad.), cf. Milanese, pp. 64–69; Bertini – Gatti, pp. 158–159. For Al. Neq., cf. Garbugino, pp. 100–101. For the *Esop.*, cf. Schippers 489. For Rinuc., cf. Pillolla, p. 161.

M. 263

(= H. 27; 43 Ch., 27 P.; *TMI* J1793, DG 633)

Lupus et persona tragoedi

"The Wolf and the Tragic Mask"

Rom. 44; Gualt. Angl. 34, Gualt. Angl. *App.* I 60; *Anon. Av. fab.* 18.

Cf. Vol. II, p. 635.

R. v.D.
Supplementary documentation: Dati 7 (6); Guar. 4; Barb. 4; Vall. 4; Rinuc. 14; Ogn. 10.

FR: *Isop. I* 60 *BPL*; *Isop. Lyon* 35. GE: Bon. *Ed.* 37 (Statue instead of Mask). IT: *PUDS* 35; Zuc. 35; Tup. 35; *Ricc.* 34.

Dati's version has a variation, being about a painter instead of a sculptor, and about a statue instead of a mask, which is broken instead of merely seen. Dati's version is in elegiac distichs.

The other Latin versions are prose translations of AnF. II (43b Ch.; *cithar(o)edi*).

All of these Latin versions have an epimythium. Terminology: *fabula* (Guar., Barb., Vall., Rinuc.). Typical fable words: *forte* (Dati), *aliquando* (Vall.); *cuiusdam* (Barb.).

For Barb., cf. Cocco, pp. 100–101. For Guar., Barb., and Vall., cf. Galli, pp. 260–261. For Rinuc., cf. Pillolla, p. 165.

M. 264

(641 P.; cf. *TMI* U125, cf. Aa Th 77*, DG 637)
Lupus et sacerdos
"The Wolf and the Priest"

Od. Cer. *Add.* II 7; popular Greek versions, cf. Papademetriou, p. 116.

The wolf went to confession and with one eye looked at the priest, with the other at the sheep on a mountain. He said to the priest: give me penance soon, as I can see the sheep are coming down.

Derived from the theme of M. 257 and related fables.

Cf. Vol. II, pp. 575, 596, 692.

M. 265

(cf. *TMI* K2323.1, L315.6, cf. Aa Th 222, DG 630)
Lupus et scarabaeus
"The Wolf and the Beetle"

Rom. Angl. *nonn.* 20, Rom. Angl. *cunc.* 55; M. Fran. 65.

When the wolf was asleep, a beetle climbed inside his arse and only left from where he had entered after giving him considerable pain. The wolf and the beasts of the mountain then declared war on the beetles, flies and wasps. So they tied up their rears, following the wolf's advice. But the deer, stung by a wasp, broke wind, and the knot came undone. The wolf then gave them all the sign to flee, in case the same thing happened to the others. Epim.: the victory, on occasions, of the weak.

Cf. M. 168, 282; Vol. II, p. 674.

R. v.D.
HE: Berech. *MS* 26.
Cf. Schwarzbaum, pp. 158–162; Brednich.

M. 266

(cf. 680, 699 P.; cf. *TMI* K561.2, cf. Aa Th 122C, cf. DG 652)
Lupus, sus et porcelli
"The Wolf, the Sow and the Pigs"

I. Sch. 69.

The wolf meets the sow and asks her if he can eat one of her piglets. She says yes, but that first the wolf must hear mass: meanwhile, she will prepare his food. But while the wolf hears mass, the sow begins to squeal, people arrive and the wolf barely manages to escape.

Cf. M. 65, 104, 245, 366.

M. 267

Lupus et vitulus
"The Wolf and the Calf"

Ecb. capt. 69–391, 1098–1222.

The frame-fable of the *Ecbasis*: the calf escapes from the stable and, attracted by the wolf to his cave, he is to be eaten the following day, which is Easter. The otter consoles the calf. The wolf sleeps. The wolf's enemies gather, led by the fox, preparing to save the

calf. The wolf's servants escape, the fort is taken and the wolf killed. Thanks of the calf.

Derived from the theme of the wolf monk who does not keep the fast.

Cf. Vol. II, p. 632.

M. 268

Lupus et vulpes
"The Wolf and the Fox" (1)

Ecb. capt. 1139 V.

The fox flatters the wolf to persuade him to leave his cave. He succeeds and the wolf is killed.

Derived from H. 126.

R. Adr.
Cf. derivatives in Adr., *Doc. Supl.*, p. 220.

M. 269

(625 P.; Tu 2074, DG 224)
Lupus et vulpes
"The Wolf and the Fox" (2)

Rom. Mon. 35; Berech. *MS* 99; *Ysengr.* I 589–1064, II 1–270, *RR* III; Od. Cer. 74, I. Sch. 50.

The wolf is fishing with a hook on his tail, following the fox's advice. The peasants arrive, warned by the fox, and the wolf loses his tail.

There are variants. In Rom. Mon. the fox ties a basket to the wolf's tail and throws stones into it. In Ysengr., RR and Od. Cer. the water freezes and the tail is trapped. This motif is parallel to that of M. 463.

Cf. Voigt, p. LXXIX; Knapp, p. 45; Vol. II, p. 686.

R. Adr.
Cf. a Circassian derivative in Adr., *Fab. Balc.*, pp. 67 f.

R. v.D.
Cf. Schwarzbaum, pp. 480–484.

M. 270
(712 P.; DG 635)
Lupus et vulpes famelica
"The Wolf and the Hungry Fox"

Rom. Bern. 33.

The wolf, seeing the fox hungry, recommended opening his mouth, since a nightingale that was singing would fall into it. The fox came closer and the nightingale fell. The wolf, seeing him still hungry, told him that he did not do what he had recommended. "Yes, says the fox; but he had no more than feathers and words".

Cf. Vol. II, p. 686.

R. v.D.
Supplementary documentation: Egb. Lütt. *FR* 1.1427–1443.

M. 271
(628 P.; *TMI* U11.1.1, Tu 397, 3053, DG 558)
Lupus audiens vulpis et asini confessiones
"The Wolf Hearing the Confessions of the Fox and the Ass"

Od. Cer. 81, *Prompt. Paris.*; *Συναξάριον τοῦ τιμημένου γαδάρου* (Irmscher, p. 224).

The wolf absolves the fox, the eater of hens, and condemns the ass for eating a little hay.

Perhaps from not-H. 193.

Cf. M. 224, 272; Vol. II, pp. 596, 682.

R. v.D.
GE: H.Tr. *Renn.* 3455–3575.
Cf. Mombello, G., "La 'Confessio Lupi, Vulpis et Asini' du ms. 0210 de l'Accademia delle Scienze de Turin", *Reinardus* 11, 1998, pp. 117–129.

M. 272

(*TMI* B 270, Tu 5345, cf. DG 611)
Lupus et vulpes
"The Wolf and the Fox" (3)

Rom. Angl. *cunc.* 66; M. Fran. 88; J. Ruiz 321–377, RR XI 1620, Va 257–1252.

The wolf and the fox bring their dispute before the lion judge. He pronounces that the fox is perhaps telling the truth, but these truths are of less authority than the wolf's lies. In *RR* Isengrim brings his complaint before Noble the lion about his wife Hersent's violation by Reynard, who has also killed a hen. There follows a complicated story in which both the bear Brun and the cat Tibert are tricked by Reynard. The badger Grimbert is the defender of Reynard, who confesses his sins. He mocks the lion, is beaten and runs away.

The theme of the trial is a derivation of M. 275. Cf. also M. 224, 271, as well as Adr., *Aportaciones.*

Cf. Vol. II, pp. 635, 682.

M. 273

(693 P.; cf. *TMI* J1608, K551.18, K1121, Aa Th 47B, Tu 3432, DG 412 (2.))
Lupus infelix, vulpes et mulus
"The Unfortunate Wolf, the Fox and the Mule"

Rom. Mon. 26, Rom. Bern. 8.

The fox asks the mule for his name and he tells him to read it in his leg, where his father wrote it. But the fox senses the deception, and goes to find his enemy the wolf and tell him that he can eat a

large beast that is in the meadow. The same thing is repeated and the mule gives the wolf a great kick when he tries to read his leg. The fox mocks him.

A theme ultimately derived from H. 198 through Medieval versions in M. 221, M. 245.

R. v.D.

Supplementary documentation: Fr. Amel. 5 (22).

GE: H.Tr. *Renn.* 1479–1543.

Etienne de Bourbon adduces the fable preaching *de septem viciis.*

Franco Amelia's version has some variations, in that the secret of the inscription and the selection of its reader are motivated differently: the ass confesses to be forgetful on the one hand and illiterate on the other, whereas the wolf is presented as a true humanist, who knows both Greek and Latin; he is so lucky as not to be mocked by the fox in the end.

M. 274

(= not-H. 305; 568 P.; *TMI* W 181.4, DG 220)

Lupus, vulpes et pastor

"The Wolf, the Fox and the Shepherd"

Rom. 56; Gualt. Angl. 46, Gualt. *App.* I 43, Rom. Ang. *cunc.* 98; Godof. VS (cf. Manitius II, p. 755).

R. v.D.

DU: *Esop.* 48. FR: *Isop. I* 43 *BPLa*, 45 *bc; Isop. III* 37; *Isop. Lyon* 47. IT: *PUDS* 47; Zuc. 47; Tup. 47; *Ricc.* 46.

For the *Esop.*, cf. Schippers 457. For Rom. (Ad.), cf. Bertini – Gatti, pp. 134–135.

M. 275

(= not-H. 203; 474 P.; cf. *TMI* B 270, Tu 5345, DG 611)

Lupus et vulpes, simia iudice

"The Wolf and the Fox with the Monkey As Judge"

Rom. 48; Rom. Mon. 19, Gualt. Angl. 38, Rom. Angl. *App.* I 37, Rom. Angl. *cunc.* 134.

R. v.D.
Supplementary documentation: *Isop. I* 37; *Isop. III* 31; *Isop. Lyon* 39; *PUDS* 39; Zuc. 39; Tup. 39; *Ricc.* 38.
For Rom. (Ad.), cf. Bertini – Gatti, pp. 110–111.

M. 276
Luscinia
"The Nightingale" (2)

Alcuin. *Carm.* 61.

A poem of grief over a dead nightingale: the bird celebrates God with her song; he is an example for men. Cf. Schaller, p. 95.

M. 277
(= not-H. 204; 567 P.; *TMI* U31.2, Tu 4388, DG 435)
Luscinia, accipiter et auceps
"The Nightingale, the Hawk and the Bird-Catcher"

Rom. 55; Vinc. Bell. 19, Gualt. Angl. 45, Rom. Nil. II 11, Rom. Angl. *cunc.* 56, Rom. Nil. *metr.* 27, Rom. Nil. *ryth.* II 11.

R. v.D.
DU: *Esop.* 47. FR: M. Fran. 66; *Isop. I* 46 *BPL*, 42 *a*, 44 *bc; Isop. III* 40; *Isop. Lyon* 46; J.V. *Mir. Hist.* 19. IT: *PUDS* 46; Zuc. 46; Tup. 46; *Ricc.* 45.
For Rom. (Ad.), cf. Bertini – Gatti, pp. 132–133. For the *Esop.*, cf. Schippers 268.

M. 278
De Maimundo servo
"The Servant Maimundus"

P. Alph. 27, Jacques de Vitry 205.

Maimundus, the slothful servant, gives bad news to the master: the puppy has been killed by the mule; the mule has drowned in the well after being frightened because his son fell and drowned; the mother has died of grief; a waitress has burned down the house

through negligence and she herself has died trying to put out the fire. After this, the servant escapes and goes to tell his master. He asks for hospitality from his neighbours and one of them consoles him: since the world is changeable, it can also get better.

Of Indian origin.

Cf. Vol. II, p. 607.

M. 279

Malus avari

"The Miser's Apple Tree"

Gualt. Angl. *App.* II 14.

The miser, whose apple tree gave beautiful apples, transplanted it to have it closer to his house. So the apple tree, which was already old, dried up.

M. 280

De Mariano

"Marianus"

P. Alph. 25.

Plato tells that a king, whose neighbours have made war against him, consults his philosophers as to whether it is through some fault of his own. They are unable to respond, but tell him that in the desert there lives a wise man called Marianus, who will answer him. He then sends seven philosophers as ambassadors. The wise man tells them that the war is God's punishment for the king's wickedness. Three days later he tells them that the king has died and God has put a new king on the throne. Of the seven philosophers, three stay with the sage and four return, finding that what he said was true.

R. Adr.

The theme of divine punishment has been added to the theme of the bad king. Cf. Adr., *Lit. Sap.*, p. 235. See also the meetings of the philosophers at the court in *BP*, pp. 46 ff.

M. 281

La siège de Maupertius

"The Siege of Maupertius"

RR Ia 1624–2204.

Noble the lion and the other animals besiege castle Maupertius, the headquarters of Reynard, who boasts to all the animals. The attack on the castle fails and at night, with the besiegers overcome by tiredness, they are tied to trees by Reynard, who goes to bed with Fera, the lion's wife. But the snail, who has arrived late, is not tied up and frees the other animals. Reynard is taken prisoner and is to be hanged; the queen and then Reynard's wife intercede. Reynard makes a testament. King Noble forgives him, but Reynard, who is afraid because the funeral arrives of a mouse who was his victim, climbs a tree. He is given safe-conduct by the king, climbs down from the tree, throws a stone at him and flees.

Derivation of various themes from the Medieval legend of Reynard (cf. M. 272, 379, 380, 389, 504) and the *Testamentum Porcelli* (cf. Nogués, J., *Le roman de Renart*, Paris 1963, 2nd ed., p. 133).

M. 282

(684 P.)

Medicus, dives et filia

"The Doctor, the Rich Man and his Daughter"

Rom. Angl. *cunc.* 114; M. Fran. 42.

A sick rich man sends his blood to be examined by the doctor. But it is spilled and the daughter sends hers. The doctor answers that the rich man is pregnant. All accuse the doctor but, when the loss of the rich man's blood is discovered, the daughter is forced to confess.

On the theme of the pregnant man, cf. M. 168, 265.

R. v.D.

HE: Berech. *MS* 81. IT: *Isop. Laur.* 37; *Pal. I* 37; *Rig.* 37; *Laur. II* 35. Cf. Schwarzbaum, pp. 417–420.

M. 283

(647 P.)

Mercator et uxor

"The Merchant and his Wife"

Gualt. Angl. *App.* II 9, Godof. VS, *Poetria Nova* 713 ff., 733 ff. (cf. Manitius III, p. 755), *De Mercatore, Com. Lat.* III, pp. 320 ff.

The adulterous wife tells her husband that the son she has given birth to is from the snow. The husband pretends to believe her and goes aboard ship with the boy. When he returns, he tells her that he has melted into foam, like the son of the snow that he was.

Cf. Vol. II, pp. 669, 694 and Paola Busdraglii, *Com. Lat.* III, pp. 307 ff.; Bisanti, A., "Il carme 'de sponsa et marito absente' atribuibile a Gualtero Anglico", *Pan* 9, 1989, pp. 77–107.

M. 284

(= not-H. 217; 555 P.)

Meretrix et juvenis

"The Prostitute and the Youth"

Rom. 60; Rom. Mon. 21, Rom. Nil. II 14, Rom. Angl. *cunc.* 30, Rom. Nil. *metr.* 29, Rom. Nil. *ryth.* II 14.

R. v.D.

DU: *Esop.* 62.

For the *Esop.*, cf. Schippers 468.

M. 284 b

De lombardo et lumaca

"The Lombard and the Snail"

Com. Lat. IV, p. 124 V. (52).

A Lombard meets a snail and is horrified by his monstrous appearance. Even so, he decides to challenge him in a daring duel: it is doubtful what the result will be.

An anonymous work from the 12th/13th century, in elegiac distichs. It illustrates the Medieval theme of the cowardice of the Lombards with a fable whose theme is evidently old: that of the fear of an animal that is only apparently terrifying. Cf. H. 84, 143, 199, etc.

M. 285

(= H. 289; 326 Ch., 370 P.)

Miles arma cremans

"The Soldier who Burned his Weapons"

Anon. Av. fab. 38, *Apol. Av.* 39, Ast. *Nov. Av.* I 10, Vind. *Nov. Av.* 39, *Av. ryth. mor.* 39, *Av. metr. mor.* 39.

Derived from the very independent version by Avianus of H. 289.

R. v.D.

Supplementary documentation: Guar. 20; Barb. 20; Vall. 20; Rinuc. 46. HE: Berech. *MS* 89.

The four humanists give Latin prose translations of AnF., slightly elaborated by Rinuccius.

All of these Latin versions have an epimythium. Terminology: *fabula* (Guar., Barb., Vall., Rinuc.). Typical fable word: [*quidam*] (Guar., Barb., Vall., Rinuc.). Function: didactic (*admonet* Guar., *instruit* Barb.)/illustrative (*significat* Rinuc.; cf. *innuit* Vall.).

Cf. Schwarzbaum, pp. 444–449. For Ast., cf. Bisanti, pp. 187–188. For Barb., cf. Cocco, pp. 132–133. For Guar., Barb., and Vall., cf. Galli 277–278. For Rinuc., cf. Pillolla, p. 229.

M. 286

Miles et arator

"The Soldier and the Ploughman"

Gualt. Angl. 60.

The slanders of a knight against an old citizen before the king. There is a duel in which the ploughman is to fight for the old man. The ploughman wins, and becomes the old man's heir.

R. v.D.
FR: *Isop. I* 57 *a*, 59 *bc; Isop. Lyon* 60. IT: *PUDS* 61; Zuc. 61; Tup. 61; *Ricc.* 60.

M. 287
(= 707 P.)
Miles et armiger mendax
"The Soldier and the Lying Squire"

Fab. extrav. 6.

A soldier and a squire were travelling when the former shouted out, saying that he had seen an enormous fox. The squire said that he had once seen another one, bigger than an ox. Later on, the soldier announced that he was going to cross a river that swallowed up liars. At each river that they passed, the squire gradually reduced the size of the fox. In the end, he recognized that the fox was no bigger than the one the soldier had seen. The soldier assured him that the water of this river was no worse than any other.

M. 287 b
Miles gloriosus
"The Illustrious Knight"

Com. Lat. IV, p. 58 V. (366).

A knight who arrives in Rome is put up by a rich usurer, and becomes his wife's lover. The rich man is tricked every time he attempts to surprise the couple. Finally, he organizes a great banquet, with the intention of intoxicating the knight and making him betray himself: he almost succeeds when the knight begins to boast of his conquest, but the wife kicks him under the table and he regains his senses and says that he was narrating a dream. The brothers beat the rich man for suspecting their sister.

An elegiac comedy by Arnulphus of Orleans (12th century), with themes that are reminiscent of other ancient, Indian and Renaissance erotic writings.

M. 288

Miles et religiosus

"The Soldier and the Monk"

Od. Cer. *Add.* III 6.

A sick soldier asked a monk to pray to God so that he would be cured. The monk in turn asked him when he remembered God; and the soldier said when he was sick. The monk then announced that he would pray for the soldier to stay in the condition in which he most feared God.

Cf. Vol. II, p. 694.

M. 289

(640 P.; *TMI* J1172.3, W 154.2, Aa Th 155, Tu 4254, 4262, DG 512)

Miles et serpens

"The Soldier and the Serpent"

Rom. Mon. 30, Od. Cer. *Add.* I 24.

Two related fables:

Rom. Mon.: The serpent, whom a river has left high and dry, asks the peasant to take him tied onto his ass, promising him that he will give him treasures. The peasant agrees and takes him to his house, where he unties him, leaves him on the floor and asks him for his reward. The serpent refuses: he has tied him up and now even asks for a reward. He will eat him, he says. The fox is called upon as judge, and asks the peasant how he tied the serpent. They tie him and leave him in the river again.

Od. Cer.: A soldier saves one of the serpents that were fighting; the serpent climbs up his lance and wants to kill him. There is a trial. The stud jackass and the ox restrict themselves to talking about the injustices of life, how they have been mistreated after their services to their owners. The fox decides to return things to their original state: the serpent is to go down to the ground and live there according to his nature, and the soldier is to go free on his horse.

Derived from H. 62, with an echo of M. 199.

Cf. Vol. II, pp. 652, 680.

R. v.D.

Supplementary documentation: *Dial. creat.* 48 (p. 191.28–35 Grässe). DU: *TC* 48. EN: *DCM* 48. FR: *DdC* 48.

This version is adduced within the elaboration of another fable (M. 358). Terminology: *exemplum.* Typical fable word: *[quidam] (bis).* Promythium, typically introduced by *Contra* . . . No variations.

For the *TC*, cf. Schippers 79.

M. 290

(= H. 288; 169 Ch., 324 P.; Tu 2933, DG 582)

Milvus aegrotans

"The Sick Kite"

Rom. 23; Rom. Mon. 9, Rom. Bern. 14, Gualt. Angl. 19, Gualt. Angl. *App.* I 24, Gualt. *fab.* 17; Rom. Angl. *cunc.* 71; M. Fran. 86.

R. v.D.

Supplementary documentation: *Dial. creat.* 27 (p. 168.20–33 Grässe). DU: *Esop.* 19; *TC* 27. EN: *DCM* 27. FR: *Isop. I* 24; *Isop. III* 18; *DdC* 27. GE: *Nürn. Äsop* 56; Bon. *Ed.* 19. IT: *PUDS* 19; Zuc. 19; Tup. 19; *Ricc.* 15; *Apol. Vers.* 21; *Laur. II* 55.

The version in the *Dialogus creaturarum* has some variations. First, the crow is replaced with a kite. Secondly, and more interestingly, the fable is Christianized (cf. H. 30, H. 34, H. 49, H. 96, H. 129, H. 166, H. 193): the bird steals from churches (*ecclesias*) in stead of temples and will be punished by a single God (*Deus*); however, the fable does contain a reminiscence of its originally pagan (polytheistic) setting (*ad templum Deorum*). The fable is ascribed to Aesop (*refert Esopus*); it is adduced within the elaboration of another fable (S. 354).

For the *TC*, cf. Schippers 513.

M. 291

Milvus et lampreda

"The Kite and the Lamprey"

Nic. Boz. 3.

The kite persuades the lamprey, who has killed a dove, to return to his homeland.

Cf. M. 23, 38, 118.

R. Adr.
Related to a fable in *Thousand and One Nights*, cf. Adr., *Doc. Supl.*, p. 220.

M. 292
(604 P.)
De milvo et perdicibus
"The Kite and the Partridges"

Od. Cer. 38.

The kite was proud of his strength, claiming it to be equal to that of any other bird; he wanted to catch many partridges. He caught so many that, as he tried to hold them down with his beak, wings and legs, they escaped.

Perhaps derived from H. 2.

Cf. Vol. II, p. 676.

R. v.D.
SP: *LG* 39.

M. 293
Milvus et perdicum cuneus
"The Kite and a Flock of Partridges"

I. Sch. 28.

A kite saw a flock of partridges and wanted to catch many. Thus occupied, he was seen by an archer, who shot and killed him.

Derived from M. 292 and the theme of those who triumph over the victor in H. 117, 266, 267.

Cf. Vol. II, p. 683.

M. 294
Quidam monachus
"A Monk"

Anon. Av. fab. 44.

A monk from Monte Casino with a sweet voice disappeared after singing on Easter Eve. It was believed that he had been abducted by vice.

Cf. Vol. II, p. 635.

M. 295
Quidam monachus et basiliscus
"A Monk and the Basilisk"

Od. Cer. *Par.* 31.

A monk fed a basilisk, who ended up killing him.

Derived from H. 62.

Cf. Vol. II, p. 680.

M. 296
(= not-H. 218; 520 P.; *TMI* 114, DG 56)
Mons parturiens
"The Mountain Giving Birth"

Rom. 31; Gualt. Angl. 25, Gualt. Angl. *App.* I 23, Al. Neq. *Nov. Aes.* 35, Rom. Nil. II 5; Rom. Angl. *cunc.* 90, Rom. Nil. *metr.* 21, Rom. Nil. *ryth.* II 5; I. Sch. 44.

Cf. Vol. II, p. 655.

R. v.D.
Supplementary documentation: Nic. Chon. *Or.* 11 (p. 112 Van Dieten) (all.); Egb. Lütt. *FR* 1.1097–1098; Io. Sar. *Pol.* 1.13.

Cf. Eust. *Od.* ι 515 (prov.); Macar. 8.94 (prov.); Greg. Cypr. 3.43 L, 5.22 M (prov.); Apostol. 18.57 (Ars. 55.47) (prov.).

DU: *Esop.* 29. FR: *Isop. I* 23; *Isop. II* 34; *Isop. III* 17; *Isop. Char.* 32; *Isop. Lyon* 26; J.V. *Mir. Hist.* 11. GE: Bon. *Ed.* 30 (Mole instead of Mouse). HE: Berech. *MS* 112. IT: *PUDS* 26; Zuc. 26; Tup. 26; *Ricc.* 25. SP: J. Ruiz 98–100.

Nicetas specifies the labouring mountains: the mouse was born at Mt. Rhodope. Eustathius specifies that when the mountains were in labour even Zeus was afraid.

The proverb seems to be a condensation of the fable (not-H. 218).

Cf. Schwarzbaum, pp. 530–533. For Al. Neq., cf. Garbugino, pp. 128–129. For the *Esop.*, cf. Schippers 47.

M. 297

De mulo et vulpe

"The Woman and the Fox"

P. Alph. 4.

The king's poet had a noble mother and a father of humble origin. The king asked him about his father and he introduced his mother's brother as him. The king laughed, recalling a fable in which the mule told the fox who asked him about his parents that his uncle was a noble horse: he concealed the fact that his father was the ass. Likewise, the poet concealed his father, but he had to name him when the king insisted. He discovered that he was not noble, but he ordered the son to be rewarded for not continuing that lowliness.

Derived from H. 285.

Cf. Vol. II, p. 606.

M. 298

(661 P.)

Mulier et procus

"The Woman and her Lover" (1)

Rom. Angl. *cunc.* 36; M. Fran. 44, perhaps Bayeux 10.

A husband surprised his wife with her lover, but she then denied the reality of the fact, saying that not everything the eyes see is true.

She demonstrated this by taking the husband to a large jar of water and showing him the images.

An Indian fable, cf. *Send.* 2 (also *Panch.* I 3, pp. 49–54).

Cf. Vol. II, pp. 600, 687.

R. v.D.
FR: *Isop. Laur.* 38; *Pal. I* 38; *Rig.* 38; *Laur. II* 57.

M. 299

Mulier et procus
"The Woman and her Lover" (2)

Rom. Angl. *nonn.* 9; M. Fran. 45.

The woman goes with her lover to the mountain and the husband sees them and pursues them. The lover escapes and the woman denies that she has gone with anybody. She says that the same thing happened to her mother when she was about to die: it is a premonition, she is going to fast and enter a religious order. The husband, worried, says that he has said it as a joke and she makes him swear.

Derived from M. 298.

Cf. Vol. II, pp. 687, 690.

R. Adr.
Cf. Adr., *Serpiente.*

R. v.D.
IT: *Isop. Laur.* 39; *Pal. I* 39; *Rig.* 39; *Laur. II* 36.

M. 300

Mulier pariens serpentem
"The Woman who Gave Birth to a Serpent"

Od. Cer. *Par.* 92.

A woman gave birth to a serpent through the work of an incubus. The serpent killed her.

Derived from H. 62.

Cf. Vol. II, p. 600.

M. 301

Murilegus cuius cauda abscissa est
"The Cat that had his Tail Cut Off"

Od. Cer. *Par.* 56, *Add.* II 5.

A man had a beautiful cat and a neighbour told him not to let it escape. To prevent this, and following his advice, he cut off his tail and singed the fur. Prom. and epim.: the same thing should be done with beautiful women, who go around the streets hunting souls.

Cf. Vol. II, p. 693.

M. 302

Murilegus portans candelam accensam
"The Cat that Carried a Lit Candle"

Od. Cer. *Par.* 79.

The workers work all week and on the feast day they devote themselves to lechery and drunkenness. Some abstain during Lent and at Easter time they backslide. They are like a cat taught to carry a lit candle, who when it sees a mouse, it leaves the candle and pursues it. Epim. by Gregory.

Perhaps from H. 50.

Cf. Vol. II, p. 692.

M. 303

Murilegus, ratus et caseus
"The Cat, the Mouse and the Cheese"

Od. Cer. 21, I. Sch. 72.

A head of a household had a mouse at home who ate his cheese. He put a cat in the chest, who ate the mouse and the cheese. Epim.:

this happens to some bishops, who use an archdeacon to watch over the chaplain.

Cf. Vol. II, p. 692.

R. v.D.
SP: *LG* 16.

M. 304

(619 P.; *TMI* L392, Aa Th 2031, Tu 3428, DG 334)
Mus matrimonium quarens
"The Mouse who Wanted to Marry"

Rom. Bern. 42, Rom. Angl. *cunc.* 116; M. Fran. 73; Od. Cer. 63.

A mouse wanted to marry the Sun, the creature of God that he considered the strongest. But the Sun said that the Wind was stronger, as he moved everything at a whim. And the Wind said it was the Wall, who stopped him. Finally, the Wall said that the mouse was stronger, as he tunnelled into it. So the mouse married a mouse. Epim.: against the ambitious, with a number of quotations.

Of Indian origin, cf. *Tantr.* III 9, pp. 125–126, = *Panch.* III 13, pp. 353–368. Cf. M. 305.

Cf. Vol. II, p. 600.

R. Adr.
Cf. a Circassian derivative in Adr., *Fab. Balc.*, p. 67, and another one in the Haggadah, in *Doc. Supl.*, p. 223.

R. v.D.
GE: Stricker 32; HE: Berech. *MS* 28.
Cf. Schwarzbaum, pp. 167–178.

M. 305

(619 P.; *TMI* L392, Aa Th 2031, Tu 3428, DG 334)

Mus volens filiam suam desponsare

"The Mouse who Wanted to Marry his Daughter"

Od. Cer. *Add.* I 25.

A mouse was looking for a husband for his daughter and went first to the Moon, being the strongest and most beautiful. But he said he was surpassed by the Sun, who said he was surpassed by the Cloud, who said he was surpassed by the find, who said he was surpassed by the castle, who said he was surpassed by the mouse. He finally married her to a mouse. Epim.: religious symbolism of each possible husband.

Cf. M. 304.

Cf. Vol. II, p. 600.

M. 306

(= not-H. 212; 353 P.; *TMI* L315.2, DG 445)

Mus et bos

"The Mouse and the Ox"

Anon. Av. fab. 31, *Apol. Av.* 31, Ast. *Nov. Av.* I 16, Nov. Av. 31, *Nov. Av. Par. flor.* 31, *Av. ryth. mor.* 31, *Av. metr. mor.* 31.

R. v.D.

GE: *Nürn. Äsop* 32.

For Ast., cf. Bisanti, pp. 196–197.

M. 307

(615 P.; cf. *TMI* K553, cf. Aa Th 111A*, 122F, Tu 3426, DG 341)

Mus ebria et catus

"The Drunken Mouse and the Cat"

Od. Cer. 56.

The cat took the mouse from a vat of fermenting wine into which he had fallen, making him promise to come when he called. The mouse promised, but another day, when the cat called him, he did not come. The cat went to the entrance to his hole asking for an explanation: "the fact is, when I promised I was drunk", said the mouse. Epim.: thus some make promises when in danger and then do not keep them.

Cf. Vol. II, p. 692.

R. v.D.
HE: Berech. *MS* 46. SP: *LG* 56.
Cf. Schwarzbaum, pp. 261–264.

M. 308

(613 P.; *TMI* J671.1, Aa Th 110, Tu 566, DG 483)
Murium consilium contra catum
"The Assembly of the Mice against the Cat"

Od. Cer. 54a.

The mice held an assembly to discuss how to protect themselves against the cat; and a wise mouse proposed that they put a bell on him. This was agreed, but a mouse asked who would put the bell on him. All said that they would not. Epim.: many clergymen speak badly of the bishop, but none dare to propose his removal.

Cf. Vol. II, p. 692.

R. v.D.
Supplementary documentation: *Opusc. fab.* 1.26; Conr. Halb. *TM* III, p. 169 M.-S.; *Dial. creat.* 80 (pp. 225.37–226.5 Grässe).

AR: Muf. *k. al-Fahir* 147, 4–9; Maid. *MA*, I, 66, 11 ff.; Abu 'n-Nagm *ap.* Muf. *l.c.* (all.); cf. eund. *ap.* Maid. *MA*, II, 130, 18 (men and lion). DU: *TC* 80. EN: *DCM* 80. FR: *Isop. I* 62 *BPL*; *DdC* 80. GE: Bon. *Ed.* 60. SP: *LG* 55.

Conrad adduces the fable (from the *Opusculum fabularum*) to exemplify *stulticia* (cf. H. 29, 197, 202, M. 51). Both versions have an epimythium. No variations.

The version in the *Dialogus creaturarum* is adduced within the elaboration of another fable (S. 244).

Terminology: *exemplum* (*Opusc.*, Conr.), *fabula* (*quadam*) (*Dial.*).

Cf. Baum, P.F., "The Fable of Belling the Cat", *MLN* 34, 1919, pp. 462–470, repr. in: Carnes, pp. 37–46; Marzolph, U., "Katze mit der Schelle", *EdM* 7, 1993, cols. 1117–1121; Schippers 264. The Arabic versions are discussed by Brockelmann, pp. 110–111.

M. 309

(716(a) P.; *TMI* J132, Aa Th 112**, DG 423)

Mus et filia, gallus et catus

"The Mouse, his Daughter, the Cock and the Cat"

Rom. Bern. 39; Gualt. Angl. *App.* II 4.

The mother mouse warns her daughter against leaving the hole. But she does so and sees first the cock, then the cat: she is scared twice and returns to her hole. The mother asks her why she is afraid and she describes her encounters with the cock, a kind of devil, and the cat, a kind of hermit. The mother tells her not to be as afraid of those who seem bad as of those who seem holy. Epim.: against hypocrites.

Cf. M. 107, 108.

Cf. Vol. II, pp. 596, 689.

R. v.D.
FR: *Isop. I* 63 *BPL.* GE: Bon. *Ed.* 35.

M. 310

Mus et filii protervi

"The Mouse and his Wicked Sons"

Od. Cer. 79.

When the mouse left the house, the young mice escaped from the hole and fought each other. The cat came and ate them. Epim.: thus men who disobey the Church are taken to hell by the devil.

Cf. Vol. II, p. 692.

M. 311

(= not-H. 210; 245 Ch., 352 P.; *TMI* J211.1, Aa Th 112, Tu 3281, DG 541)

Mus urbanus et rusticus

"The Town Mouse and the Field Mouse"

Rom. 15; Gualt. Angl. 12, Gualt. Angl. *App.* I 12, Gualt. *fab.* 11, Rom. Nil. 11, Rom. Angl. *cunc.* 11, Rom. Nil. *metr.* 9, Rom. Nil. *ryth.* 11; M. Fran. 9; Od. Cer. 16, I. Sch. 48.

R. v.D.

Supplementary documentation: Rom. Vind. *Epil.*; *Sud.* κ 280, ib. 2424, σ 850 Adler; *Dial. creat.* 112 (p. 266.3–12 Grässe); Erasm. *Adag.*, p. 843 E (all.); Io. Sar. *Pol. 1Prol.*

DU: *Esop.* 12; *TC* 112. EN: *DCM* 112; Henr. 2 (235). FR: *Isop. I* 12; *Isop. III* 8; *Isop. Lyon* 12; *DdC* 112. GE: *Nürn. Äsop* 49; Bon. *Ed.* 13; H.Tr. *Renn.* 5431–5437 (all.). HE: Berech. *MS* 10. IT: *PUDS* 12; Zuc. 12; Tup. 12; *Ricc.* 12; *Apol. Vers.* 4; *Isop. Laur.* 8; *Pal. I* 8; *Rig.* 8; *Laur. II* 8; *Pal. II* 8. SP: J. Ruiz 1370–1383; *LG* 11.

Romulus copies Isidore (see not-H. 210).

The *Suda* lexicon quotes six choliambs from Babrius' version (Βάβριος *ter*; see not-H. 210)—with two slight textual variants, for which see Luzzatto – La Penna *in app. crit.*—to exemplify the meaning of σωράκους (vv. 17–18), Καμειραία ἰσχάς (vv. 24–25), and κρίμνον (vv. 31–32).

Erasmus speaks of "wood- and house-mice" (instead of "country- and city-mice"), which implies a change in the habitat of one of the two mice.

The fable in the *Dialogus creaturarum* has a Christian setting: *episcopatus*. The fable is immediately preceded by another fable (M. 126); both are adduced within the elaboration of yet another fable (S. 39).

Terminology: *Esopus* (*Dial.*; *Esope* Henr. 2.162), *apologus Aesopicus* (Erasm.).

Cf. Schwarzbaum, pp. 61–64. For Rom. (Ad.), cf. Bertini – Gatti, pp. 72–75. For the *TC* and the *Esop.*, cf. Schippers 373.

M. 312

(= H. 302; 246 Ch., 384 P.; *TMI* J681.1, Aa Th 278, Tu 3425, DG 167)

Mus et rana

"The Mouse and the Frog"

Rom. 4; Vinc. Bell. 2, Rom. Mon. 3, 38; Rom. Bern. 24, Gualt. Angl. 3, Gualt. Angl. *App.* I 3, Gualt. *fab.* 3, Al. Neq. *Nov. Aes.* 6, Rom. Nil. I 3, Rom. Angl. *cunc.* 3, Rom. Nil. *metr.* 3, Rom. Nil. *ryth.* 3, Rom. Bern. 141, 2; M. Fran. 3, Bayeux 6; Od. Cer. 21b, I. Sch. 2; *Froschmeuseler* by O. Rollenhagen.

R. v.D.

Supplementary documentation: Georg. *Gnomol.*, *Anecd. Gr.* I, p. 54 (all.); *Dial. creat.* 107 (p. 258.19–30 Grässe).

DU: *Esop.* 3; *TC* 107. EN: Lydg. *Aes.* 5; *DCM* 107; Henr. 13 (199; *Esope*). FR: *Isop. I* 3; *Isop. II* 6; *Isop. Char.* 5; *Isop. Lyon* 3; *DdC* 107; J.V. *Mir. Hist.* 2. GE: *Nürn. Äsop* 42; Bon. *Ed.* 3. HE: Berech. *MS* 2. IT: Dante, *Divina Commedia, Inferno* XXIII 4–9; *PUDS* 3; Zuc. 3; Tup. 3; *Ricc.* 3; *Isop. Laur.* 12; *Pal. I* 12; *Rig.* 14; *Laur. II* 14; *Pal. II* 13. SP: J. Ruiz 407–414; *LG* 18.

Georgides' *Gnomologium* contains the epimythium of a lost version by Babrius (see H. 302; Βαβρίου; fr. 19 Luzzatto – La Penna).

The version in the *Dialogus creaturarum* contains a variation: the mouse is replaced with a ferret (bird of prey being kite). The fable is ascribed to Aesop (*Esopus bis*). Terminology: *exemplum.* The fable has both a pro- and an epimythium; the latter is typically introduced by *sic.* The fable occurs within the elaboration of another fable (S. 183).

Cf. Plessow, p. XLII; Schwarzbaum, pp. 4–9. For Rom. (Ad.), cf. Bertini – Gatti, pp. 52–53. For Al. Neq., cf. Garbugino, pp. 64–65. For the *TC* and the *Esop.*, cf. Schippers 173. For Dante, cf. Mandruzzato, E., "L'apologo 'della rana e del topo' e Dante (*Inf.* XXIII, 4–9)", *Studi danteschi* 33, 1955, pp. 147–165.

M. 313

Musca

"The Fly"

Od. Cer. 15b.

Simile of the fly who incites, soils, confuses. It refers to the various types of behaviour of men of the Church (when they seek worldly goods, lust or pomp). The wind arrives and carries everything away. Epim.: the wind is death or fire.

Cf. Vol. II, p. 693.

R. v.D.
SP: *LG* 10.

M. 314

(724 P.; DG 149)

Musca quadrigis insidens

"The Fly who Settled on the Quadriga"

Abst. 16.

A fly settled on a quadriga that was competing in the circus. Seeing all the dust that rose, he said: "What a lot of dust I raise".

Derived from H. 140 = M. 143 and not-H. 221 = M. 316. It is the same theme as H. 193.

Cf. Vol. II, p. 682.

M. 315

(Tu 4569)

Musca et aranea

"The Fly and the Spider"

Od. Cer. *Par.* 72.

The spider catches the fly, the devil man.

M. 316

(= not-H. 221; 498 P.; DG 414)

Musca et mula

"The Fly and the Mule"

Rom. 47, Gualt. Angl. 36, Gualt. Angl. *App.* I 35, Rom. Angl. *cunc.* 94.

R. v.D.
DU: *Esop.* 39. FR: *Isop. I* 35; *Isop. III* 29; *Isop. Lyon* 37. IT: *PUDS* 37; Zuc. 37; Tup. 37; *Ricc.* 36.
For the *Esop.*, cf. Schippers 257.

M. 317

Musca et camelus
"The Fly and the Camel"

Rom. Angl. *cunc.* 86.

The fly, who had travelled all day on the camel, thanked him. The camel answered that he deserved little gratitude, because he did not notice either when the fly came or when he went.

Derivation of H. 140 = M. 143, not-H. 221 = M. 316 and not-H. 270 b = M. 367.

M. 318

Mustela et basiliscus
"The Weasel and the Basilisk"

Od. Cer. *Par.* 125.

When the weasel fights with the basilisk and is hurt by him, he relieves the effects of the poison by eating plantain and the fight continues. Epim.: thus the faithful, hurt by the devil, arrive at the table of the Scripture.

Cf. Vol. II, p. 693.

M. 319

(= not-H. 62; 293 P.; cf. Tu 5228, DG 588)
Mustela et homo
"The Weasel and the Man"

Rom. 49; Gualt. Angl. 39, Gualt. Angl. *App.* I 38, Rom. Angl. *cunc.* 95.

R. v.D.

DU: *Esop.* 41. FR: *Isop. I* 38; *Isop. III* 32; *Isop. Lyon* 40. GE: Bon. *Ed.* 41. IT: *PUDS* 40; Zuc. 40; Tup. 40; *Ricc.* 39.

For Rom. (Ad.), cf. Bertini, *Fedro*; eund. – Gatti, pp. 82–85. For the *Esop.*, cf. Schippers 244.

M. 320

(= H. 81; 13 Ch., 79 P.; *TMI* K2061.9, DG 407)

Mustela et mures

"The Weasel and the Mice" (1)

Rom. 82, Rom. Angl. *cunc.* 103.

R. v.D.

Supplementary documentation: *Opusc. fab.* 1.49; Rinuc. 40; Ogn. 27.

DU: *Esop.* 56.

The version in the *Opusculum fabularum* has a variation: the mice are replaced with rats.

Rinucius and Ognibene give Latin prose translations of AnF. (13b Ch.). Function: illustrative (*significat*).

All of these Latin versions have an epimythium. Terminology: *exemplum* (*Opusc.*), *fabula* (Rinuc.). Typical fable word: [*quispiam*] (Rinuc. *bis*).

For Rinuc., cf. Pillolla, p. 195; for the *Esop.*, cf. Schippers 132.

M. 321

(= H. 173; 237 Ch., 164 P.; cf. *TMI* N255.2, DG 127)

Negotiator et asellus

"The Merchant and the Ass"

Rom. 68; Vinc. Bell. 24, Gualt. Angl. 57, Gualt. Angl. *App.* I 54, Rom. Angl. *cunc.* 100.

A merchant was in a hurry to reach the market, whipped his ass and he died. Drums and sieves were made from his skin, so that not even when dead was he at peace, as he had hoped.

Derived from the version of Rom., which profoundly modifies the original model of H. 173.

R. v.D.
DU: *Esop.* 67. FR: *Isop. I* 54 *BPLa*, 56 *bc*; *Isop. Lyon* 18; J.V. *Mir. Hist.* 24. IT: *PUDS* 57; Zuc. 57; Tup. 57; *Ricc.* 56.
For Rom. (Ad.), cf. Bertini – Gatti, pp. 150–151. For the *Esop.*, cf. Schippers 108.

M. 322

(cf. *TMI* B242.2.2, Aa Th 231**, Tu 3778, cf. DG 555)
Nisus et columbae
"The Sparrowhawk and the Doves"

Od. Cer. 2.

The sparrowhawk devoured the doves one by one and they went to complain to the eagle. But after each complaint the eagle just cawed. In view of his inaction, they fled from his kingdom. Epim.: this is what many do when the poor complain about kings and the powerful.

Derived from M. 126.

Cf. Vol. II, p. 692.

M. 323

(= H. 163; 224 Ch., 158 P.; *TMI* J2066.5, Aa Th 75*, DG 647)
Nutrix et infans
"The Nurse and the Child"

Anon. Av. fab. 1, *Apol. Av.* 1, Ast. *Nov. Av.* III 1, Vind. *Nov. Av.* 1, Al. Neq. *Nov. Av.* 1, *Antiav.* 1, *Av. ryth. mor.* 1, *Av. metr. mor.* 1.

R. v.D.
Supplementary documentation: *Opusc. fab.* 2.47; Conr. Halb. *TM* III, p. 196 M.-S.; Conr. Hirs. *Dial. s. Av.* (p. 87 Huygens); Erasm. *Adag.* 4.5.50.
Cf. Greg. Cypr. 4.15 M (prov.); Apostol. 10.85 (Ars. 34.15) (prov.); Macar. 5.76 (prov.); Erasm. *Adag.* 2.3.58 (prov.).
FR: *Avionn.* 1. GE: *Nürn. Äsop* 1; Bon. *Ed.* 55 ("Wie man bei Avian liest, . . .").
Conrad adduces the fable (from the *Opusculum fabularum*) to exemplify *credulitas* (cf. H. 207). Both versions have an epimythium. No variations.

Erasmus (*Adag.* 4.5.50) tells the fable *in extenso* by way of explanation of the proverb *Lupus in fabula.* This version has a variation: the child is threatened by his mother (as in Avianus) instead of by a nurse; the wolf does not overhear the threat accidentally when passing by, but comes because he is frequently invoked by the mother. The point is misogynic: do not trust a woman's promises. The function of Erasmus' version is didactic (*doctiorem*).

Elsewhere (*Adag.* 2.3.58) Erasmus, as well as several other paroemiographers (Greg. Cypr., Apostol. (Ars.), Macar.), includes another proverb (λύκος ἔχανε(ν)/χανών), which is used in Babrius (see H. 163).

Terminology: *exemplum* (*Opusc.*, Conr.), *in apologis* (Erasm. *Adag.* 4.5.50).

For Ast., cf. Bisanti, pp. 224–225. For Al. Neq., cf. Klein, pp. 114–117. For the *Antiav.*, cf. Tamanza, pp. 142–145.

M. 324

(= not-H. 75; 355 Ch., 378 P.; *TMI* J425.1, DG 559)

Geminae ollae

"The Two Pots"

Anon. Av. fab. 11, *Apol. Av.* 11, Ast. *Nov. Av.* III 2, Vind. *Nov. Av.* 11, *Nov. Av. Par. flor.* 11, *Av. ryth. mor.* 11, *Av. metr. mor.* 11.

R. v.D.

Cf. Nic. Chumn. *Ep.* 44 (*Anecd. Gr.*, p. 59) (all.?).

GE: *Nürn. Äsop* 11. HE: Berech. *MS* 33.

Nicephorus has a comparison, perhaps inspired by the fable; if so, there is a variation: size added (one big yet weak, one strong yet small), different material (iron or adamantine (?)).

Cf. Schwarzbaum, pp. 200–204. For Ast., cf. Bisanti, pp. 225–226.

M. 325

(183 P.; *TMI* L451.2, DG 578)

Onager et asinus

"The Wild Ass and the Donkey"

Od. Cer. *Add.* III 17.

The wild ass saw the donkey and envied him, because he was more beautiful and treated better. But when he saw him loaded with goods, he understood that he himself was treated better.

Derived from H. 272 via Rom. 53. Cf. also not-H. 226.

Cf. Vol. II, p. 682.

M. 326

De opilione et mangone
"The Shepherd and the Merchant"

P. Alph. 31.

A shepherd dreamed that he had a thousand sheep and that a merchant offered him two soldi for each one. The shepherd asked for a further *denarius* for each. In the discussion he woke up. But before opening his eyes, he continued saying: "Give me twenty *denarii* for each and they are yours".

Cf. Vol. II, p. 655.

M. 327

(668 P.)
Tres optationes
"Three Wishes"

Rom. Angl. *cunc.* 47; M. Fran. 57. Cf. other versions in Bédier, J., *Les fabliaux*, 6th ed., Geneva 1982, pp. 212 ff.

A villager captured a dwarf who, to be released, granted him three wishes. His wife said that she could choose better and the villager gave her two wishes. The first was for her husband to have an iron beak to extract the marrow from a ram bone that she was eating. This the villager was given and he had to use up both of the other two wishes to make the beak disappear and have a face like before again. Epim. you must not submit to an indiscreet person.

Indian fable, cf. *Send.* 17.

M. 328

Oves, alba et nigra, asinus et hircus contendentes
"The Two Sheep, White and Black,
The Ass and the He-Goat in a Dispute"

Od. Cer. 52, I. Sch. 22.

The four animals were disputing over their holiness. The white sheep said that his skin meant innocence; the black that he was despicable on the outside but beautiful on the inside; the ass that he carried a cross like Christ; the he-goat that he wore long beards and a spiked belt. Epim.: the four animals symbolized various religious orders, but in these the signs (colour of the habit, cross, beards) are not enough to demonstrate holiness.

Cf. Vol. II, pp. 600, 692.

R. v.D.
SP: *LG* 27.

M. 329

(= not-H. 240; 478 P.; *TMI* Q263, Tu 5345, DG 305)
Ovis, canis et lupus
"The Sheep, the Dog and the Wolf"

Rom. 5; Rom. Mon. 4, Gualt. Angl. 4, Gualt. Angl. *App.* I 4, Gualt. *fab.* 4, Al. Neq. *Nov. Aes.* 15, Rom. Nil. I 4, Rom. Angl. *cunc.* 4, Rom. Nil. *metr.* 4, Rom. Nil. *ryth.* I 4, Rom. Bern. 141, 11.

R. v.D.
DU: *Esop.* 4. EN: Henr. 6 (175; *Esope*). FR: *Isop. I* 4; *Isop. II* 14; *Isop. Char.* 11; *Isop. Lyon* 4. GE: *Nürn. Äsop* 44; Bon. *Ed.* 4. HE: Berech. *MS* 7; IT: *PUDS* 4; Zuc. 4; Tup. 4; *Ricc.* 4; *Isop. Laur.* 3; *Pal. I* 3; *Rig.* 3; *Laur. II* 3; *Pal. II* 3.

Cf. Schwarzbaum, pp. 47–51. For Rom. (Ad.), cf. Bertini – Gatti, pp. 54–55. For Al. Neq., cf. Garbugino, pp. 84–85. For the *Esop.*, cf. Schippers 150.

M. 330

(= H. 158; 218 Ch., 153 P.; *TMI* K191, K2010.3, Tu 5356–5357, DG 504)

Oves et lupi

"The Sheep and the Wolves"

Rom. 63; Gualt. Angl. 52, Gualt. Angl. *App.* I 40, Al. Neq. *Nov. Aes.* 4, Rom. Nil. II 15, Rom. Angl. *cunc.* 31, 57, Rom. Nil. *metr.* 30, Rom. Nil. *ryth.* II 15; I. Sch. 68.

R. v.D.

Supplementary documentation (included in v.D., *Ainoi*, as D. 40T14; cf. *Suplemento*, p. 18): *Sud.* β 93 Adler; *Opusc. fab.* 2.27; Conr. Halb. *TM* III, pp. 186–187 M.-S.; *Dial. creat.* 8 (pp. 146.33–147.7 Grässe); Petrus Manducator ibid.; Melanch. *Util. fab.*, col. 119 Bretschneider.

DU: *TC* 8. EN: *DCM* 8. FR: *Isop. I* 49 *BPLa*, 51 *bc*; *Isop. II* 5; *Isop. III* 43; *Isop. Char.* 3; *Isop. Lyon* 53; *DdC* 8. GE: Bon. *Ed.* 79. HE: Berech. *MS* 62. IT: *PUDS* 53; Zuc. 53; Tup. 53; *Ricc.* 52; SP: *LE* 415.

The *Suda* lexicon quotes one and a half choliamb from B. (vv. 5–6, until the caesura) to exemplify the meaning of βληχώδης.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has a variation in that the wolves are put into the singular form. Conrad adduces the fable to exemplify *credulitas* (cf. H. 207, M. 323). Both versions have an epimythium. Terminology: *exemplum*.

The version in the *Dialogus creaturarum* occurs within the elaboration of another fable (S. 195). It has an explicitly literary tradition, mentioning its source (*Refert Petrus Manducator*). The fable is put into the mouth of Demosthenes. It has two epimythia, in both of which the metaphor of the dog is continued. This version ultimately derives from Isidore, since Alexander is again replaced with his father Philip and the number of orators is rounded up from eight to ten (see H. 158, R. v.D.).

Melanchthon, too, follows Isidore, as is clear from his adding shepherds (*cum pastoribus*), but does (perhaps wisely) not commit himself to either identifying the Macedonian king or to specifying the exact number of orators.

Cf. Schwarzbaum, pp. 325–329. For Rom. (Ad.), cf. Bertini – Gatti, pp. 140–141. For Al. Neq., cf. Garbugino, pp. 60–61. For the *TC*, cf. Schippers 492.

M. 331

(506 P.; *TMI* J391.1, DG 370)

Oves cum lupo conquerentes

"The Sheep that Complained about the Wolf"

Od. Cer. 23.

The sheep complained to the lion about the wolf and the lion called an assembly. In it, the pigs defended the wolf, saying that he had invited them to his banquets in which they had eaten lambs and rams. But a sheep insisted that he had devoured her parents and her son. The lion decided that the wolf and the pigs were to be hanged. Epim.: the Lord will condemn the powerful, wolves and pigs, on the accusation of the innocent, the sheep.

R. v.D.
SP: *LG* 20.

M. 332

'Οψαρολόγος

"The Book of the Fish"

A trial in which the whale condemns the Wsh accused of conspiracy, the mackerel. Cf. Irmscher, p. 226.

M. 333

Panthera

"The Panther"

Od. Cer. 60.

The panther smells well, so the wolf and the leopard follow him and do not bother him. Epim.: thus peaceful men remove hate from their enemies.

A story of "Natural History".

Cf. Vol. II, p. 693.

M. 334

(= not-H. 256; 494 P.; *TMI* B431.4, DG 452)

Panthera et agrestes

"The Panther and the Farmers"

Rom. 75; Rom. Angl. *cunc.* 104; Bayeux 28.

R. v.D.

DU: *Esop.* 59.

For the *Esop.*, cf. Schippers 139.

M. 335

(= H. 12; 37 Ch., 12 P.; *TMI* J242.3, DG 373)

Pardus et vulpes

"The Leopard and the Fox"

Anon. Av. fab. 39, *Apol. Av.* 41, Ast. *Nov. Av.* I 17, Vind. *Nov. Av.* 40, *Nov. Av. Par. flor.* 40, *Av. ryth. mor.* 40, *Av. metr. mor.* 40.

R. v.D.

Supplementary documentation: Dati 14 (6); Guar. 11; Barb. 11; Vall. 11; Rinuc. 24.

FR: *Avionn.* 18 (Bear instead of Panther; lengthy epimythium with several Christian elements (*Jhesucris, Li Fils de Dieu (bis), Adam, la Trinité*)).

Three Latin prose (Barb., Dati) or verse (Dati; elegiac distichs) translations of AnF. (37a Ch.). No variations.

All of these Latin versions have an epimythium. Terminology: *fabula* (Barb., Rinuc.). Function: illustrative (*indicat* Barb., *significat* Rinuc.).

For Ast., cf. Bisanti, pp. 197–198. For Guar., Barb., and Vall., cf. Galli *ad loc.*, as well as Cocco, pp. 114–115. For Rinuc., cf. Pillolla, p. 185.

M. 336

(= H. 132; 160 Ch., 130 P.; *TMI* K461.1, Aa Th 293, Tu 570, DG 408)

Partes corporis

"The Parts of the Body"

Rom. 66; Vinc. Bell. 22, Gualt. Angl. 55, Gualt. Angl. *App.* I 52, Al. Neq. *Nov. Aes.* 37, Rom. Nil. II 27, Rom. Angl. *cunc.* 34 and 35, Rom. Nil. *metr.* 333, Rom. Nil. *ryth.* II 18; M. Fran. 27.

In Rom. Angl. *cunc.* 75 the fable is reduced to a simile which explains the relationship between the master and the servant.

R. v.D.

Supplementary documentation (listed in v.D., *Ainoi,* under Alcmaeon 44, n. 8; cf. *Historiography* 1994, p. 131, n. 144): Zonar. *Epit. Hist.* 7.14; Bocc. *Geneal.* 14.9.95–96 (all.); Melanch. *Util. fab.*, col. 119 Bretschneider (all.); Abst. *Praef.*, p. 534 Neveletus. Erasm. *Cop.* 2 (p. 254 Knott); *Lib. sive carmen de ventre*; Io. Sar. *Pol.* 6.24; Etien. *TMP* 3.5.

DU: *Esop.* 65. FR: *Isop. I* 52 *BPLa*, 54 *bc; Isop. II* 36; *Isop. Char.* 34; *Isop. Lyon* 56; J.V. *Mir. Hist.* 22. GE: Bon. *Ed.* 52; H.Tr. *Renn.* 9745–9802. IT: *PUDS* 59; Zuc. 59; Tup. 59; *Ricc.* 58; *Isop. Laur.* 33; *Pal. I* 33; *Rig.* 34; *Laur. II* 32.

Menenius Agrippa's fable of the members and the belly also occurs in Zonaras' *Epitome* of Cassius Dio (see H. 132). As a matter of fact, the version in the *Epitome* is twice as long as the *Vorlage.* Zonaras rhetorically elaborates his model by specifying various parts of the body: he has the eyes, tongue, lips, ears, hands, and feet complain in turn that they do essential work (whereas the belly is just a parasite); the ultimate, nearly fatal effect is specified only for the two members mentioned last (hands and feet). In addition, Zonaras' version contains a remarkable variation in that he has the belly instead of the members self-confidently propose the strike.

Menenius (*Memnius* Bocc.) Agrippa's fable is alluded to by Boccaccio and Melanchthon, and paraphrased by Abstemius, in all three cases as an example of the genre's affectiveness. Abstemius explicitly mentions the fable's theme: *concordia* (cf. H. 53, H. 132, H. 212).

Etienne de Bourbon adduces the fable preaching *de satisfactione.*

Terminology: *apologus* (Melanch., Abst.), *fabula* (Bocc., Abst.), *Esôpus* (H.Tr.). Typical fable word: *olim* (Abst.).

Cf. Patterson, A., *Fables of Power. Aesopian Writing and Political History*, Durham/London: Duke University Press 1991, pp. 111–137. For Al. Neq., cf. Garbugino, pp. 132–135. For the *Esop.*, cf. Schippers 67. For a version in William Shakespeare's *Coriolanus*, see Muir, K., "Menenius' Fable", *Notes and Queries* 198, 1953, 240–242.

M. 337

Pastor et lupus

"The Shepherd and the Wolf"

Gualt. Angl. 62, Gualt. Angl. *App.* I 57.

The shepherd makes peace with the wolf and the latter asks him to hand over the dog as hostage. He does this and the wolf devours the flock.

Derived from the version by Rom. of H. 158.

Cf. Vol. II, p. 682.

R. v.D.
FR: *Isop. I* 57 *BPL.* IT: *PUDS* 63; Zuc. 63; Tup. 63; *Ricc.* 62.

M. 338

Pater senex et filius

"The Old Father and his Son"

Od. Cer. 73b.

A son who had an old father threw him out of the house with an old sheepskin to cover him. The father died and the son of the one who had thrown him out picked up the skin and hung it on the wall. The father asked him why he had done this. His son answered that it was for when he was old.

Cf. M. 339.

Cf. Vol. II, p. 694.

R. Adr.
Cf. a similar story in Özbek, B., *Erzählungen vom letzten Tscherkessen auf dem Amselfeld*, Bonn 1986, pp. 4 ff.

M. 339

Pater senex et filius et rex
"The Old Father, the Son and the King"

Od. Cer. 73a.

A soldier who had an old father made him a shepherd. When the king saw how badly he treated his father, he put him in jail.

Cf. M. 338.

Cf. Vol. II, p. 694.

M. 340

(721 P.; Tu 382)
Pater, filius et asinus
"The Father, the Son and the Ass"

Pogg. *Fac.* 100.

A father went to the market with his adolescent son and an ass that he wanted to sell. The people criticized the fact that he was taking the ass without a load and the boy, who was the weaker, on foot. But when he put him on the ass, they criticized the fact that he, who was the weaker, was on foot. So he climbed on the ass, bringing the son behind on foot, and they then criticized him for his selfishness. Finally, he decided to carry the boy around his neck and the ass tied by the legs and hanging from a cane. All laughed and the man, desperate, threw the ass into the river and returned home. Prom.: the Pontiff's secretaries said that living dependent on others' opinions is living like a slave and one told this fable.

Cf. Vol. II, p. 694.

R. Adr.
Cf. a derivative in *Lucanor* 5, see Adr., *Doc. Supl.*, p. 225.

R. v.D.
Supplementary documentation: Fr. Amel. 6 (43).
GE: Bon. *Ed.* 47.

Franco de Amelia has a long version, which has some noteworthy variations. Most importantly, the donkey is replaced with a horse. Furthermore, and accordingly, the scene of the animal carried by the father and his son is omitted (to carry a horse would be rather difficult). These variations suggest that Franco's version is closer to the original than Poggio's: it is unlikely that any author would omit the comic final scene of men carrying their mount; it is far more likely that, to the contrary, Poggio replaced the horse with the ass to be able to add this hilarious final scene. Another, if less consequential, variation is the fact that the second and third scene have changed places: first the father rides, then the son (instead of *vice versa*). In addition, Franco reports the people's (threefold!) criticism in direct speech (instead of summarizing it) and concludes with a lengthy *réplique finale* of the angry young man, which occupies almost one third of the fable (instead of with the grotesque final scene). Finally, it is noteworthy that Franco's fable opens with an atypical series of local adjuncts (*Ex oppido Asnelonge partium Etruriae tenus Paludes quas Chianas vulgus appellat . . . ad beatam Virginem de Loreto duo milia a Racenato provinciae Marchiae distantem*); the only (if obviously far older) parallel for this accumulation of place adjuncts is Callimachus' Lydian fable (not-H. 79).[3] Typical fable words: *quodam, tum.*

Cf. Fischel, W.A., "Aesop's Paradox: The Classical Critique of Democratic Decision Processes", *Journal of Political Economy* 80, 1972, pp. 208–212.

M. 340 b

Paterfamilias, oves et lupus

"The Head of the Household, the Sheep and the Wolf"

Od. Cer. 23a.

A father left for the Holy Land and entrusted his sheep to the wolf. He swore to look after them well. But one day he ate one, another day other, and so on. When the father returned he only found three sheep. He asked the wolf for the skins and found his teethmarks on them. So he had the wolf hanged. Epim.: in the same way Christ

[3] See v.D., *Ainoi*, 20F2, n. 71.

entrusted his sheep the priests, but many allowed them to perish through their bad example or negligence.

Cf. M. 459.

Cf. Vol. II, p. 690.

R. v.D.
SP: *LG* 21.

M. 341
(697 P.; cf. *TMI* J15, DG 507)
Pauper et serpens
"The Poor Man and the Snake"

Rom. Mon. 34.

A farmer that goes to sow steps on a snake: the snake advises him not to believe those whom he has done harm. The following year he finds him again when going to sow: the snake tells him not to sow on damp ground, because it will rain a great deal, and not to believe those whom he has done harm. The farmer sows on damp ground and loses the crop. The following year the scene is repeated: now the farmer sows on dry ground and loses the crop. Once again the following year: this time he pays attention to the snake, sowing on medium ground and has a good crop. The snake asks to be rewarded: to send his only son to his hole with a bowl of milk, but not to believe those whom he has done harm. The farmer sends his son and the snake kills him. The snake reminds him of his words.

This version seems to have elements of Rom. 39 and Syr. 2 (the farmer's initial aggression), but also of *Panch.* III 6, pp. 331 ff. (in the end the farmer's son is killed by the snake). Cf. M. 57. For Rom. cf. H. 51 = M. 427.

Cf. Vol. II, p. 673.

R. v.D.
Cf. Bertini – Gatti, pp. 190–191.

M. 342

(cf. DG 470)

Pavo deplumatus

"The Plucked Peacock"

Od. Cer. 66.

The raven asked the peacock for his feathers, in exchange for praising him to all the birds. This he did and the raven also gained the feathers of the crow, the cuckoo and other birds. The peacock, plucked, died of cold.

Derived from not-H. 77, perhaps also from H. 103.

Cf. Vol. II, p. 681.

M. 343

Pavo, gallina et vulpes

"The Peacock, the Hen and the Fox"

Theod. *Carm.* 50.

The fox that has stolen a peacock and a hen from a cloister is imprisoned through a miracle of Christ. Cf. Schaller, p. 98.

Perhaps derived from M. 175.

M. 344

(= H. 244; 334 Ch., 219 P.; *TMI* B242.1.8, J242.4, cf. Aa Th 221, DG 349)

Pavo et graculus

"The Turkey and the Rook"

Gualt. Angl. *App.* II 13.

Cf. M. 142.

Cf. Vol. II, p. 603.

R. v.D.
FR: J.V. *Mir. Hist.* 13.

M. 345

(= not-H. 259; 509 P.; *TMI* W128.4, Tu 3632, DG 457)

Pavo ad Iunonem de voce sua

"The Peacock to Juno on his Voice"

Rom. 74; Gualt. Angl. *App.* I 46, Al. Neq. *Nov. Aes.* 40, Rom. Nil. III 2, Rom. Angl. *cunc.* 79, Rom. Nil. *metr.* 36, Rom. Nil. *ryth.* II 22; M. Fran. 31.

Cf. M. 346.

R. v.D.

DU: *Esop.* 58. FR: *Isop. II* 39; *Isop. Char.* 38. IT: *Isop. Laur.* 41; *Pal. I* 41; *Rig.* 41; *Laur. II* 38.

For Al. Neq., cf. Garbugino, pp. 140–141. For the *Esop.*, cf. Schippers 305.

M. 346

Pavo et predestinatio

"The Peacock and the Predestination"

Nic. Boz. 5.

The peacock complained to Providence because he did not have such a sweet song as the nightingale. Providence answered reminding him of his beauty.

Derived from not-H. 259 = M. 245.

Cf. Vol. II, p. 683.

M. 347

Pelicanus et filii sui

"The Pelican and his Children"

Od. Cer. 57, *Par.* 10, Add. III 1.

When the pelican's chicks attack him, he kills them. But then he spatters them with his blood and they return to life. Epim.: God leaves dead men in his soul because of Adam and Eve's sin, but Christ resurrects them with his passion.

The well-known belief of the *Physiologi.*

Cf. Vol. II, p. 693.

M. 348
(= not-H. 260; 562 P.; *TMI* K561.1, K721,
Aa Th 6, 61, DG 187)
Perdix et vulpis
"The Partridge and the Fox"

Rom. 34; Bayeux 17.

Cf. M. 175.

R. v.D.
For Rom. (Ad.), cf. Moretti, G., "Testo e contesto in una favola di Ademaro di Chabannes", in: Bertini, pp. 85–89; Bertini – Gatti, pp. 114–115.

M. 349
Peregrinatio animalium
"The Pilgrimage of Animals"

Ecb. capt. 436–492, *Ysengr.* IV 1–810, *RR* VII 8791–9252.

The theme of the pilgrimage of the animals is treated in the different poems with different details. In *Ecb. capt.* it is the fox who gives the details of his pilgrimage to the Holy Land to seek a medicine for the lion. In *Ysengr.* a series of animals go to Saint Gereon in Cologne on a pilgrimage, although it is not completed. In *RR* it is Reynard who begins the pilgrimage, on which other animals then accompany him, but they fall into an ambush by Isengrim: he defeats him, but decides not to continue the pilgrimage.

M. 350
Philippus fatuus
"Philip the Jester"

I. Sch. 61.

A nobleman gave his jester Philip a new tunic and he ran around the house shouting: "Where is Philip the jester?" He had not recognized himself.

M. 351

Philomela, Psitacus et Cygnus

"The Nightingale, the Parrot and the Swan"

Ecb. capt. 910–1076.

A singing contest between the birds, to celebrate Easter.

Cf. M. 5.

M. 352

(Tu 322)

Philomela et sagittarius

"The Nightingale and the Archer"

Od. Cer. 77; P. Alph. 22.

The hunter sets the nightingale free, in exchange for the moral and practical maxims that he gives him (not to attempt to take possession of what he cannot, not to grieve over what he has lost and cannot recover, not to believe incredible things). Now in the air, the nightingale tells the hunter that he has been stupid to release him, because he has an enormous pearl in his belly. The hunter asks him to let him catch him to see the pearl, and then he will release him, but he calls him a fool for not paying attention to the maxims. Epim.: against those who believe in idols.

Derived from H. 4.

Cf. Vol. II, p. 676.

R. v.D.

Supplementary documentation: *Dial. creat.* 100 (pp. 250.9–12 Grässe) (all.); *Gest. Rom.* 167 (26).

AR: Abu FG *Ad.*, pp. 188–189; Sar. *Maq.*, I, 21–22. DU: *TC* 100 (all.). EN: *DCM* 100 (all.). FR: *DdC* 100 (all.); GE: Bon. *Ed.* 78.

In the *Dialogus creaturarum* a brief allusion (*ut legitur in Barlaam*) is followed by two other fables (M. 88; S. 108); all of these fables occur within the elaboration of yet another fable (S. 166). Terminology: *fabulatur*. Explicitly didactic function (*docuit*).

The fable is also included in the *Gesta Romanorum*. It is followed by two lenghty allegorizing *Moralizaciones* about good Christians and the devil, respectively.

Typical fable word: *quandam* (*Gest. Rom.*).

Cf. Oesterley, p. 739; Tyroller, F., *Die Fabel von dem Mann und dem Vogel in ihrer Verbreitung in der Weltliteratur*, Berlin: Felber 1912; Sbordone, F., "Une rédaction inédite de la fable du paysan et du rossignol", *Byzantinoslavica* 9, 1947–1948, pp. 177–181; DG 570; Schippers 426; Marzolph, U., "Die drei Lehren des Vögels", *EdM* 8, 1996, col. 883–889. For the Arabic versions see Brockelmann, p. 108.

M. 353

(623 P.)

Philosophus Atheniensis

"The Athenian Philosopher"

Od. Cer. 70a.

If a person says he is a philosopher, the Athenians whip him, and if he keeps quiet, they take him for one. Someone who was whipped for this reason says "I am a philosopher" and somebody answers: "If you had kept quiet, you would be a philosopher".

Cf. Vol. II, p. 693.

M. 354

De philosopho per cimiterium transeunte

"The Philosopher who Passed a Cemetery"

P. Alph. 32.

A philosopher passed an old cemetery and read some verses on a tomb that spoke of the vanity of life and asked for a prayer for the dead. After reading them, he became a hermit.

M. 355

(634 P.)

Philosophus qui conspuit in barbam regis

"The Philosopher who Spat on the King's Beard"

Od. Cer. *Par.* 2.

A king had a splendid palace and invited a philosopher to his table. Seeing so many treasures, the philosopher could not Wnd a place to spit, and finally did so on the king's beard. He asked him why. The philosopher said that the king's beard, stained with food, was the dirtiest place he could find.

Cf. Vol. II, p. 693.

R. v.D.
Supplementary documentation: cf. D.L. 2.8 (75) (anecd.).

M. 356

Pica et cauda sua

"The Pike and his Tail"

Al. Neq. *Nov. Aes.* 38.

The pike crosses the sea and keeps shaking his tail, the same as he did in his homeland: he has taken his customs with him.

Inspired by Hor. *Ep.* 1.11–27, quoted almost literally in the epim.

Cf. Vol. II, pp. 644, 689.

R. v.D.
FR: *Isop. Char.* 35.
For Al. Neq., cf. Garbugino, pp. 136–137.

M. 357

(677 P.)

Pictor et uxor

"The Painter and his Wife"

Rom. Angl. *cunc.* 68.

The painter leaves his wife the painting he has done so that she can imitate it. She does so very badly and the husband is annoyed. The wife excuses herself by saying that the model was bad. Epim.: thus some blame others for their faults.

Cf. Vol. II, p. 690.

M. 358
(= H. 18; 26 Ch., 18 P.; *TMI* J321.2, Aa Th 122F, DG 143)
Piscator et piscis
"The Fisherman and the Fish"

Anon. Av. fab. 22, *Apol. Av.* 22, Ast. *Nov. Av.* III 7, Vind. *Nov. Av.* 20, *Av. ryth. mor.* 20, *Av. metr. mor.* 20.

R. v.D.
Supplementary documentation: *Sud.* ω 121 Adler; *Dial. creat.* 48 (pp. 190–192 Grässe); Dati 4 (8); Guar. 8; Barb. 8; Vall. 8; Rinuc. 9.

The *Suda* lexicon quotes v. 6 from B. (see H. 18) to exemplify the meaning of ὦνον (*v.l.*; see Luzzatto – La Penna *in app. crit.*).

DU: *TC* 48. EN: *DCM* 48. FR: *Avionn.* 12 (Christian background: *pour Dieu bis*); *DdC* 48. GE: *Nürn. Äsop* 20. HE: Berech. *MS* 55.

The version in the *Dialogus creaturarum* has some variations. First, the fish is an unspecified *pisciculus*. Second, and more importantly, the fish promises the fisherman to bring him many congeners (cf. H. 205) and persuades him to cut off the tip of his tail (cf. H. 17) in order to facilitate his identification; of course the fish is not as good as his word, but later he is caught again and killed. Finally, a Christian element is added: the fish vows to God (cf. H. 48, 166, 221). The lengthy elaboration contains references to both Christian (*loquitur Prov. XVII, dicit Bernardus, Gregorius, Augustinus*) and pagan literature (Girardus Teneosus), including another fable (M. 289). Typical fable word: *[quidam] bis. Réplique finale* with rhyme: *ille qui manet ingratus, | justum est, si sit mortificatus.*

Guarino, Barbaro, Valla, and Rinucius give Latin prose translations of AnF.; Dati's is in elegiac distichs. Typical fable word: [*quidam*] (Dati, Guar., Vall.), *quempiam* (Guar.). Dati specifies the fish as *rombus*, Vall. as *smaris* (from AnF. II; Guar. and Barb. have again an unspecified *pisciculus*). Terminology: *fabula* (Guar., Barb., Dati, Vall., Rinuc.). Function: didactic (*docet* Guar., Barb.)/illustrative (*significat* Rinuc., cf. *innuit* Vall.).

All versions have an epimythium (*Dial.* typically introduced by *Sic* . . .).

Cf. Schwarzbaum, pp. 300–302. For Ast., cf. Bisanti, pp. 232–233. For Barb., cf. Cocco, pp. 108–109. For Guar., Barb., and Vall., cf. Galli 264–265. For Rinuc., cf. Pillolla, p. 295. For the *TC*, cf. Schippers 408.

M. 359

(725 P.)

Pisces e sartagine in prunas desilientes

"The Fishes that Jump from the Frying-Pan into the Fire"

Abst. 20.

Some live fishes were being fried in a pan and were advised by one to jump out. But they fell onto the embers and complained that they were now perishing with a worse death. Epim.: to escape from one danger, do not fall into a greater one.

Cf. Vol. II, p. 688.

M. 360

(= not-H. 261; 584 P.; DG 159)

Pisces et phoca

"The Fish and the Seal"

Av. 38; *Anon. Av. fab.* 37, *Apol. Av.* 38, Ast. *Nov. Av.* I 11, Vind. *Nov. Av.* 38, *Nov. Av. Par. flor.* 38, *Av. ryth. mor.* 38, *Av. metr. mor.* 38.

R. v.D.

Supplementary documentation: Sedulius Scott. *Carm.* 2.57.7–8.

GE: *Nürn. Äsop* 37.

For Ast., cf. Bisanti, pp. 189–190.

M. 361

(= not-H. 188; 451 P.; *TMI* K828.1, Aa Th 123B, Tu 2174, DG 642)

Pastor et lupus

"The Shepherd and the Wolf"

Nic. Basil. in Walz, I, p. 427.

R. v.D.
Supplementary documentation: Io. Sar. *Pol. enth.*
GE: H.Tr. *Renn.* 375 (all.).

M. 362

Les mésaventures du loup Primaut
"The Misfortunes of Primaut The Wolf"

RR XIV 203–586, 647–898, cf. *Ysengr.* VI 349–500.

The wolf Primaut sings vespers drunk and Reynard escapes. Later he suffers some setbacks, among which, having stuffed himself with ham, he cannot get out of the hole through which he entered, and when taking possession of some geese he is bitten by the dogs. The theme of the ham derives from H. 24 (cf. M. 400). Cf. also M. 379, 427.

Cf. Vol. II, p. 677.

M. 363

Quidam predicator et eius asinus
"A Preacher and his Ass"

Od. Cer. *Par.* 45.

A preacher enters church to pray and leaves the ass at the door. But he prays distractedly, thinking of the ass without a guardian. To prevent this happening again, he gives the ass to the poor.

Cf. Vol. II, p. 694.

M. 364

(= not-H. 270; 581 P.)
Puer et fur
"The Boy and the Thief"

Av. 25; *Anon. Av. fab.* 15, *Apol. Av.* 25, Ast. *Nov. Av.* III 4, Vind. *Nov. Av.* 25, *Nov. Av. Par. flor.* 25, *Av. ryth. mor.* 25, *Av. metr. mor.* 25.

R. v.D.
FR: *Avionn.* 14 (*exemple*). GE: *Nürn. Äsop* 24.
For Ast., cf. Bisanti, pp. 228–229.

M. 365

(= H. 215; 294 Ch., 199 P.; DG 347)
Puer et scorpius
"The Boy and the Scorpion"

Rom. 88; Rom. Angl. *cunc.* 108.

R. v.D.
Supplementary documentation: *Opusc. fab.* 3.21; Egb. Lütt. *FR* 1.1444–1454; Rinuc. 86.

The version in the *Opusculum fabularum* has a variation in that the scorpion actually stings and kills the boy.

Rinucius gives a Latin prose translation of AnF. (294b Ch.). Typical fable word: *quidam.*

Both of these versions have an epimythium. Terminology: *exemplum* (*Opusc.*), *fabula* (Rinuc.). Function: didactic (*docet*)/illustrative (*significat* Rinuc.).

For Rinuc., cf. Pillolla, p. 309.

M. 366

(Tu 2081)
Pulex et abbas
"The Flea and the Abbot"

Od. Cer. 56a.

The abbot caught the flea and was about to kill him, but he asked him to put him on the palm of his hand, so he could confess his sins. The abbot did this and the flea escaped.

A variant of the theme of M. 65, 104, 245, ultimately derived from H. 99.

Cf. Vol. II, p. 691.

R. v.D.
SP: *LG* 56 *bis*.

M. 367

(= not-H. 270 b; *TMI* J953.10, DG 157)
Pulex et camelus
"The Flea and the Camel"

Rom. 92; Rom. Mon. 24, Al. Neq. *Nov. Aes.* 36, Rom. Nil. III 9, Rom. Nil. *ryth.* II 29; M. Fran. 38.

R. v.D.
FR: *Isop. II* 35; *Isop. Char.* 33. HE: Berech. *MS* 73. IT: *Rig.* 47; *Laur. II* 44.

Cf. Schwarzbaum, pp. 371–375. For Rom. (Ad.), cf. Milanese, pp. 62–64; Bertini – Gatti, pp. 180–181. For Al. Neq., cf. Garbugino, pp. 130–131.

M. 368

(587 P.; *TMI* J612.1, Tu 2080, DG 137)
Pulex et podagra
"The Flea and the Gout"

Cod. Sang. 889.

In ancient times the flea attacked the rich, gout the poor. But the flea was caught when one night he was close to a light, gout lived badly on tired feet. From then on they agreed that the flea would attack the poor, gout the rich.

M. 369

Pullus indolitus
"The Untamable Pony"

Od. Cer. 37.

If the untamable pony is not controlled, he throws himself into the water or a moat. Epim.: thus the flesh throws you into the well of hell.

Cf. H. 197.

M. 370

Πουλολόγος

"The Book of the Birds"

At the wedding of the eagle's son, there is a disagreement between the birds. There are fourteen pairs of opposing speeches. Finally, the eagle imposes peace by threatening the birds with the hawk and the vulture.

Cf. Vol. II, p. 575.

M. 371

De puteo

"The Well"

P. Alph. 14.

A woman intoxicates her husband one night and goes out with her lover. But the husband has only pretended to be drunk: so as the wife leaves, he closes the door. When the wife returns, she calls and he does not open; she threatens to throw herself down a well. Then she throws a stone into the well and the noise makes the husband come out; she enters and closes the door, leaving him outside. He insults her, but the woman in turn accuses him of going with prostitutes. His relatives arrive and believe the accusation. Epim.: nobody can be safe from the wits of a woman.

R. Adr.

Cf. Adr., *Earliest influences*, p. 255. The story has a precedent in Ar. *Th.* 466 ff.

M. 372

Πορικολόγος

"The Book of Fruits"

Accusation against the grape for high treason: it is condemned to be nailed, cut, bled. A caricature of Byzantine titles.

M. 373

(= H. 71, 239; 101 Ch., 70 P.; *TMI* J832, Aa Th 298C*, DG 81)
Quercus et harundo
"The Oak and the Reed"

Anon. Av. fab. 13, *Apol. Av.* 16, Ast. *Nov. Av.* I 15, Vind. *Nov. Av.* 16, *Nov. Av. Par. flor.* 16, *Av. ryth. mor.* 16, *Av. metr. mor.* 16.

R. v.D.

Supplementary documentation: *Sud.* π 2460 Adler; Nic. Chrys. *Prog.* 2 (18); *Opusc. fab.* 1.45; Conr. Halb. *TM* III, p. 176 M.-S.; *Dial. creat.* 35 (p. 176.22–28 Grässe); Guar. 19; Barb. 19; Vall. 19; Rinuc. 37.

DU: *TC* 35. EN: *DCM* 35. FR: *Avionn.* 9; *DdC* 35. GE: *Nürn. Äsop* 16. HE: Berech. *MS* 27.

The *Suda* quotes *Dact.* 2 (see H. 71) to exemplify the meaning of προκάρηνος.

The lenghty version by Nicephorus Chrysoberges is a rhetorical elaboration, which has a variation in that it is the reed who opens the discussion.

All Latin versions—as well as Nicephorus—follow *rec.* II of H. 239, featuring the olive (*oliva/olea*).

In the *Dialogus creaturarum* the fable is adduced within the elaboration of another fable (S. 79).

Terminology: μῦθος (Nic. Chrys.), *exemplum* (*Opusc.*, Conr.), *fabula* (Guar., Barb., Vall., Rinuc.). Typical fable words: ποθεν (Nic.); *tunc* (introducing the *réplique finale Dial.*), *aliquando* (Vall.). Typical fable presentation: *dicitur* (*Dial.*). Epimythium (Nic. (whose title functions by way of promythium), Conr., Guar., Barb., Vall., Rinuc.). Function: moral (*admonitionem* Barb.) / illustrative (*significat* Rinuc., *indicat* Guar., cf. *innuit* Vall.). Conrad adduces the fable to exemplify *humilitas*.

Cf. Grawi; Schwarzbaum, pp. 163–167. For Nic. Chrys., cf. Widmann, pp. 247–249. For Ast., cf. Bisanti, pp. 195–196. For Barb., cf. Cocco, pp. 130–131. For Guar., Barb., and Vall., cf. Galli 277. For Rinuc., cf. Pillolla, p. 211. For the *TC*, cf. Schippers 64.

M. 374

(= not-H. 273; 376 P.; *TMI* J955.1, Aa Th 277A, 228,
Tu 2219, DG 168)

Rana rupta et bos

"That Frog that Burst and the Ox"

Rom. 50; Vinc. Bell. 16, Rom. Bern. 43, Gualt. Angl. 40, Gualt. Angl. *App.* I 39, Rom. Angl. *cunc.* 96, Rom. Angl. *cunc.* App. 4, Rom. Bern. 141, 12; Od. Cer. 62; Alanus ab Insulis, *Parabolae* (cf. Manitius III, p. 801).

R. v.D.

Supplementary documentation: Etien. *TMP* 3.4.

Etienne de Bourbon adduces the fable preaching *de confessione.*

DU: *Esop.* 42. FR: *Isop. I* 39; *Isop. III* 33; *Isop. Lyon* 41; J.V. *Mir. Hist.* 16. GE: Bon. *Ed.* 42. IT: *PUDS* 41; Zuc. 41; Tup. 41; *Ricc.* 40.

Cf. Manzini, V., "De rana et bove: Una favola di Gualtiero Anglico e le sue origini", in: *FLMU* 7, 1998, pp. 29–37. For Rom. (Ad.), cf. Bertini – Gatti, pp. 120–121. For the *Esop.*, cf. Schippers 175.

M. 375

(= H. 44; 66 Ch., 44 P.; *TMI* J643.1, Aa Th 277, Tu 292,
2221, DG 162)

Ranae regem petentes

"The Frogs Asking for a King"

Rom. 27; Rom. Bern. 35, Gualt. Angl. 21, 21a, Gualt. Angl. *App.* I 59, Gualt. *fab.* 19, Rom. Nil. II 1, Rom. Angl. *cunc.* 19, Rom. Nil. *metr.* 17, Rom. Nil. *ryth.* II 1; M. Fran. 18, J. Ruiz 199–206; Od. Cer. 1b.

In various versions, the snake is changed into a stork or a pike.

Cf. M. 162, 448.

R. v.D.

Supplementary documentation: Bald. *RV* 1107–1114; *Opusc. fab.* 1.14; Conr. Halb. *TM* III, pp. 163–164 M.-S.; Egb. Lütt. *FR* 1.1592–1598; Al. Neq. *NR* 2.191; Dati 27 (18); Rinuc. 26.

DU: *Esop.* 25; *RH* 2328–2349. FR: *Isop. I* 19; *Isop. III* 15; *Isop.*

Lyon 22. GE: *Nürn. Äsop* 58; Bon. *Ed.* 21–22. HE: Berech. *MS* 24. IT: *PUDS* 22; Zuc. 22; Tup. 22; *Ricc.* 22; *Isop. Laur.* 24; *Pal. I* 24; *Rig.* 25. SP: J. Ruiz 198–206.

In the *Opusculum fabularum* (cf. Conr. Halb.) the fable is Christianized (cf. H. 30, 34, 49, 96, 129, 166, 193, M. 254 bis): Zeus is replaced with God (making first a piece of wood, then a stork as king of the frogs). Conrad adduces the fable to exemplify *rector.*

Balduinus has a variation: the piece of wood is not mentioned; the frogs first lived in freedom, then got a stork as frightful king. Dati's version has no variation. Both versions are in elegiac distichs.

Rinucius gives a Latin prose translation of AnF. Terminology: *fabula.* Function: illustrative (*significat*).

Terminology: *exemplum* (*Opusc.*), *fabula* (Rinuc.). Typical fable word: *cuiu<s>dam, Tunc* (*Opusc.*, Rinuc.; introducing the fable's final stage).

Cf. Schwarzbaum, pp. 141–152. For Rom. (Ad.), cf. Bertini – Gatti, pp. 94–97. For Rinuc., cf. Pillolla, p. 189. For the *Esop.*, cf. Schippers 171. For *RH*, cf. Wackers, pp. 461 ff. For Bald., cf. Jonkers, M.C.J.M., *Reynardus en Reynaert. Verkenningen rond de* Reynaert-*receptie in de* Reynardus Vulpes *van Balduinus*, diss. Groningen 1985, pp. 160–161. For the fable's reception in later times, cf. Powell, K.H., "La Fontaine's 'The Frogs Who Asked for a King': Reptiles and Revolutions in French Fable Illustration and Caricature", *Bestia* 1, 1989, pp. 63–80.

M. 376

(= H. 287; 66 Ch., 44 P.; *TMI* J1062.1, Tu 1692, DG 164)

Rana et vulpis

"The Frog and the Fox"

Anon. Av. fab. 5, *Apol. Av.* 4, Ast. *Nov. Av.* I 6, Vind. *Nov. Av.* 6, Al. Neq. *Nov. Av.* 6, *Av. ryth. mor.* 6, *Av. metr. mor.* 6; Froum. *Carm.* 43 (Manitius II, p. 522).

R. v.D.

GE: *Nürn. Äsop* 6. HE: Berech. *MS* 34.

Cf. Schwarzbaum, pp. 204–210. For Ast., cf. Bisanti, pp. 181–183. For Al. Neq., cf. Klein, pp. 132–133.

M. 377

(cf. Tu 1752, cf. DG 485)

Ratus claustrum quaerens

"The Mouse that Sought the Cloister"

Rom. Bern. 26.

A mouse said that he wanted to enter a religious order, but he found two others in different mousetraps and refused to enter these "cloisters", which were too strict for his liking. He found another in a barn full of barley and liked this "cloister". Epim.: against those who seek religious orders with too many comforts.

Cf. Vol. II, p. 689.

M. 378

Comment Renard parfit le con

"How Reynard behave stupidly"

RR XXIV 1205–1250.

M. 379

La confession de Renard

"Reynard's Confession"

RR VII, second group.

Reynard enters an abbey and suffers a series of setbacks when he is discovered, then when trying to eat a goose, and when the river grows and carries off the hayloft where he is lying. The kite Hubert, who is a hermit preacher, delivers a sermon to him and Reynard confesses his sins, including the violation of Hersent. Hubert forgives him.

Cf. M. 245, 362, 389.

M. 380

Renard au couvant

"Reynard in the Monastery"

RR VI 704–730.

Reynard is penitent and enters a monastery. He feels temptations for the hens. He eats four capons and is expelled from the monastery.

Cf. M. 509.

M. 381

Renard empereur

"Reynard The Emperor"

RR XI 1–546, 730–1522.

Reynard ties Isengrim to a tree, but he escapes. Then he behaves cruelly with the mastiff Roenel. After making friends with the sparrow Droin, with the pretext of baptizing his children, he devours them. But Droin allies with the mastiff Marhout, who leaves Reynard half dead.

The episode of the sparrow derives from H. 1.

M. 382

Les enfances de Renard

"Reynard's Childhood"

RR XXIV, first group.

After expelling Adam and Eve from Paradise, God gives them a magic wand to obtain what they want by hitting the sea. Adam creates domestic animals, Eve wild ones. The wolf and the fox come from Eve's blow. The second steals a ham from the first.

A contamination of the narration of Genesis and the myth of Prometheus, with an anti-feminist touch.

M. 383

Renard jongleur

"Reynard The Minstrel"

RR IB, 2321 V.

Reynard, dyed yellow (cf. M. 385), meets with Isengrim but pretends to be the juggler Galopin. Together they go in search of a lute, at the house of a peasant. But in the episode Isengrim loses his testicules, in a fight with a mastiff. He returns to his den, where the she-wolf discovers the loss. The wolf runs off. Meanwhile, Reynard learns to play the lute. His wife Hermelina believes she is widowed and goes to marry the badger Poncet. The minstrel Reynard attends the wedding. Then, Reynard and Poncet go on a pilgrimage to the tomb of a martyred hen and Poncet is caught in a trap.

The episode of the mutilation of Isengrim is Indian, cf. *Tantr.* I 1, p. 7, *Panch.* I 2, p. 25, *Cal.* III 2, p. 46; on the pilgrimage, cf. M. 349.

M. 384

Renard magicien

"Reynard The Magician"

RR XXIII.

Reynard, accused by Chantecler, is condemned to death, but survives and goes to Toledo to learn the art of necromancy. On his return he presents a series of fabulous animals to Noble the lion; with the help of these animals he can always vanquish his enemies.

M. 385

La mort de Renard

"The Death of Reynard"

RR XVII.

A game of chess between Reynard and Isengrim. Reynard bets his testicles on the game and loses them. Isengrim pins him on the board. Reynard faints and they believe he is dead; Hermelina his wife is told. The court mourns Reynard. Funeral. But Reynard comes

back to life and attacks Chantecler, whom he accuses of wanting to bury him alive.

On the game of chess, cf. Vol. I, p. 332 (Egyptian theme). On the loss of the testicles, M. 383. On the funeral, M. 244 (that of the wolf).

M. 386

Renard teinturier

"Reynard The Dyer"

RR Ib 2208–2320; XIII.

Noble issues a decree that Reynard must be killed, but he prays to God to transform him and protect him from his enemies. He falls into a vat and comes out dyed yellow. He runs into Isengrim and he does not recognize him (this is in Ib; in XIII he is dyed black).

Of Indian origin, cf. not-H. 61 and the Indian sources indicated there.

M. 387

Renard et les anguilles (Le vol des poissons)

"Reynard and the Eels (The Theft of the Fish)"

RR III 1–164; Berech. *MS* 99.

Along the road comes a cart loaded with the fishing catch from the coast. Reynard plays dead. The fishermen toss the supposed corpse onto the cart, hoping to gain something from it. Reynard eats his fill and when the fishermen discover what has happened, they complain.

Cf. M. 490.

M. 388

Le combat de Renard et Isengrin

"The Fight between Reynard and Isengrim"

RR VI.

In the presence of Noble, Reynard and Isengrim explain their quarrel. A duel to the death is begun, in which Reynard tries to take out the wolf's eyes, but by mistake puts his paw in his mouth: Isengrim hurts him. Reynard seems defeated. Noble orders him to be hung. Reynard asks for forgiveness for his sins.

M. 389

Renard et le heron

"Reynard and the Heron"

RR XXV.

Standing on a raft, Reynard catches a heron and eats it. He sleeps on a pile of hay, but the current grows and carries him away. A peasant who is passing in a boat attacks him, but Reynard jumps on him and the peasant nearly drowns.

Cf. M. 379.

M. 390

Renard et la louve

"Reynard and the She-Wolf"

RR II 1027–1396; *Ysengr.* V 705–820.

Reynard enters Isengrim's dwelling, insults the cubs and treacherously possesses the she-wolf.

Cf. M. 504.

M. 391

Renard et le Mésange

"Reynard and the Tom-Tit"

RR II 469–664.

Reynard tries to deceive the tom-tit by offering him peace. He asks the tit for a kiss; the tit places leaves and moss in his mouth to rub on Reynard's nose, and makes him miss. Reynard is mocked.

Cf. M. 261, 492, 494.

M. 392

Renard et Tibert, le chat

"Reynard and Tibert the Cat"

RR II 665–842.

Reynard asks Tibert to ally with him against Isengrim, but he is in fact attempting to make him fall into a trap. Tibert avoids the trap and it is Reynard who falls into it, because of some mastiffs that appear. Nevertheless, he is able to escape the trap and the mastiffs.

Cf. M. 494, 496.

M. 393

Renard et Tibert dans le cellier

"Reynard and Tibert in the Pantry"

RR XIV, 1–202.

The two animals enter a pantry, where Tibert begins to drink milk. But Reynard takes the lid off the recipient and Tibert loses his tail. Reynard flatters him, saying the advantages that this has.

Perhaps derived from H. 17.

M. 394

Renard et Tibert au moutier

"Reynard and Tibert in the Monastery"

RR XII.

Attacked by a clergyman who covets his skin, Tibert escapes. He meets Reynard and both decide to dress in monk's habits and occupy a curacy. The two discuss this, Reynard teaches Tibert to ring the bells, and through Reynard's cunning, Tibert is hung from the rope. The peasants arrive. Tibert receives a beating and renounces being a priest.

Cf. M. 108.

M. 395

Renard, Tibert et l'andouille

"Reynard, Tibert and the Blood Sausage"

RR XXVI.

Tibert the cat, Blanche the ermine and Rouge the squirrel find a blood sausage. Tibert grabs the sausage and clambers up a cross, but Reynard, who appears, snatches it from him.

M. 396

Renard et le vilain Bertaud

"Reynard and Bertaud The Peasant"

RR XVI.

Reynard is hungry, leaves his house and meets Chantecler. Hearing the crowing of the cock, a peasant comes out in his defence: He has two nets. Renard hides among the cabbages and although he falls into the net, he bites the peasant. Bertaud asks for mercy. Reynard claims the cock as compensation. But the cock uses the trick of making his captor speak to escape.

Cf. M. 175.

M. 397

Renard et le vilain Liétard

"Reynard and Lietard The Peasant"

RR IX.

Reynard and Liétard are hunting a bear together, but when the hunters arrive the latter hides it in a ditch. To keep it he has to pay Reynard a cock in compensation, but he decides to defraud him. To avenge himself, Reynard steals the belts for yoking the oxen from the peasant. In turn, the peasant's ass decides to avenge him. He plays dead and Hermelina, Reynard's wife, wants to take him, but is surprised and taken to the peasant's house. Finally, she escapes from the peasant and Reynard manages to be paid the recompense due.

M. 398

De rege et fabulatore suo
"The King and his Minstrel"

P. Alph. 12a.

The king asks his minstrel for more and more "little fables". He has Wnished them, so he tells the one of "The Peasant" (M. 402).

M. 399

(631 P.)
Rex Graeciae et frater
"The King of Greece and his Brother"

Od. Cer. 85.

A king of Greece always had a serious face. One day his brother asked him why he did not laugh, especially in front of his guests. It was the custom when the king's trumpet was played near a house for the owner to consider himself condemned to death. So the king had the trumpet played outside his brother's house. The king's envoys captured him and took him to his presence, threatening him with four swords. The king asked him why he did not enjoy the music. The brother asked how he could when he was threatened with death. The same happens to me, said the king, fearing my sins, death, Judgement and Hell.

Cf. Vol. II, p. 693.

R. Adr.
On the "King of Greece" cf. a Byzantine version of the *Vit. Aesop.* (*Codex Ath.* 2993, fol. 20r., ed. P.) and *BP*, pp. 56 ff., etc.

M. 400

(TMI K1022.1, Aa Th 41, Tu 4092, 5346, DG 222)
Reynardus et lupus
"Reynard and the Wolf"

Od. Cer. *Par.* 150, *Add.* III 5.

Reynard took the wolf to a place where there was a lot of meat. He entered through a small hole and when he was full he could not get out. He was whipped and skinned.

Derived from H. 24.

Cf. M. 362, 512; Vol. II, pp. 677, 693.

R. v.D.
Cf. Osella, G., "Nel mondo delle favole: la volpe e il lupo", *Lares* 20, 1954, 167–168 (*non vidi*).

M. 401

Rustica et juvencus
"The Peasant Woman and the Young Bull"

Gualt. Angl. *App.* II 5.

The peasant prays to the saints to protect her heifer—and it is her that the wolf eats up.

M. 402

De rustico
"The Peasant"

P. Alph. 12b.

A peasant had a thousand *solidi* and was planning to invest them in two thousand sheep. He set off with them, but arrived at a river that could only be crossed with a boat in which only two sheep fit. He put two sheep on the boat . . . and then the minstrel fell asleep. The king (cf. M. 398) told him to continue. So the minstrel told him to let the shepherd cross with his two thousand sheep and then he would continue. Thus the minstrel mollified the king who wanted to hear long fables.

Cf. Vol. II, p. 690.

M. 403

(723 P.)

Rusticus amnem transiturus

"The Peasant who Wanted to Cross a River"

Abst. 5.

A peasant who wanted to cross a swollen river looked for a ford. He did not find it where the waters were calmer, but where they were more turbulent. It is better, he said, to entrust our lives to rough waters that to calm ones.

M. 404

Rusticus ad cenam invitatus

"The Peasant Invited to a Dinner"

Od. Cer. *Par.* 33.

Invited by his master to a splendid banquet, when arriving at the door a peasant drank putrid water that he had found in a ditch. In vain a friend told him to leave the rotten stuff and enter the banquet. When he finally entered, he could not try a mouthful and vomited on the table. Epim.: thus, some try corrupt delights and cannot approach the Lord's table.

M. 405

Rusticus in fimo stabuli nutribus

"The Peasant Brought Up on Stable Manure"

Od. Cer. *Par.* 47.

A peasant brought up on stable manure fainted when going by a town on Mount Pesulanus where they crushed fine aromas. He only revived when they put manure under his nose. Epim.: thus the Israelites preferred the leeks and other things that they ate in Egypt to the manna.

Cf. Vol. II, p. 639.

R. Adr.

Cf. a derivative in the Haggadah, *Doc. Supl.*, p. 223.

M. 406

(= not-H. 59; 291 P.)

Rusticus et asinus

"The Peasant and his Ass"

Anon. Av. fab. 32, *Apol. Av.* 32, Ast. *Nov. Av.* II 2, Vind. *Nov. Av.* 32, *Av. ryth. mor.* 32, *Av. metr. mor.* 32; Od. Cer. *Par.* 164.

The original Hercules is replaced by God in *Anon. Av. fab.*, by Jupiter in *Av. metr. mor.*, by various gods in Ast. *Nov. Av.*, by Saint Peter in Od. Cer.; Vind. *Nov. Av.* alters the fable considerably.

Cf. Vol. II, p. 606.

R. v.D.

GE: *Nürn. Äsop* 30.

For Ast., cf. Bisanti, pp. 200–201.

M. 407

Ferus rusticus et coniux saeva

"The Ferocious Peasant and his Cruel Wife"

Gualt. Angl. *App.* II 7.

A peasant frequently fought with his unbearable wife. Meanwhile, the king's daughter was very sick and the farmer's wife told the king that her husband was an excellent doctor. They looked for him in the field where he was ploughing and he refused to be a doctor, but was whipped and agreed. He was made to enter the sick woman's chamber and he applied tarantulas to her: she was cured. The farmer was rewarded and later was again called upon to cure all the men in the Kingdom. He refused and said that he had undoubtedly made the previous cure by chance, but he was whipped again and confessed that he was a doctor. He made a fire and said that he would cure the sick parts with the ash of the healthy ones: they all ran off and the king rewarded him again.

M. 408

(= not-H. 275; 582 P.; DG 51)

Rusticus et iuvencus

"The Peasant and the Young Bull"

Av. Ap. 28, Ast. *Nov. Av.* II 15, Vind. *Nov. Av.* 28, *Nov. Av. Par. flor.* 28, *Av. ryth. mor.* 28, Av. *metr.* 28.

Cf. Vol. II, p. 694.

R. v.D.

GE: *Nürn. Äsop* 27. HE: Berech. *MS* 92.

Cf. Schwarzbaum, pp. 457–459. For Ast., cf. Bisanti, pp. 221–222.

M. 409

Rusticus et lupi

"The Peasant and the Wolves"

Od. Cer. *Par.* 69.

The peasant was carrying a wounded ram and being followed by the wolves. He asked them how long they were going to follow him. They answered as long as he carried the ram. He preferred to throw it away before having such company.

Cf. Vol. II, p. 693.

M. 410

Rusticus et Plutus

"The Peasant and Plutus"

Gualt. Angl. App. II 10.

The demon believed he had taken the soul of a peasant, but had in fact taken a fart. From then on Plutus ordered peasants to keep away from hell. Epim.: peasants should keep away from the city, because they are not even wanted in hell.

M. 411

(= H. 61; 84 Ch., 61 P.)

Rusticus et thesaurus

"The Peasant and the Treasure"

Anon. Av. fab. 10, *Apol. Av.* 12, Ast. *Nov. Av.* II 13, Vind. *Nov. Av.* 12, *Nov. Av. Par. flor.* 12, *Av. ryth. mor.* 12, *Av. metr. mor.* 12.

R. v.D.

Supplementary documentation: *Opusc. fab.* 1.20; Conr. Halb. *TM* III, p. 166 M.-S.; *SR* 4.1.2.15; Dati 32 (10).

FR: *Avionn.* 6. GE: *Nürn. Äsop* 12. HE: Berech. *MS* 103.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) contaminates this fable with H. 253: the farmer returns daily to adorn the spot with flowers and perfumery. However, when this is attracking attention the treasure is stolen by local residents. Conrad adduces the fable to exemplify *gaudium*. Terminology: *exemplum*. Typical fable word: *quidam*.

Dati's version is in elegiac distichs. No variation.

Both of these versions have an epimythium.

Cf. Schwarzbaum, pp. 499–502. For Ast., cf. Bisanti, pp. 218–219.

M. 412

Sacerdos horribiliter cantans

"The Priest who Sang Horribly"

Anon. Av. fab. 43.

The priest was singing horribly and the woman who was hearing mass wept. He thought it was because of the softness of his voice and ended up asking her why she was weeping. She answered that it reminded her of her ass when the wolf was devouring it.

On the theme of the ass's bray, cf. H. 156.

Cf. Vol. II, pp. 635, 683.

M. 413

Sacerdos et lupus

"The Priest and the Wolf"

Grimm-Schmeller, p. 340 V.

An old priest who lived in the country, near a forest populated with wolves, set a trap and a wolf fell into it. The priest threatened the wolf that had fallen in the trap with his stick, but the wolf grabbed it and pulled it from him; the priest fell into the trap. There, while the priest sang the *miserere* and the whole Book of Psalms, the wolf was able to escape using the priest as a ladder. Now outside, he sang *laudete dominum.*

Derived from H. 9.

Cf. M. 67, 500; Vol. II, pp. 669, 675.

M. 414

Salamander et musca

"The Salamander and the Fly"

Od. Cer. *Par.* 97.

The salamander, who was in the fire where gold was melted, told the fly to enter, and he would give him gold. He entered and was burned. Epim.: the salamander symbolizes the wicked spirit.

A theme of the *Physiologi.*

M. 415

Sanctus Paulus et vipera

"Saint Paul and the Viper"

Od. Cer. *Par.* 87.

After being shipwrecked, Saint Paul was bitten by a viper and nothing happened to him. Epim.: the poison that is thrown at a holy man to provoke his anger does not harm him.

Inversion of H. 62.

Cf. Vol. II, pp. 680, 701.

M. 416

(650 P.; *TMI* U122, Tu 554, DG 326)

Scarabaeus superbus

"The Proud Beetle"

Rom. Angl. *nonn.* 7, Rom. Angl. *cunc.* 117; M. Fran. 74.

Leaving the manure, the beetle saw the eagle flying and envied him. He decided not to return to the stable and began to fly, imitating the eagle. But he fell in an unknown place and pined for his stable.

Derived from H. 259.

R. v.D.
Supplementary documentation: cf. *Gest. Rom.* 144, p. 502.35 Oesterley (GE prov. in Latin exemplum).

M. 417

Scorpio

"The Scorpion"

Od. Cer. *Add.* II 23.

The bite of the scorpion is treated with scorpion powder, as they do in Provence. Epim.: thus man cures himself spiritually with recourse to the ash into which he will turn.

M. 418

Scrabo

"The Beetle"

Od. Cer. 2a.

The beetle makes a noise with his wings and you can hear *frai bien, frai bien* and then he hits you in the eye. Epim.: it is like those who promise roses and give nettles.

M. 419

Scrabo volans

"The Beetle that Flew"

Od. Cer. 28a, I. Sch. 55.

The beetle was flying over the fields of flowers and ended up landing on a manure heap. He said that he had never seen such an interesting place. Epim.: thus many know the lives of the saints, martyrs, etc., but prefer taverns, prostitutes and lawsuits. Quotations from *Ecclesiasticus* and Saint Augustine.

Cf. Vol. II, p. 693.

R. v.D.
SP: *LG* 30.

M. 420

Scrabones et rusticus
"The Beetles and the Peasant"

Od. Cer. 31.

A peasant tied some beetles to the yoke, together with the oxen: he said that what did not pull backwards, helped. But they stopped at the cows' dung and did not obey the peasant.

Some always return to their sins. A quotation from Amos.

R. v.D.
SP: *LG* 33.

M. 421

Scutardus
"The Hare"

Od. Cer. 42a.

Some peasants who had to pay the rent to their landlord reached the due date without paying. They decided to put the money in a bag and hang it around the neck of the hare, a fast animal. Epim.: criticism of those who favour strangers and not their own.

R. v.D.
SP: *LG* 44.

M. 422

Les semailles en commun

"Sowing in Common"

RR XXII, third group.

M. 423

De semita

"The Path"

P. Alph. 18a.

A father said to his son: we were going to the town and were still far away when we saw a path that seemed to shorten the distance. We asked an old man, who said that the path was indeed shorter, but it took longer to travel it. We therefore left the road and took the path; we wandered the whole night until we reached the town.

Cf. M. 465.

M. 424

(691 P.)

Senex et filius suus

"The Old Man and his Son"

Rom. Angl. *cunc.* 80; M. Fran. 100.

A son saw that his father did not have long to live, so asked him in which country he should choose to live. The father gave him a series of answers in succession: a country in which you are loved, feared, in which you have nothing to do. And if he does not find any of these, he should live where he is unknown.

Cf. Vol. II, p. 690.

M. 425

De aureo serpente

"The Golden Snake"

P. Alph. 17.

A rich man lost a bag with a thousand talents and a golden snake. A man found the bag, and wanted to return it, but his wife objected. The rich man offered a reward of a hundred talents and the poor man took the bag to him. But so as not to pay the reward, the rich man said that a second golden snake was missing. The matter was taken to court, and a philosopher resolved: undoubtedly the lost sack was another one, so the rich had to announce that loss and reward the poor man for what he had found. The rich man confessed the truth and the poor man received the reward.

Cf. Vol. II, p. 673.

M. 426

(= H. 51; 81 Ch., 51 P.; TMI B335.1, J15, Aa Th 285,
cf. Tu 4251, DG 410)

Serpens domesticus

"The Domestic Snake"

Rom. 39; Gualt. Angl. 30, Gualt. Angl. *App.* I 19, Rom. Angl. *cunc.* 115, Od. Cer. *Add.* I 4; M. Fran. 72, Bayeux 18.

R. v.D.

Supplementary documentation: Σ *in* Aphth. 1.22 (II 575 Walz); *Opusc. fab.* 1.19; Conr. Halb. *TM* III, pp. 165–166 M.-S.; *Dial. creat.* 108 (p. 260.6–16 Grässe); *Gest. Rom.* 141; Dati 34 (8); Rinuc. 81.

DU: *Esop.* 34; *TC* 108. EN: *DCM* 108. FR: *Isop. I* 30; *Isop. III* 24; *Isop. Lyon* 31; *DdC* 108. HE: Berech. *MS* 22. IT: *PUDS* 31; Zuc. 31; Tup. 31; *Ricc.* 30; *Laur. II* 53.

The version by the scholiast on Aphthonius contains some variations: it is the snake instead of the father who proposes a reconciliation (the father's action is not mentioned). The fable is adduced to exemplify Aphthonius' mixed category (fable combining both rational and non-rational characters).

Conrad adduces the fable (from the *Opusculum fabularum*) to exemplify *inimicicia* (cf. H. 49, 69, 235, M. 221).

The version in the *Dialogus creaturarum* is immediately preceded by another fable (M. 437); both are adduced within the elaboration of yet another fable (S. 316). The fable has a promythium.

The version in the *Gesta Romanorum* (= Tu 4251) has some variations. First, the story is atypically situated in a historical context, viz.

the reign of king Fulgencius. Second, the farmer is replaced with a soldier, whose wife has him try to kill the snake in order to obtain the riches the reptile bestows upon them (cf. H. 89 = M. 17). In a kind of epimythium the fable is interpreted as an allegory about God and man's loss of paradise. The fable contains a reference to Io. Dam. *BJ* (*sicut quondam asine Balaam*).

Dati's version is in elegiac distichs.

Rinucius gives a Latin prose translation of AnF. (81c Ch.). Function: illustrative (*significat*).

Terminology: Αἴσωπος (Σ *in* Aphth.), *exemplum* (*Opusc.*, Conr.), *fabula* (Rinuc.). Typical fable words: τινός (Σ *in* Aphth.), [*quidam*] (*Opusc.*, *Dial.*, *Gest. Rom. ter*, Rinuc.), *Tum* (Rinuc.).

All Latin versions (but *Dial.*) have an epimythium. No variations in any of these.

Cf. Oesterley, pp. 735–736; Schwarzbaum, pp. 123–137. For Rinuc., cf. Pillolla, p. 299; for the *TC* and the *Esop.*, cf. Schippers 238.

M. 427

Serpens ebria

"The Drunken Snake"

Theobald. *ap.* Greg. Tur. *HF*, ed. Amont, Paris 1888, p. 108.

Swollen with wine, the snake could not get out of the amphora.

Derived from H. 24.

Cf. Vol. II, p. 673.

M. 428

Serpens et homo

"The Snake and the Man"

Rom. Angl. *cunc.* 89.

Freezing to death, the snake asked the man to put him up in his house. He spent the winter there. But when the weather was good he filled the house with poison and only left the house when forcibly removed.

This seems to be contaminated with H. 51 (M. 425) and M. 62 (M. 429); there is perhaps also a motif from not-H. 165 (M. 100).

M. 429

(= H. 62; 82 Ch., 176 P.; TMI W154.2, Tu 4256, DG 431)
Serpens in sinu hominis
"The Snake at the Man's Bosom"

Rom. 13; Gualt. Angl. 10, Gualt. Angl. *App.* I 10, Gualt. *fab.* 9; Od. Cer. 59, I. Sch. 36; Alanus ab Insulis, *Parabolae* (Manitius III, p. 801).

Cf. M. 199, 426.

R. v.D.
Supplementary documentation: Nic. Chon. *Hist.*, pp. 248, 464 Van Dieten (both metaph., probably all.); *Opusc. fab.* 1.43; Conr. Halb. *TM* III, p. 175 M.-S.; *Dial. creat.* 24 (pp. 165.2–7 Grässe); Egb. Lütt. *FR* 1.488 (all.); Etien. *TMP* 4.1, 4.11, 4.13.

DU: *Esop.* 10; *TC* 24. EN: *DCM* 24. FR: *Isop. I* 10 *BPL*, 9 *abc*; *Isop. III* 6; *Isop. Lyon* 10; *DdC* 24. GE: *Nürn. Äsop* 48; Bon. *Ed.* 11. IT: *PUDS* 10; Zuc. 10; Tup. 10; *Ricc.* 10; *Apol. Vers.* 2. SP: J. Ruiz 1348–1353.

The version in the *Opusculum fabularum* has an explicitly illustrative function (*ostendit*). Conrad adduces the fable to exemplify *ingratitudo* (cf. H. 74, 185, 224, M. 254). No variations.

The version in the *Dialogus creaturarum* has a minor variation in that the farmer is replaced with a youth (*juvenis*). It is immediately preceded by another fable (M. 226); both occur within the elaboration of yet another fable (S. 64).

Etienne de Bourbon adduces the fable preaching *de temptacione* (4.1), *de avaricia* (4.11), and *de vicio gule* (4.13).

Typical fable words: *quidam* (*Opusc.*, Conr., *Dial.*). Typical fable presentation: *dicitur* (*Dial.*).

Cf. Adr., *Serpiente.* For Rom. (Ad.), cf. Bertini – Gatti, pp. 66–67. For the *Esop.*, cf. Schippers 239.

M. 430

(DG 520)

Serpens et rex

"The Snake and the King"

Siegbert de Gimblaux, *De pass. sancl. Thebeorum*, 1. II epil.

The king invites a snake to eat; every day he advances an inch and it takes him twenty years to travel the furlong to the palace. When he finally arrives, he falls on the other side of the threshold and curses his hurry.

R. Adr.

Derivado: *Min. fab.* 7: *Testudo ad nuptias vocata.*

The turtle was walking for eight years and when it reached the threshold, slipped. The feast had already finished and the turtle acknowledged that it had grown old.

M. 431

(= not-H. 247; 364 P.; cf. TMI L315.4, T681, Aa Th 247, Tu 298, DG 12)

Simia

"The Monkey"

Anon. Av. fab. 12, *Apol. Av.* 14, Ast. *Nov. Av.* II 8, Vind. *Nov. Av.* 14, *Nov. Av. Par. flor.* 14, *Av. ryth. mor.* 14, *Av. metr. mor.* 14; M. Fran. 51.

Cf. Vol. II, p. 676.

R. v.D.

Supplementary documentation: Psel. *Theol.* 64.175–176; Al. Neq. *NR* 2.129; Etien. *TMP* 4.7.

FR: *Avionn.* 7 (the epimythium referring to Seneca). GE: *Nürn. Äsop* 14; Bon. *Ed.* 67. HE: Berech. *MS* 50. IT: *Rig.* 51; *Laur. II* 48.

Etienne de Bourbon adduces the fable preaching *de septem viciis.*

Cf. Schwarzbaum, pp. 275–280. For Ast., cf. Bisanti, pp. 209–210.

M. 432
(643 P.)
Simia et mercator
"The Monkey and the Merchant"

Od. Cer. *Add.* III 13.

A merchant had a monkey in his shop, who watched so that nobody could steal from it. Another merchant bet him that he could steal from it, in spite of the monkey. He entered the shop and pulled different faces, which the monkey imitated. Finally, he covered his eyes with two fingers and so did the monkey. The merchant took advantage of that moment to steal. The owner was angry with the monkey for letting himself be deceived. But when the second merchant attempted to steal again with the same trick, the monkey opened his eyes instead of closing them, indicating that he would not let himself be deceived again.

R. v.D.
Cf. Psel. *Theol.*

M. 433
(= H. 243; 308 Ch., 218 P.; TMI L146.1, Tu 299, DG 13)
Simia et nati
"The Monkey and her Sons"

Anon. Av. fab. 34, *Apol. Av.* 35, Ast. *Nov. Av.* II 3, Vind. *Nov. Av.* 35, *Av. ryth. mor.* 35, *Av. metr. mor.* 35; Od. Cer. *Add.* III 14, I. Sch. 64.

Cf. Vol. II, p. 639.

R. v.D.
Supplementary documentation: *Opusc. fab.* 3.37; ibid. 46; Rinuc. 96. *Nov. Phis.* 312–340 Orbán; Etien. *TMP* 1.6.

FR: *Avionn.* 16. GE: Stricker 100; *Nürn. Äsop* 34. HE: Berech. *MS* 104.

The *Opusculum fabularum* contains two versions of this motif from Natural History. The former does not contain any variations, whereas the latter does, adapting the anomalous item to the standard fable type by ingeniously converting the present-tense description of animal

behaviour into a regular past-tense narrative: *a* female monkey had two sons, one she loved, one she did not. When she had to flee from hunters, she took the former in her arms, the latter on her back. However, she had to climb a tree and drop her beloved, whereas she saved the other one in spite of herself. Both versions have an epimythium; that of the former has a Christian application (*Deus, Dominus*) and contains a reference to the Psalms (126, 1). Typical fable word: *tunc* (introducing the decisive stage).

Etienne de Bourbon adduces the fable preaching *de timore futuri judicii.*

Rinucius gives a Latin prose translation of AnF. (308a Ch.). Function: illustrative (*significat*).

Terminology: *exemplum* (*Opusc.*), *fabula* (Rinuc.).

Cf. Schwarzbaum, pp. 502–504; Orbán *ad Nov. Phis. l.c.* For Ast., cf. Bisanti, pp. 201–202. For Rinuc., cf. Pillolla, p. 329.

M. 434

(TMI J369.2, Tu 3510, DG 22)

Simia et nucleus

"The Monkey and the Nut"

Od. Cer. 47, I. Sch. 42.

The monkey caught the nut, but liked the bitter shell and threw away the nut. Epim.: so is the Christian who rejects eternal life because of the bitterness of the world.

Cf. Vol. II, p. 692.

R. v.D.

Supplementary documentation: *Dial. creat.* 11 (pp. 149.25–30 Grässe); Etien. *TMP* 4.22.

DU: *TC* 11. EN: *DCM* 11. FR: *DdC* 11. GE: Bon. *Ed.* 1. SP: *LG* 50.

In the *Dialogus creaturarum* the fable is adduced within the elaboration of another one (S. 121). The fable has an epimythium, typically introduced by *Sic*. . . .

Etienne de Bourbon adduces the fable preaching *de invidia.*

Cf. Beyerle, D., "Affe, Nuß und ewige Seligkeit in der mittelalterlichen Literatur", *Vestigia Bibliae* 6, 1984, pp. 89–99 (*non vidi*). For the *TC*, cf. Schippers 7.

M. 435
(708 P.; cf. DG 12)
Simia et ursus
"The Monkey and the Bear"

Rom. Bern. 27, Rom. Angl. *cunc.* 41.

A bear that was chained up ate a monkey's baby that was playing next to him. The monkey piled up straw and burned the bear.

Derived from H. 1 through the version in Rom. 16 (from Ph.).

Cf. Vol. II, p. 680.

M. 436
(= not-H. 282; 533 P.; TMI J341.1, W152.1, Tu 297, DG 174)
Simia et vulpis
"The Monkey and the Fox"

Rom. 67; Vinc. Bell. 23, Gualt. Angl. 56, Gualt. Angl. *App.* I 3, Rom. Nil II 19, Rom. Angl. *cunc.* 76, Rom. Angl. *cunc.* App. 5, Rom. Nil. *ryth.* II 19; M. Fran. 28; I. Sch. 32.

Cf. Vol. II, p. 669.

R. v.D.
DU: *Esop.* 14. FR: *Isop. I* 53 *BPLa*, 55 *bc*; *Isop. Lyon* 57; J.V. *Mir. Hist.* 23. HE: Berech. *MS* 79. IT: *PUDS* 56; Zuc. 56; Tup. 56; *Ricc.* 55; *Apol. Vers.* 16; *Isop. Laur.* 34; *Pal. I* 34; *Rig.* 35; *Laur. II* 33.

Cf. Martin, E., "Eine Renart-Fabel", *Zeitschrift für romanische Philologie* 6, 1882, pp. 347–351 (*non vidi*); Schwarzbaum, pp. 392–394. For Rom. (Ad.), cf. Bertini – Gatti, pp. 148–149. For the *Esop.*, cf. Schippers 14.

M. 437
(= H. 66; 255 Ch., 65 P.; Tu 522)
Duo socii et ursa
"The Two Friends and the Bear"

Anon. Av. fab. 8, *Apol. Av.* 9, Ast. *Nov. Av.* III 3, Vind. *Nov. Av.* 9, *Nov. Av. Par. flor.* 9, *Av. ryth. mor.* 9, *Av. metr. mor.* 9.

R. v.D.
Supplementary documentation: *Opusc. fab.* 1.21; Conr. Halb. *TM* III, pp. 166–167 M.-S.; *Dial. creat.* 108 (pp. 259.35–260.6 Grässe); Guar. 18; Barb. 17; Vall. 17; Rinuc. 34.

DU: *TC* 108. EN: *DCM* 108. FR: *Avionn.* 4 (the epimythium referring to the Bible); *DdC* 108; GE: *Nürn. Äsop* 9; Bon. *Ed.* 62.

The version in the *Opusculum fabularum* has an explicitly didactic function (*docemur* R). Conrad adduces the fable to exemplify *societas* (cf. H. 192).

The version in the *Dialogus creaturarum* is immediately followed by another fable (M. 426); both occur within the elaboration of yet another fable (S. 325).

Guarino, Barbaro, Valla, and Rinucius give Latin prose translations of AnF. (255b Ch.), determining the sex of the animal protagonist (ἡ ἄρκτος *epicoenum*) as either female (in accordance with the article: *ursa* Guar., Rinuc.) or male (following the noun: *ursus* Barb. Vall.). Function: moral (*commonefacit* Barb.)/illustrative (*significat* Rinuc., cf. *innuit* Vall.).

Terminology: *exemplum* (*Opusc.*), *fabula* (Guar., Barb., Vall., Rinuc.). Typical fable word: *Tunc* (*Opusc.* R, *Dial.*; introducing the fable's decisive stage). Typical fable presentation (*dicitur*). The *Dialogus* fable has a promythium, the other versions an epimythium. No variations in any of these Latin versions.

For Barb., cf. Cocco, pp. 126–127. For Guar., Barb., and Vall., cf. Galli 274–276. For Ast., cf. Bisanti, pp. 227–228. For Rinuc., cf. Pillolla, p. 205. For the *TC*, cf. Schippers 467.

M. 438

De Socrates et rege

"Socrates and the King"

P. Alph. 28.

Socrates lives in a barrel and tells the king's hunters not to stand between him and the sun. And that the king of whom they speak is the servant of his servant. The king arrives and Socrates explains that he is the slave of things, whereas they serve him. The king replies that indeed Socrates does not fear either power or glory. He concludes that Socrates is a servant of God.

From the anecdote of Diogenes the Cynic in D.L. VI 38.

Cf. Vol. II, pp. 606, 701.

R. Adr.
The cynical themes of the freedom of the wise and the slavery of the powerful are brought together here in a Christian vision. The Graeco-Christian texts translated by the Arabs confused Socrates and Diogenes, making the former a sort of Christian saint. On Socrates in the barrel see various material in Strohmaier, G., "Die arabische Sokrateslegende und ihre Ursprünge", *Studia Coptica*, Berlin 1974, pp. 121–136. On "The servant of his servant" referred to Alexander, cf. *BO*.

M. 439

(= not-H. 118; 128 Ch., 314 P.; *TMI* J613.1,
cf. Tu 4677, DG 285)
Sol uxorem ducens
"The Sun Marries"

Rom. 10; Rom. Mon. 7, Gualt. Angl. 7, Gualt. Angl. *App.* I 7, Al. Neq. *Nov. Aes.* 17, Rom. Nil. 8, Rom. Angl. *cunc.* 8, Rom. Nil. *ryth.* 8; M. Fran. 6.

R. v.D.
Supplementary documentation: *Sud.* α 4421 Adler (all.); ib. π 836 (all.); Nic. Chon. *Or.* 5 *bis* (pp. 36, 45 Van Dieten).

DU: *Esop.* 7. EN: Lydg. *Aes.* 6. FR: *Isop. I* 7 *BPL*, 6 *abc*; *Isop. II* 16; *Isop. III* 3; *Isop. Char.* 13; *Isop. Lyon* 7. GE: *Nürn. Äsop* 46; Bon. *Ed.* 9. HE: Berech. *MS* 76. IT: *PUDS* 7; Zuc. 7; Tup. 7; *Ricc.* 7; *Isop. Laur.* 5; *Pal. I* 5; *Rig.* 5; *Laur. II* 5, 52; *Pal. II* 5.

The *Suda* lexicon quotes half of B., viz. vv. 4–5 and 6–8, to illustrate the meaning of Παιάν and αὐήνας, respectively (*vv.ll.* reported by Luzzatto – La Penna *in app. crit.*).

One of Nicetas' versions (*Or.* 5, p. 45 Van Dieten) has a variation: the majority of the frogs complains, foreseeing what will happen. Terminology: ὁ μῦθος . . . ὁ Αἰσώπειος (*Or.* 5, p. 36 Van Dieten). Typical fable word: ποτὲ (ib. p. 45).

Cf. Plessow, p. XLII; Schwarzbaum, pp. 382–386. For Rom. (Ad.), cf. Bertini – Gatti, pp. 64–65. For Al. Neq., cf. Garbugino, pp. 88–89. For the *Esop.*, cf. Schippers 75.

M. 440

(720 P.)

Statua in campo et volucres

"A Statue in the Field and the Birds"

Prompt. Paris.

There was a statue in a field and the birds flew away, afraid of it. But a braver one began to explore it and when he saw that nothing happened, he ended up soiling it.

Cf. Vol. II, p. 673.

M. 441

Stultus

"The Fool"

Od. Cer. 56b.

A man passed by the pope, the emperor, the kings and the princes. He came to a poor man, who wanted him to stay with him. But he told him that he took him for a fool to ask him that, when he had left the rich behind. Epim.: thus are riches, which always pass.

M. 442

Stultus et muli

"The Fool and the Mules"

Al. Neq. *Nov. Aes.* 11

A fool wanted to compete in the Olympic Games and hooked two mules up to his cart. He was defeated and blamed them. But they said that when he bought them he could already see how slow they were.

Cf. M. 297.

Cf. Vol. II, pp. 644, 675.

R. v.D.
Cf. Garbugino, pp. 76–77.

M. 443

(= not-H. 289; 583 P.; *TMI* K402.3, K813, Aa Th 52, cf. Tu 717, cf. DG 281)

Sus et illius dominus

"The Pig and his Owner"

Anon. Av. fab. 30, *Apol. Av.* 30, Ast. *Nov. Av.* II 14, Vind. *Nov. Av.* 30, *Nov. Av. Par. flor.* 30, *Av. ryth. mor.* 30, *Av. metr. mor.* 30.

From not-H. 95 = M. 220.

Cf. M. 455.

R. v.D.
For Ast., cf. Bisanti, pp. 219–221.

M. 444

Sus et leaena

"The Sow and the Lioness"

Od. Cer. *Add.* III 25.

A debate between the sow and the lioness. The former says that the latter only has one puppy a year, whereas she has fourteen piglets every two months. The lioness replies that this is true, but that the other gives birth to piglets and she to a lion.

Derived from H. 167.

Cf. Vol. II, pp. 678, 701.

M. 445

(= H. 242; 332 Ch., 217 P.; *TMI* J371.1, DG 443)

Taurus et hircus

"The Bull and the He-Goat"

Anon. Av. fab. 11, *Apol. Av.* 13, Ast. *Nov. Av.* I 7, Vind. *Nov. Av.* 13, *Av. ryth. mor.* 13, *Av. metr. mor.* 13.

R. v.D.

Supplementary documentation: *Opusc. fab.* 3.36; Conr. Halb. *TM* III, p. 209 M.-S.

GE: *Nürn. Äsop* 13. HE: Berech. *MS* 30.

Conrad adduces the fable (from the *Opusculum fabularum*) to exemplify *timor*. Both versions have an epimythium. Terminology: *exemplum*. Typical fable word: *Tunc* (introducing the fable's decisive stage). No variations.

Cf. Schwarzbaum, pp. 189–192. For Ast., cf. Bisanti, pp. 183–184.

M. 446

(= not-H. 297; 531 P.)

Taurus et vitulus

"The Bull and the Bullock"

Rom. 98.

M. 447

(685 P.; DG 69)

Taxus inter porcos

"The Badger among the Pigs"

Rom. Angl. *cunc.* 119; M. Fran. 76.

The pigs went to the mountain to eat acorns and the badger, seeing that they all ate them, pretended to be a pig. But when he saw that fat pigs were taken to be killed, he said that he was a badger, similar to a dog, and began to behave like one. Epim.: against hypocrites.

Derived from H. 125, 272.

Cf. Vol. II, p. 674.

M. 448

(DG 162)

Terra Atheniensum

"The Land of Athens"

Gualt. Angl. 21, Gualt. Angl. *App.* I 59.

The Athenians were suffering for not having a king, everything was anarchy; but when they chose a king, his tyranny was unbearable.

Derived from H. 44 (= M. 375) in the version of Rom. 27 (from Ph.).

Cf. Vol. II, p. 681.

R. v.D.
FR: *Isop. I* 59 *BPL*; *Isop. Lyon* 21. IT: *PUDS* 21; Zuc. 21; Tup. 21; *Ricc.* 17; *Laur. II* 56.

M. 449

(Tu 4924)

Testudo

"The Tortoise"

Od. Cer. 48, I. Sch. 63.

The tortoise carries his house on his back and advances slowly. Epim.: thus are the rich and the bishops, who, overloaded with wealth, arrive late in Paradise.

Derived from H. 108.

Cf. Vol. II, p. 677.

R. v.D.
SP: *LG* 51.

M. 450

Testudo et sua cornua

"The Tortoise and his Horns"

Od. Cer. 48a, I. Sch. 45.

The tortoise has two horns. He takes them out, but when he is pricked by straw or thorns, he puts them inside. Epim.: thus are the bishops, when there are tribulations they stay at home and do not want to know.

R. v.D.
SP: *LG* 51 *bis.*

M. 451
Tetrapoda
"The Quadrupeds"

The quadrupeds meet to make peace. But a quarrel arises between them and the lion declares that from now on there will be war between the animals. So it happened.

Cf. Irmscher, pp. 221 ff.

M. 452
Thais et Damasius
"Thais and Damasius"

Gualt. Angl. 49.

Thais declares her love for Damasius; she wants to be his alone. He appears to agree, but fears making a mistake, as her tongue has deceived him before.

Cf. Vol. II, p. 690.

R. v.D.
FR: *Isop. I* 46 *a*, 48 *bc*; *Isop. Lyon* 50. IT: *PUDS* 50; Zuc. 50; Tup. 50; *Ricc.* 49; *Apol. Vers.* 11.

M. 453
De tonellis olei
"The Barrels of Oil"

P. Alph. 16.

A man refuses to sell the house that belonged to his father to a rich neighbour, but rents him a room to keep ten barrels of oil in. He delivers them only half full and when he comes to collect them later, he accuses him of removing half. The judge refers the case to a philosopher, a friend of the accused. He decides that if the sedi-

ments correspond to those of a full barrel, there has been a robbery, but if they correspond to half a barrel, there has not. This is the case and the accused is acquitted.

M. 454

Traha et budo

"The Hoe and the Toad"

Od. Cer. 53, I. Sch. 26.

The hoe went over the toad and stuck a prong in his head, another in his heart, another in his kidneys. The toad said: may God confound such owners. Epim.: thus the ecclesiastical and civil officials behave with the poor.

R. v.D.
SP: *LG* 54.

M. 455

(Tu 717, cf. DG 281)

Traianus, aper et cocus

"Trajan, the Boar and the Cook"

Gest. Rom. 83 (= Hervieux III, p. 509).

A boar entered Trajan's orchard various times: the watchman wounded him and eventually killed him. The cook cooked him and ate the heart, telling the king that the boar did not have a heart, because he had entered the orchard various times.

Derived from M. 443.

Cf. Vol. II, p. 638.

R. v.D.
Cf. Oesterley, pp. 725–726

M. 456

Unibos

"The Man With Just One Ox"

Grimm-Schmeller, pp. 354 ff.

A man has just one ox; his neighbours laugh at him and call him Unibos. This ox even dies and he has to sell it for a little money. On the return trip, answering the call of nature, he pulls up some grass and finds a treasure. But he sends a boy to buy something with one of these coins and the merchant thinks that it is stolen; he approaches the house and sees the treasure. Unibos claims that the money comes from the sale of the ox skin. The neighbours want to imitate him; they kill their oxen to sell the skins. But they ask for too much money and fail in their ambition to become rich, so they want to kill Unibos. To escape, he begins to weep, saying that his wife has died and shows her, who feigns being dead, marked with pig's blood. But they accuse him of killing her. Unibos acknowledges this, but says that if they forgive him, he will resuscitate his wife. He does indeed "resuscitate her", and she is now more beautiful than ever. The townsfolk, then, want to do the same thing; the priest and two others take the sword to their old wives, but they do not succeed in resuscitating them young at the sound of the horn. They want to kill Unibos again, as he has deceived them by saying that the dead old women are resuscitated in that way. But he invents a new trick; he inserts his coins from behind into the intestine of his mare and this, in front of the pursuers, begins to give birth to *dinarii.* They want to buy his mare and finally the priest acquires it. After various episodes, the deception is discovered and once again Unibos is in danger of death; they want to throw him into the sea in a barrel, as he himself proposes. They put him tied up in the barrel while they drink; and meanwhile a swineherd passes. There is a conversation between Unibos and the swineherd; the former says that they want to name him chief of the place and he does not agree. The swineherd agrees to obtain that honour in exchange for his pigs; he takes Unibos out of the barrel, climbs into it and is thrown into the sea. Unibos keeps his herd and is recognized by his three old enemies. He says that in the sea he found a very happy kingdom and he has only returned for love of his wife. They could not resuscitate theirs because they played the horn badly. Ultimately, he per-

suades them to jump into the sea, where they will find large herds of pigs. They do this and perish. Epim.: the advice of enemies must not be believed.

Cf. Vol. II, p. 669.

M. 457

Upupa et philomela

"The Hoopoe and the Nightingale"

Od. Cer. 41.

The hoopoe invited the nightingale to stop jumping on the branches and come to his nest. This he did, but he was stained with the dirt in the nest; he preferred to follow his old life. Epim.: they symbolize the unchaste woman and religious women respectively.

Cf. Vol. II, p. 693.

R. v.D.
SP: *LG* 42.

M. 458

Urbanus et monedula sua

"The City Man and his Jackdaw"

Rom. Angl. *cunc.* 46; M. Fran. 56.

A city man had a jackdaw whom he had taught to repeat the words that he heard and his neighbour killed the bird. He went to the judge, stating how valuable the bird was. The judge seemed convinced, but he summoned the neighbour, who arrived showing a ram skin. So the judge concluded that the jackdaw, who neither sang nor spoke, was worthless and acquitted the accused.

The original motif perhaps comes from *Panch.* I 26, pp. 179 ff. Cf. perhaps M. 276.

Cf. Vol. II, p. 603.

M. 459

(DG 619)

Ursus et lupus

"The Bear and the Wolf" (1)

I. Sch. 71.

The bear went on a pilgrimage to the Holy Land and left the wolf his sheep, making him swear that he would keep them well. But after three or four days, he thought that the bear would not return and devoured one sheep each day. When the bear returned, he only found two or three. Epim.: thus bishops sometimes go away and entrust their sheep to priests, who allow them to perish. Quotations from Isaiah and Jeremiah.

From M. 340 b.

Cf. Vol. II, p. 692.

M. 460

(682 P.)

Uxor contraria

"The Wife who always Disagreed"

R. Angl. *cunc.* 74.

A woman always disagreed with her husband. He built a pond with the workers, near to the stream, and he told them to take food from his wife, but without saying that he had ordered this. She in turn gave them enough food, criticizing her husband and refusing to give him food. He arrived after work and sat down next to her, but she moved away. This happened various times. Finally, the wife fell into the stream and the husband said to the servants that since, as always, she had disagreed, he had to look for her upstream.

Cf. M. 461.

Cf. Vol. II, p. 690.

R. v.D.
FR: M. Fran. 95.

M. 461

(681 P.)

Uxor litigiosa

"The Argumentative Wife"

Rom. Angl. *cunc.* 73; M. Fran. 94.

A woman always argued with her husband. They saw a meadow and the husband said that the grass had been cut with the sickle, the woman said with her scissors. The discussion continued and the husband knocked her to the ground, and went to cut off her tongue. He asked her what they had cut the grass with: she assured him that it had been with scissors and, with her tongue cut out, she continued saying the same thing making signs with her hands.

Cf. M. 460.

Cf. Vol. II, p. 690.

M. 462

Pulchra uxor cati

"The Cat's Beautiful Wife"

Od. Cer. 64.

A cat had a beautiful wife, who went away from the house with the other cats. The husband complained to the other cats. and one told him to burn her skin and she would not escape from home. This the husband did and the cat no longer escaped. Epim.: this is what must be done with wives.

Cf. M. 301.

M. 463

Vaccae duo

"The Two Cows"

Spec. Stult. 205–294.

Two cows who were delayed returning home and sat down in some meadows full of mud, were trapped by their tails in the ice that

formed. To escape, one of them cut her tail off; the other, more prudent, waited for the thaw. In spring, the first cow died on account of the insects, not being able to defend herself from them with her tail. Lamentation, confession and epitaph of the cow.

Cf. M. 270.

Cf. Vol. II, p. 686, 703.

M. 464

(= H. 154; 210 Ch., 149 P.; *TMI* J811.1, Aa Th 51,
Tu 3068–3069, DG 402 (1.))
Vacca, ovis, capella et leo
"The Cow, the Sheep, the Goat and the Lion"

Rom. 8; Vinc. Bell. 4, Rom. Mon. 6, Rom. Bern. 13, Gualt. Angl. 6, Gualt. Angl. *App.* I 6, Gualt. *fab.* 6, Al. Neq. *Nov. Aes.* 9, Rom. Nil. 7, Rom. Angl. *cunc.* 7, Rom. Nil. *ryth.* 7, Rom. Bern. 5; Bayeux 8, Berech. *MS* 52; I. Sch. 4.

They are derived from the version in Rom. 8 (from Ph.) of H. 154, the fable of the lion's share (others in M. 218 b, 228); there are derivatives of the Greek version in M. 225, 232 b.

R. v.D.

Supplementary documentation: *Dial. creat.* 20 (pp. 160.23–161.2 Grässe); Erasm. *Adag.* 1.7.89; Rinuc. 61; Ogn. 37.

AR: al-Muʿafa, *k. al-galis assalih*. . .; Abu FG *Ad.*, pp. 189, 21 ff. (hunters: lion, wolf, fox; prey: ass, gazelle, hare); Dam. *HH*, I 161, 3 ff.; Sar. *Maq.*, I, pp. 21, 25 ff.; Ibs. *KM*, II, pp. 93, 23 ff. DU: *TC* 20. EN: *DCM* 20. FR: *Isop. I* 6 *BPL*, 5 *abc*; *Isop. II* 9; *Isop. III* 2; *Isop. Char.* 8; *Isop. Lyon* 6; *DdC* 20; J.V. *Mir. Hist.* 4. GE: *Nürn. Äsop* 45; Bon. *Ed.* 8. IT: *PUDS* 6; Zuc. 6; Tup. 6; *Ricc.* 6.

The version in the *Dialogus creaturarum* occurs within the elaboration of another fable (S. 45). The fable follows line 2 but has a variation, in that the cow is replaced with an ass; this seems to be a contamination with line 1. It has an explicitly literary tradition (*praesens pagina*).

Rinucius and Ognibene give Latin prose translations of AnF. (210b Ch.). Typical fable word: *Tunc.* Function: illustrative (*significat*).

All of these Latin versions have an epimythium. Terminology: *Esopus* (*Dial.* [*bis*]), *fabula* (Rinuc.).

Cf. Schwarzbaum, pp. 73–76. For Rom. (Ad.), cf. Bertini – Gatti, pp. 62–63. For Al. Neq., cf. Garbugino, pp. 72–73. For Rinuc., cf. Pillolla, p. 259. For the Arabic versions see Brockelmann, pp. 99–100. For the *TC*, cf. Schippers 219.

M. 465

De vado

"The Ford"

P. Alph. 18b.

A father told his son: we were going to the town along the road, when we arrived at a river. An old man told us that the route through the ford was shorter than the one over the bridge, but took longer. My partners mocked him and entered the ford, but some drowned, others lost their horses and loads. I went over the bridge with the old man. Dialogue between those complaining and the old man.

Cf. M. 423.

M. 466

(700 P.)

Venator et arator

"The Hunter and the Ploughman"

Rom. Mon. 37.

A hunter was pursuing a hare with his dogs. When it passed by a ploughman, he hit it with his stick, put it in a sack and buried it in the ground. When the hunter arrived and asked him if he had seen a hare pass, he denied it. The hunter said: How good it would have been with pepper! And the ploughman answered: How good it will be with salt!

Derived from H. 22, cf. M. 262.

Cf. Vol. II, p. 682.

M. 467

De venatoribus et elephanti

"The Hunters and the Elephant"

Od. Cer. *Par.* 135.

The elephant sleeps resting on a tree. The hunters cut down the tree and the elephant falls and cannot get up, so they catch him. Epim.: it is like the man who trusts the world and is killed by the devils.

Cf. Vol. II, p. 693.

M. 468

(= H. 281; 338 Ch., P. 340; *TMI* J32, DG 323)

Venator et tigris

"The Hunter and the Tiger"

Anon. Av. fab. 25, *Apol. Av.* 17, Ast. *Nov. Av.* III 9, Vind. *Nov. Av.* 17, *Nov. Av. Par. flor.* 17, *Av. ryth. mor.* 17, *Av. metr. mor.* 17.

R. v.D.

GE: *Nürn. Äsop* 17. HE: Berech. *MS* 93.

Cf. Schwarzbaum, pp. 459–461. For Ast., cf. Bisanti, p. 235.

M. 469

(= not-H. 99; 307 P.; DG 62)

Venditor et mercator

"The Vendor and the Buyer"

Anon. Av. fab. 28, *Apol. Av.* 23, Ast. *Nov. Av.* II 1, Vind. *Nov. Av.* 23, *Nov. Av. Par. flor.* 23, *Av. ryth. mor.* 23, *Av. metr. mor.* 23.

R. v.D.

Supplementary documentation: *Sud.* λ 768 Adler (all.).

Arabic version by Al-Biruni, *India* (AD 1030), ed. London 1910, I, p. 123.

The *Suda* lexicon quotes the first choliamb from B. to exemplify the meaning of λύγδινα. Typical fable word: τις.

Al-Biruni quotes Galen in an Arabic translation of the 9th century (see not-H. 99).

GE: *Nürn. Äsop* 21. HE: Berech. *MS* 95.

Cf. Schwarzbaum, pp. 468–473. For Ast., cf. Bisanti, pp. 198–200. For Al-Biruni, cf. Walzer, *Diatribe*, pp. 245–246, 252–254.

M. 470

Verbex a cane discerptus

"The Ram Destroyed by a Dog"

Sedulius 41.

A thief steals a ram and the dogs pursue him. The thief then releases the ram and the dogs go after it. But the ram persuades them that he is the victim, and they must pursue the thief. However, an evil dog says that the ram is bad, and the thief's accomplice. The dogs kill him.

Cf. Düchting, R., in Schwab, pp. 114 ff.

Cf. Vol. II, p. 669.

M. 471

(DG 78)

Verres pravus

"The Evil Hog"

Rom. Mon. 27, Rom. Bern. 20.

The hog wanted to be honoured by the pigs. He grunted and behaves violently, but they paid no attention to him. He then went with the lambs, who were very frightened. There he felt important and stayed. But the wolf arrived and the lambs escaped without defending him. Then, as he too escaped, he met a herd of pigs, who defended him from the wolf.

Inversion of the theme of fables such as H. 125, 131, not-H. 77, etc.

Cf. Vol. II, p. 687.

M. 472

De versificatore et giboso

"The Poet and the Hunchback"

P. Alph. 6.

A poet reads the king his verses and as a reward he grants him the position as gatekeeper of the city and the right to receive a *denarius* from all the hunchbacks and four other classes of people with physical defects who enter. But one hunchback does not want to give him a denarius. When the case is considered, it is discovered that, as well as being hunchbacked, he has all the other defects: he must give five *denarii*.

M. 473

De tribus versificatoribus

"The Three Poets"

P. Alph. 3.

A poet read his verses to the king and he showered him with rewards. Other poets complained about this, accusing the first of not being of noble origin. But the king gave him great gifts. In contrast, another poet with a noble father offered him bad verses. He nevertheless asked the king to reward him, if not for his verses, at least for his noble origin, saying that white bread is frequently born from grain. But the king gave him nothing.

M. 474

Vespa et aranea

"The Wasp and the Spider"

Od. Cer. 28, I. Sch. 57.

A debate between the wasp and the spider, which ends with the invitation by the spider to the wasp to drink. The wasp wants to drink in a tree, but agrees to drink in the curtain, which turns out to be a spider's web, where he is captured and killed. Epim.: the curtain is women, the world, wealth; those who fall into them are devoured by the devil. Quotation from the book of Job.

R. v.D.
SP: *LG* 29.

M. 475

(= H. 236; 331 Ch., 216 P.)
Vespa et serpens
"The Wasp and the Snake"

Od. Cer. *Add.* III 28.

Cf. Vol. II, p. 678.

R. v.D.
Supplementary documentation: *Opusc. fab.* 3.35A; Conr. Halb. *TM* III, p. 208 M.-S.

In the version of the *Opusculum fabularum* (cf. Conr. Halb.) the cart is specified as a four-in-hand (cf. H. 45; cf. also H. 30, 33, 53, 167, 185, 218, 219). Conrad adduces the fable to exemplify *inimicicia* (cf. H. 49, 69, 235, M. 221, 426). Terminology: *exemplum.*

M. 476

(= not-H. 302; 566 P.; *TMI* B261.1, Aa Th 222A, DG 147)
Vespertilio
"The Bat"

Rom. 54; Vinc. Bell. 18, Gualt. Angl. 44, Gualt. Angl. *App.* I 45, Al. Neq. *Nov. Aes.* 2, Rom. Nil. II 10; Rom. Angl. *cunc.* 27, Rom. Nil. *metr.* 26, Rom. Nil. ryth, II 10, Rom. Bern. 13; M. Fran. 23; I. Sch. 41.

Cf. Vol. II, p. 557.

R. v.D.
DU: *Esop.* 61. FR: *Isop. I* 45 *BPL,* 41 *a,* 43 *bc*; *Isop. II* 2; *Isop. III* 39; *Isop. Char.* 2; *Isop. Lyon* 45; J.V. *Mir. Hist.* 18. HE: Berech. *MS* 37. IT: *PUDS* 45; Zuc. 45; Tup. 45; *Ricc.* 44; *Isop. Laur.* 29; *Pal. I* 29; *Rig.* 30; *Laur. II* 28.

Cf. Radif, L., "Il *vespertilio* protagonista di una favola di Alessandro Neckam", in: *FLMU* 7, 1998, pp. 53–79. For Rom. (Ad.), cf. Bertini – Gatti, pp. 130–131. For Al. Neq., cf. Garbugino, pp. 56–57. For the *Esop.*, cf. Schippers 476.

M. 477

(= H. 35; 60 Ch., 35 P.)

Viator et satyrus

"The Walker and the Satyr"

Anon. Av. fab. 16, *Apol. Av.* 29, Ast. *Nov. Av.* II 11, Vind. *Nov. Av.* 29, *Nov. Av. Par. flor.* 29, *Av. ryth. mor.* 29, *Av. metr. mor.* 29.

Cf. Vol. II, p. 681.

R. v.D.

Supplementary documentation: *Opusc. fab.* 1.30; Dati 23 (14); Guar. 10; Barb. 10; Vall. 10.

GE: *Nürn. Äsop* 28; Bon. *Ed.* 76 ("Einsiedler" instead of Satyr). HE: Berech. *MS* 58.

The version in the *Opusculum fabularum* has two variations: first, the satyr is replaced with just another man; second, the protagonist warms the cold food with his hand, not with his breath. The "demythologization" may be connected with many Christianizations to be observed in the collection (cf. H. 30, 34, 49, 96, 129, 166, 193, M. 254 bis, 375); the latter variation, however, seems to be the result of a misunderstanding (or, possibly, a misreading) of the Greek original.[4]

Dati's version has a variation: in his *réplique finale* the satyr admires the double power of man's breath; it is only in the epimythium that this ambiguity is evaluated in negative terms. Dati's version is in elegiac distichs. The other Latin versions are prose translations of AnF. Function: illustrative (*demonstrat* Barb., cf. *innuit* Vall.).

All three versions have an epimythium. Terminology: *exemplum* (*Opusc.*), *fabula* (Guar., Barb., Vall.). Typical fable word: *quidam* (*Opusc.*, Guar., Vall.), *quispiam* (Barb.).

Cf. Schwarzbaum, pp. 308–312. For Ast., cf. Bisanti, pp. 213–216. For Barb., cf. Cocco, pp. 112–113. For Guar., Barb., and Vall., cf. Galli 266–268.

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[4] M.S. *ad loc.* (*in app. crit.*): "frigidum manu sua calefaciebat] frigidam manum suam calefaciebat *scribendum esse conicere possis, sed . . . interpres noster hanc fabulam non satis intellexisse videtur*".

M. 478

(= H. 299; 388 P.; Tu 5262–5263)

Vidua et miles

"The Widow and the Soldier"

Rom. 59; Gualt. Angl. 48, Gualt. *fab.* 28, Rom. Nil. II 13, Rom. Angl. *cunc.* 29, Rom. Nil. *ryth.* II 13; M. Fran. 25, Bayeux 23.

R. v.D.

FR: *Isop. I* 45 *a*, 47 *bc*; *Isop. Lyon* 49. GE: Bon. *Ed.* 50. HE: Berech. *MS* 80. IT: *PUDS* 49; Zuc. 49; Tup. 49; *Ricc.* 48; *Apol. Vers.* 10; *Isop. Laur.* 31; *Pal. I* 31; *Rig.* 32; *Laur. II* 30.

Cf. Schwarzbaum, pp. 394–417.

M. 479

Vidua habens vaccam pinguem

"A Widow that Had a Fat Cow"

Od. Cer. 42, I. Sch. 27.

A rich man had many cows, but he coveted the single fat cow owned by a widow. He sent his servant to fetch it, he cooked it and began to eat it. But at the first mouthful, he died. Epim.: quotation from Isaiah.

Cf. Vol. II, p. 694.

M. 480

(cf. DG 436)

Vipera et campus

"The Viper and the Field"

M. Fran. 82.

A viper crossed a field in an oblique direction and the field told him: take care, do not take anything from me. Epim.: refers to distrust in wicked people.

Cf. Vol. II, p. 694.

M. 481

(= H. 95; 117 Ch., 93 P.; *TMI* J552.3, DG 436)

Vipera et lima

"The Viper and the File"

Rom. 62; Rom. Mon. 22, Gualt. Angl. 51, Gualt. Angl. *App.* I 48, Al. Neq. *Nov. Aes.* 16, Rom. Angl. *cunc.* 125.

Cf. Vol. II, p. 689.

R. v.D.

FR: *Isop. I* 48 *BPLa*, 50 *bc*; *Isop. II* 15; *Isop. III* 42; *Isop. Char.* 12; *Isop. Lyon* 52. IT: *PUDS* 52; Zuc. 52; Tup. 52; *Ricc.* 51; *Apol. Vers.* 13.

Cf. Smith, P.J., "De slang en de vijl. Zestiende- en zeventiende-eeuwse variaties op een geïllustreerde fabel (Corrozet-Vondel-Ogilby-La Fontaine)", in: Idema-Sch.-Schr., pp. 66–81. For Rom. (Ad.), cf. Bertini – Gatti, pp. 138–139. For Al. Neq., cf. Garbugino, pp. 86–87.

M. 482

De vindemiatore

"The Wine Harvester"

P. Alph. 9.

A husband went to harvest the grapes in the vineyard and the wife, seeing an opportunity, called her lover, who came. But the husband was hurt in an eye and returned before he was due. The wife hid her lover and opened to the husband, who wanted to go to bed to rest. But she said that before this she would apply medicines and enchantments to his healthy eye, so that the same would not happen to it as to the other. She put her mouth over the eye and meanwhile the lover escaped. She told the husband that he could now go to bed.

R. Adr.

Derived from *Hitopadeśa* I 5.

M. 483

(586 P.)

Vitellus et ciconia

"The Calf and the Stork"

Cod. Sang. 889.

The calf was looking for his mother and met with the stork. He asked him why he was sad. He answered that it had been three days since he had last suckled. The stork replied that for him it had been three years. "That is why you have such long legs", replied the calf.

Cf. Vol. II, p. 689.

M. 484

Vitis et oliva

"The Vine and the Olive Tree"

Cod. Matrit. Bibl. Acad. Hist. 39, fol. 267, ed. D. Alonso.

A debate between the vine and the olive tree: at the end the latter argues that he does not intoxicate anybody and gives light to the poor.

Derived from not-H. 48.

M. 485

(= H. 270; 92 Ch., 300 P.; *TMI* L456, DG 328)

Vitulus et bos domatus

"The Calf and the Tame Ox"

Anon. Av. fab. 35, *Apol. Av.* 36, Ast. *Nov. Av.* I 13, Vind. *Nov. Av.* 36, *Av. ryth. mor.* 36, *Av. metr. mor.* 36.

Cf. Vol. II, pp. 633, 684.

R. v.D.
Supplementary documentation: *Sud.* o 746 Adler; Rinuc. 38.

FR: *Avionn.* 17 (both referring to Seneca and containing Christian elements [*Dieu bis*]). GE: *Nürn. Äsop* 35. HE: Berech. *MS* 60.

The *Suda* lexicon quotes v. 3 from B. (see H. 270), to exemplify the meaning of ὀτλεύω (*s.v.* ὄτλος).

Rinucius gives a Latin prose translation of AnF. (92a Ch.). The fable has an epimythium. Terminology: *fabula*. Function: illustrative (*significat*).

Cf. Schwarzbaum, pp. 314–321. For Ast., cf. Bisanti, pp. 191–193. For Rinuc., cf. Pillolla, p. 213.

M. 486

Volucres

"The Birds"

Theod. *Carm.* 27 and 72.

A fight between two flocks of birds, undoubtedly symbolic. Cf. Schaller, pp. 98 ff.

Cf. M. 370.

M. 487

(704 P.; DG 607)

Vulpecula sub lupi tutela

"The Fox Cub under the Care of the Wolf"

Fab. extrav. 3.

A very long fable. The wolf, godfather to the fox cub Benedictulus, goes hunting with him. Benedictulus announces that he sees sheep, pigs, cows: the wolf rejects these animals. Finally, he sees mares and the wolf catches one, which they eat between them. Benedictulus considers his teaching complete and returns to his mother. The following day he goes hunting, assisted by his mother. She shows him sheep, pigs, cows: Benedictulus rejects these animals. Finally, she shows him mares. Benedictulus catches one by the nostrils, as the wolf had done, but she rises up and grabs him with her teeth. The mother says that he left school too soon and will die.

M. 488

(DG 642)

Vulpes induta pellem ovinam

"The Fox Dressed in a Sheepskin"

Od. Cer. 51, I. Sch. 21.

The sheep knew the fox well and stayed away from him, so he decided to put on a sheepskin and, disguised this way, to mix with them and, when he could, to eat them. This he did. Epim.: many clergymen do likewise, devouring Christ's sheep with their deception.

From the theme of M. 361 (= not-H. 188).

Cf. Vol. II, p. 688.

R. v.D.
SP: *LG* 25.

M. 489

(605 P.; *TMI* J1662, Aa Th 105, Tu 2180, DG 196)

Vulpes cum multis artificiis et catus cum uno

"The Fox with Many Tricks and the Cat with just One"

Rom. Mon. 31, Rom. Angl. *nonn.* 6, Rom. Angl. *cunc.* 129; M. Fran. 98; Od. Cer. 39, I. Sch. 58; Berech. *MS* 94.

The two animals talk: the fox says he has a hundred tricks (a full sack, in other versions), the cat just one, climbing. The hunters and the dogs arrive and the two animals escape. The cat climbs a tree, the fox is caught. Conclusion by the cat.

In Berech. there is a variant: there is mention of a ram that the cat takes up the tree. He makes fun of the hundred tricks of the fox when the dogs arrive. Cf. H. Schwarzbaum, "The impact of the medieval Beast Epics upon the *Mishlé Schu'alim* of Rabbi Berechiah Ha-Nakdan", in: *Aspects*, p. 237. Cf. not-H. 20.

Cf. Vol. II, p. 596.

R. v.D.

Supplementary documentation: Erasm. *Adag.* 1.4.18.

DU: *RH* 5753–5809. SP: *LG* 40.

Cf. Schwarzbaum, pp. 461–468; Fenske, M., "Listensack des Fuchses", *EdM* 8, 1996, col. 1108–1113. For *RH*, cf. Wackers, pp. 469–471, Schippers 440.

M. 490

(*TMI* K751, K827.4, cf. Tu 2176, DG 206)

Vulpes esuriens

"The Hungry Fox"

Od. Cer. 49, *Par.* 99; J. Ruiz 1412–1421.

The fox is hungry and plays dead: the raven and the kite come to eat his tongue and he catches them. In J. Ruiz there is an expanded version. Cf. Adr., *Aportaciones.*

Cf. M. 386.

Cf. Vol. II, pp. 651, 686.

R. v.D.

Supplementary documentation: Cyrill. *Spec. sap.* 1.5.

SP: *LG* 53.

Cyrillus' version has some variations. First, the kite is omitted. Secondly, and more importantly, the crow is not deluded by the fox's stratagem. The fable ends with a violent altercation between the crow and the fox, in which the latter ingenuously refers to the proverb *quandoque dormitat bonus Homerus* and adduces three animal comparisons. Typical fable word: *Tunc.* The fable is preceded by a promythium.

Cf. Schippers 447 (a).

M. 491

Vulpes mortua

"The Dead Fox"

Ysengr. V 1 ff.

The fox plays dead to avoid being eaten by the wolf and then to grab the ham.

Cf. Vol. II, p. 601; M. 388, 479, 512.

R. Adr.
Cf. *Lucanor* 29.

M. 492

(Tu 3629)
Vulpes et avicula
"The Fox and the Little Bird"

Rom. Bern. 32.

The fox meets the little bird and tells him that he has come from the Assembly, where peace has been made between all the animals. He asks to be allowed to give him a kiss. He agrees and is caught.

Cf. M. 261, 391, 494.

Cf. Vol. II, p. 688.

R. Adr.
Cf. Adr., *Zorra*, p. 388.

M. 493

(= not-H. 17; 426 P.; *TMI* J1565.1, Aa Th 60,
Tu 2170, DG 212)
Vulpes et ciconia
"The Fox and the Stork"

Rom. 43; Rom. Mon. 15, Rom. Bern. 16, Gualt. Angl. 33, Gualt. Angl. *App.* I 33, Gualt. *fab.* 27, Rom. Angl. *cunc.* 103.

R. v.D.
Supplementary documentation: *Sud.* ε 490 Adler (all.); *Opusc. fab.* 1.34; Conr. Halb. *TM* III, p. 172 M.-S.; *SR* 4.1.2.28.

DU: *Esop.* 37. FR: *Isop. I* 33; *Isop. III* 27; *Isop. Lyon* 34. GE: H.Tr.

Renn. 5387–5430. HE: Berech. *MS* 48. IT: *PUDS* 34; Zuc. 34; Tup. 34; *Ricc.* 33; *Apol. Vers.* 20.

The *Suda* lexicon briefly alludes to the fable to explain the proverb ἐκ λύκου στόματος.

The version in the *Opusculum fabularum* (cf. Conr. Halb.) has two variations. First, the crane is replaced with a crow, which probably goes back to H. 126 (M. 138), a truly classical fable. Second, the role (and hence its evaluation) of the fox has changed: he gives the bird a taste of his own medicine instead of vice versa. Conrad adduces the fable to exemplify *vindicta.* Both versions have an epimythium.

Terminology: μῦθον (*Sud.*), *exemplum* (*Opusc.*), *bîspel* (H.Tr.).

Cf. Schwarzbaum, pp. 269–272. For Rom. (Ad.), cf. Bertini – Gatti, pp. 186–187. For the *Esop.*, cf. Schippers 441.

M. 494

(671 P.; *TMI* J1421, Aa Th 62, Tu 3629, DG 183)
Vulpes et columba
"The Fox and the Dove"

Rom. Angl. *cunc.* 51; M. Fran. 61, *RR* V, second episode.

The fox saw a dove perched on top of a cross. He invited him to come down, because at the Assembly of the animals peace had been declared. The dove showed willing, but said that he saw two horsemen coming with two dogs. The fox ran off, in case they do not know of the agreement—he said.

In *RR* the animal facing the fox was the cricket. Reynard asked him to sing the Book of Psalms, in order to catch him while he was singing, but the cricket announced the arrival of some hunters. Reynard was defeated.

For the theme of peace, cf. M. 261, 392, 492. This group is a variant on the subsequent themes of the fox and the raven (H. 126), the fox and the partridge (M. 348), the fox and the cock (M. 175). Closely related to M. 496.

Cf. Vol. II, p. 688.

M. 495

(611 P.; *TMI* K566.1, K721, Aa Th 6, 61, Tu 2173, DG 187)
Vulpes et gallinae
"The Fox and the Hens"

Od. Cer. 50, I. Sch. 20.

The fox asks to be allowed to enter the henhouse, as he is almost dead from hunger and cold, and if they do not let him, they will be answerable to God for this lack of charity. The hens allow him to enter and he eats them. Epim.: so do some poor people who enter a religious order and once inside, they cause a thousand misfortunes.

Cf. M. 497, 596.

Cf. Vol. II, p. 683.

R. v.D.
SP: *LG* 24.

M. 496

(DG 183)
Vulpes et gallus
"The Fox and the Cock"

Ysengr. V 1–324.

Reynard captures the cock, then he takes some tree bark and wants them to swear peace. The cock says that he does not know how to read, nor can he understand documents. Reynard insists that he swear before the eminent persons and that the town ratify it. A hunter and his dogs arrive. Reynard flees.

Cf. M. 494.

R. Adr.
Cf. an Albanian derivative in Adr., *Fab. Balc.*, p. 73; also *Zorra*, p. 385.

R. v.D.

Cf. MacDonald, D. "Henryson and Chaucer: Cock and Fox", *Studies in Literature and Language* 8, 1967, pp. 451–461; Corse, T., "Dryden and Milton in The Cock and the Fox", *Milton Quarterly* 27, 1993, pp. 109–118; Dasant, G.W., "De vos vn de Hane", *Zeitschrift für deutsches Altertum* 5, 1876, pp. 406–412.

M. 497

(597 P.; *TMI* K2027, Aa Th 53, Tu 2171, cf. DG 215)

Vulpes gallo confitiens peccata sua

"The Fox who Confessed his Sins to the Cock"

Od. Cer. 25, I. Sch. 61.

The fox, beaten, asks the cock to take his confession as a chaplain. The cock approaches with a certain fear, standing at a distance; the fox makes him approach, on account of his weakness. He catches him by the neck and eats him.

I. Sch. contaminates this fable with M. 495.

Cf. Vol. II, pp. 596, 692.

M. 498

(= H. 109; 120 Ch., 107 P.)

Vulpes in hominem versa

"The Fox Transformed into a Man"

Rom. 97.

M. 499

(718 P.; Tu 2172, DG 221)

Vulpes munifica et lupus

"The Generous Fox and the Wolf"

Rom. Bern. 45.

The fox gives the wolf a *rosorium* (a rosebush chalice) covered in blood. The wolf eats it and says that it is excellent and he replies: "you will see when it tears you up".

R. v.D.
Supplementary documentation: Etien. *TMP* 1.8, 4.8.

Etienne de Bourbon adduces the fable preaching *de timore pecati* (1.8) and *de invidia* (4.8).

M. 500

(593 P.; *TMI* K651, Aa Th 32, Tu 5247, DG 223)
Vulpes et lupus in puteo
"The Fox and the Wolf in the Well"

P. Alph. 23; Od. Cer. 19, I. Sch. 59, Nic. Boz. 10; *RR* IV 149–368.

The fox fell into a well, when entering a bucket on the pulley. The wolf asked what he was doing there and he answered that, as there were plenty of fish, he should come down and share them. The wolf went down in the other bucket and halfway down he passed the fox going up in the first bucket. He told the wolf he had had enough and was going up, and that he would find wonders at the bottom. But he only found water and the following day the peasants found him and killed him. Epim.: the fox is the devil who tempts man.

This is the general version. In *Disc. cler.* the fable fits within a broader context: the ploughman threatened the oxen that he would throw them to the wolf if they did not work harder, but he did not do this and the wolf complained; the matter was taken to the fox to be judged. He began to negotiate: he asked the farmer for two hens to let his oxen free, on behalf of the farmer he offered the wolf a cheese as long as he desisted in his claim. He received the hens and succeeded in making the wolf let the oxen free. At this point he took the wolf to where he would find his cheese: he showed him the moon at the bottom of the well, inviting him to go down. The wolf agreed to go down (the rest of the fable follows) (cf. M. 503).

In *RR* Reynard believed he saw Hermelina at the bottom of the well and went down. Isengrim happened by, and believed he saw Hersent with Reynard; Reynard said that he was dead, and that it was paradise down there, full of food, and invited him to come down. Reynard got in a bucket while Isengrim went down with the other one: the following day the monks found him and gave him a beating.

The central motif comes from H. 9, cf. other derivatives in M. 67,

413. In *Disc. cler.* a motif from H. 163 and another Indian one, that of the image seen in the well, are combined, cf. M. 503.

Cf. Vol. II, pp. 607, 673.

R. Adr.
See a derivative in *Thousand and One Nights*, in Adr., *Doc. Supl.*, p. 220.

R. v.D.
EN: anon. *The Vox and the Wolf*, Henr. 10 (224; *Esope*). HE: Berech. *MS* 117. SP: *LG* 14.

Cf. Plessow, pp. XXXII f.; McKnight, G., "The M.E. *Vox and Wolf*", *PMLA* 23, 1908, pp. 497–509; Keller, J.E., "The Sourfce of 'The Wolf, the Fox and the Well'", *North Carolina Folklore* 7, 1959, pp. 23–25 (*non vidi*); Shukry, Z., "The wolf and the fox in the well", *Megas* 1965, pp. 491–197; Von Kreisler, N., "Satire in *The Vox and the Wolf*", *Journal of English and Germanic Philology* 69, 1970, pp. 650–658; Bergner, H., "*The Fox and the Wolf* und die Gattung des Tierepos in der mittelenglischen Literatur", *Germanisch-Romanische Monatsschrift* 23, 1973, pp. 268–285; Schwarzbaum, pp. 550–558; Honegger, pp. 181–197 (cf. eund., *Reinardus* 9, 1996, pp. 59–74).

M. 501

(610 P.; *TMI* W154.5.1, Tu 2020, 2178, DG 643)
Vulpes et nauclerus
"The Fox and the Boatman"

Od. Cer. 46, I. Sch. 35.

The fox went on board a boat to cross the sea and, at the end of the voyage, the boatman asked for payment. The fox urinated and sprinkled his eyes with his tail. Epim.: serving the wicked is a waste of effort.

Cf. M. 258, 259.

R. v.D.
SP: *LG* 49.

M. 502

Vulpes et simia infirma

"The Fox and the Sick Monkey"

Rom. Bern. 37.

The fox was eating an *andolia* (a blood sausage?) and the monkey came to ask for some; he told him he was sick and had a large wound. When asked by the fox, he put his paw in his arse. The fox realized and said that he had made a wound of his arse.

Cf. Vol. II, p. 689.

M. 503

(669 P.; *TMI* J1791.3.1, cf. Aa Th 34, 1336, DG 203)

Vulpes et umbra lunae

"The Fox and the Semblance of the Moon"

P. Alph. 23; Rom. Angl. *cunc.* 48; M. Fran. 58.

The fox saw the moon reflected in the bottom of a well and believed it was a cheese. He began to drink the well water, thinking that when the well drief he would be able to have the cheese. But he drowned from drinking. Epim.: against greed.

It is an Indian motif, cf. *Tantr.* I 6, pp. 24–34, *Panch.* I 9, pp. 81–88, *Tantr.* III 3, pp. 110–114, *Panch.* III 2, pp. 308–315, possibly combined with that of H. 138. In P. Alph. the fable is combined with a different motif, cf. M. 500.

Cf. Vol. II, p. 603.

M. 504

(DG 219)

Vulpes et ursa

"The Fox and the She-Bear"

Rom. Angl. *cunc.* 60; M. Fran. 69.

The fox succeeds in putting the she-bear among some thorns from which she cannot escape, and there violates her.

Cf. M. 391.

Cf. Vol. II, p. 686.

M. 505

(= H. 15; 32 Ch., 15 P.; *TMI* J871, Aa Th 59, DG 214)

Vulpes et uva

"The Fox and the Grapes"

Rom. 87; Vinc. Bell. 25, Rom. Angl. *nonn.* 2, Rom. Angl. *cunc.* 102, Rom. Angl. *cunc.* App. 6; Petrus Abelardus in Manitius III, p. 108.

In Petrus Abelardus it is a cherry tree instead of a vine.

R. v.D.

Supplementary documentation: *Sud.* αι 261 Adler; *EM* s.v. ὄμφαξ; Psel. *Orat.* 7.135–137 Littlewood; Rinuc. 85.

AR: Maid. *MA*, I, 336, 24. DU: *Esop.* 55. FR: J.V. *Mir. Hist.* 25.

The *Suda* and the *Etymologicum Magnum* quote from Babrius (vv. 6ab–7 and 8, respectively; see H. 15) to exemplify the meanings of αἰώρα and ὄμφαξ, respectively; cf. v.D., *Babrius.* The quotations do not correspond exactly with the text given in the *codd.*: the former has an alternative version, whereas the latter is metrically corrupt; see Luzzatto – La Penna *in app. crit.*

Rinucius gives a Latin prose translation of AnF. (32e Ch.). The fable has an epimythium. Function: illustrative (*significat*).

Terminology: ἐν τῷ μύθῳ, Αἴσωπος (Psel.); *fabula* (Rinuc.).

For Rinuc., cf. Pillolla, p. 307. For the Arabic version see Brockelmann, p. 99. For the *Esop.*, cf. Schippers 431.

M. 506

(648 P.)

Vultur et aquila

"The Vulture and the Eagle"

Al. Neq. *Nov. Aes.* 7.

An old, plucked vulture devoured the eagle's chicks and stayed in his nest, so that he fed him, thinking he was one of them. This happened until there was a great storm. The eagle said that he had

never seen a bigger one, but the vulture remembered one. Thus he was discovered and killed by the eagle.

Derived from H. 1.

Cf. Vol. II, pp. 644, 680.

R. v.D.
FR: *Isop. II* 7; *Isop. Char.* 6.
Cf. Garbugino, pp. 66–69.

M. 507

Ydrus et cocodrillus
"The Water Snake and the Crocodile"

Od. Cer. 18.

The snake enters the crocodile's mouth when he is sleeping; he bites his heart and kills him.

R. v.D.
SP: *LG* 13.

M. 508

Ysengrimi iusiurandum
"Isengrim's Oath"

Ysengr. VI 349–550; *RR* XIV 969–1088.

Reynard leads the wolf with the supposed intention of devouring the ass. He asks for just the wolf's skin, since with wolf skin he has eaten many sheep, and pretends that the ass owes the wolf his own skin. The ass denies that he owes him anything. The wolf insists and Reynard asks him to bring a witness or swear by the relics. When the wolf puts his paw in a trap to swear, he is caught in it. They have to cut him off. The theme varies slightly in *RR*

Cf. Voigt, p. LXXXIII; Knapp. p. 74.

Cf. Vol. II, p. 702.

M. 509
(Tu 5338, DG 634)
Ysengrimus monachus
"Isengrim the Monk"

Od. Cer. 22; Max. Plan. in Papademetriou, p. 116.

Isengrim becomes a monk and is taught to read. But when he must say "pater noster", he answers "agnus", "aries".

On the theme of the wolf monk, cf. particularly M. 257 (with the references given there) and 396; on the learning of the alphabet, M. 246. Also, M. 244, 245, 246, 248, 258, 260, etc.

Cf. Vol. II, p. 575.

R. v.D.
SP: *LG* 19.

M. 510
(cf. DG 652)
Ysengrimi mors
"The Death of Isengrim"

Ysengr. VII 1–442.

Isengrim dies, torn to pieces by a herd of pigs.

Cf. Voigt, p. LXXXIV; Knapp, p. 75: it may depend on a poem by Hildebert von Lavardin in which Mohammed is torn apart by pigs (cf. v. 295 *mors Mahometi*).

M. 511
Isengrin et l'ours Patous
"Isengrim and Patous the Bear"

RR XXI, third group.

Isengrim runs into a peasant who has found a ham. The bear Patous, the wolf and the peasant want to keep the ham and decide to hold

a contest of male attributes to see who keeps it. Incredibly, the peasant's wife wins, thanks to her tricks.

M. 512

Ysengrimus et perna
"Isengrim and the Ham"

Egb. Lütt. *FR, Prora* 1311–1327; *Ysengr.* I 1–588, *RR* V 1–148, XIV 587446, XV 160–350.

Reynard falls under Isengrim's power, but manages to convince him that the two can obtain a ham: he is satisfied with a quarter. The fox goes limping in front of the peasant that is carrying the ham, the wolf behind; and when the peasant goes to catch the fox, he releases the ham, which the wolf grabs. Dispute over the ham.

Cf. Vol. II, pp. 686, 702.

APPENDIX IV

NEW FABLES
(S. (ADR./V.D.))

S. 1 (v.D.)

Abrotanus et lepus

"The Southern-Wood and the Hare"

Dial. creat. 28 (pp. 168–169 Grässe).
DU: *TC* 28. EN: *DCM* 28. FR: *DdC* 28.

The southern-wood freed a hare from a spine in his foot. In return the latter daily gave water to the former.

The fable opens with a present-tense description from Natural History (*Abrotanus . . . lignum et caetera infixa extrahit suo proprietate cum anxungia.*). Typical fable word: *quidam.* Réplique *finale* with rhyme: *semper ad benefactores | simus boni servitores.* Lengthy elaboration by way of epimythium. The fable contains references to both pagan (*dicit Horatius/Catho/Seneca*) and Christian (*Salomon, legitur in Ecclesiastica Historia, Macharii bis*; cf. *Dei*) literature.

One of a series of fables about plants in the collection (*Dial. creat.* 25–36). The herb is a new fable character. Like not-H. 199 (from Apion in Gellius) the fable combines the motif of the thorn in the feet (H. 198) and the theme of the grateful animal (H. 155; not-H. 86 (from Stesichorus)).

Cf. Schippers 71.

S. 2 (v.D.)

Achates et cerastes

"The Agate and the *Cerastes*"

Dial. creat. 18 (pp. 158–159 Grässe).
DU: *TC* 18. EN: *DCM* 18. FR: *DdC* 18.

A snake asked an agate to put himself on his head; thus he would be more attractive and be able to rob innocent people, getting a part of any future booty. The precious stone, however, firmly declined the indecent proposal.

Both fable characters are introduced by present-tense descriptions from Natural History (*Achates . . . est gemma, quae habet circulos nigros et*

albos et varios; *Cerastes serpens est sic dictus . . . eo quod octo cornua in capite habet ad modum arietis. . . .*). *Réplique finale* with rhyme: *nos debemus contra ire | malo et non consentire.* Lengthy elaboration by way of epimythium. The fable contains references to both pagan (*Papias, Brito, Hugutio*) and Christian (*Ysid. Ethim. XVI/XII, David Ps. C°, in Policratico L. IX fertur*) literature, whether or not with precise acknowledgement of sources.

One of a small series of fables about precious stones in the collection (*Dial. creat.* 13–18). For the motif of the declination of the tempting offer of a snake, cf. H. 248.

Cf. Schippers 24.

S. 3 (v.D.)
Adolescens et sophisticus
"The Young Man and the Sage"

Cyrill. *Spec. sap.* 3.10 (pp. 83–85 Grässe).
DU: *PC* 3.10. GE: UP 3.10.

A young man went to India in quest of gold, but a sage drove home to him that the good is worth infinitely more.

The fable has a promythium; *contra avaritiam.* Typical fable word: *quidam* (*bis*), *Tunc.* Atypical place adjunct: *in India.* The fable contains a reference to the Bible (*Salomonis sententiam*).

S. 4 (Adr.)
"Adulteresses"

Apu. *Met.* 9.5.7, 9.14 ff., 10.19

Various stories about adultery, focussing on the themes of the lewdness and deceitfulness of women, and the punishment of those who commit adultery. Cf. *Cuento erótico*, pp. 72 ff.

S. 5 (v.D.)
(DG 406)
Aër et terra
"The Air and the Earth"

Cyrill. *Spec. sap.* 2.1 (pp. 36–37 Grässe).
DU: *PC* 2.1. GE: UP 2.1.

The air scoffed at the earth for her relative insignificance, but the latter retorted by pointing to her opponent's instability.

The fable has a promythium; *contra superbiam.*

Dispute. The collection contains another fable with the same protagonists (S. 324) in which it is, conversely, the earth who passes unjust criticism.

Cf. Schippers 223.

S. 6 (v.D.)
Aër, ventum et creator
"The Air, the Wind, and the Creator"

Dial. creat. 7 (pp. 144–145 Grässe).
DU: *TC* 7. EN: *DCM* 7. FR: *DdC* 7.

The Air complained to the Creator about the Wind, which made him cold and tempestuous. The Creator explained that by doing so the wind cleaned him up and kept him in good shape. Thus the air calmed down.

The fable's protagonists are introduced by means of present-tense descriptions from Natural History (*Aër . . . est spiraculum omnium viventium . . . Ventus . . . est siccitas terrae . . .*; from Aristotle). *Réplique finale* with rhyme: *correptores amare | debemus et portare.* Epimythium, typically introduced by *Ita* . . . Lengthy elaboration, containing several references to both Christian (*ait Chrysostomus, dicit Ecclesiasticus, Prov. IX, Legitur in Vita Ambrosii*) and pagan (*Seneca*) literature.

For the Creator's mediating role in a celestial conflict cf. S. 145). For the theme of a plaintiff satisfied cf. not-H. 226 (from Xenophon).

Cf. Schippers 224.

S. 7 (v.D.)
(DG 591, 55)
Affectus et intellectus
"Desire and Intellect"

Cyrill. *Spec. sap.* 2.10 (pp. 45–46 Grässe).
DU: *PC* 2.10. GE: UP 2.10.

The desire had delusions of grandeur but was told by the intellect that this would have desastrous consequences.

Promythium; *contra superbiam.* The fable contains a Christian element ([*Deus*]), adding examples from both ancient history (*cum Nerone/Alexandro*) and the Bible (*Noe filiis*). Cf. S. 337.

All fable characters are new, the theme of natural leadership, however, is traditional (cf. H. 291).

Cf. Schippers 482, 44.

S. 8 (v.D.)
Quinque agni, tutores et lupus
"The Five Lambs, their Tutors, and the Wolf"

Dial. creat. 119 (pp. 274–275 Grässe).
DU: *TC* 119. EN: *DCM* 119. FR: *DdC* 119.

Five little lambs who had been left by their parents were raised by tutors. A wolf made one of them believe that he would provide for his scholarly education if he brought his brothers too. In spite of their tutors' warnings the five went to their new schoolmaster, who simply devoured them all at once.

Typically fabulistic indefinite time adjunct: *Quadam . . . vice. Réplique finale* with assonance: *male pergit et offendit,* | *qui majoribus non credit.* Epimythium, introduced by *Ergo . . .* Lengthy elaboration, containing references to Christian literature (*Job XV°*, *Prov. III°*) as well as two other fables (M. 61, M. 25).

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). The wolf's inventivity to obtain his prey is demon-

strated in many fables (H. 158, 160, 162, 166, 168); that he even feigns literary interest is apparent from not-H. 187.

Cf. Schippers 195.

S. 9 (v.D.)
Αἴξ καὶ τόξον
"The Goat and the Bow"

Zen. *Epit. Prov.* p. 376 Miller; Ars. 25.28 (Apostol. 8.19b) (discussed in v.D., *Addenda*, p. 98; cf. *Intertextualiteit*, pp. 146–147).

A goat was hit by a bow; when she saw it, she said that she had apparently grown horns to her own disgrace.

The fable is adduced by two paroemiographers to explain the proverb "the goat <grows> horns against herself" (bows were made of horns).[1] The fable seems to be a derivation of H. 273. Another close parallel is H. 262. Typical fable word: φασι.

S. 10 (v.D.)
Αἴσωπος καὶ Ἑρμῆς
"Aesop and Hermes"

Philostr. *VA* 5.15 (included in v.D., *Ainoi*, as Philostr. G42; cf. *Addenda*, pp. 96–97; *Characters*, p. 251).

Aetiological fable explaining the divine origin of Aesop's fable-telling. Aesop once was a shepherd tending his flocks by a temple of Hermes. He prayed to the god to give him wisdom, but his humble profession did not allow him to make precious donations like other people were able to do. He did, however, give whatever he had. One day Hermes distributed the gifts of wisdom among men, beginning with those who had made the biggest offerings. When he finally realized that he had quite forgotten Aesop, he had nothing more to give but the art of fable, which he was glad to donate him with, as he remembered that he owed many a thing to fables himself (see below, S. 14).

[1] See Miltner, H. "τόξον", *RE* II 6.2, Stuttgart 1937, cols. 1847–1853.

Terminology: μῦθος. Typical fable word: ποτε. Aesop's and Hermes' speeches are reported in *oratio recta.*

The fable may be compared with other fables featuring Aesop as protagonist (H. 64 (Ph.); not-H. 11, 35–41, 205). Aesop's *Dichterweihe* as a shepherd belongs to the tradition of comparable initiations of other Graeco-Roman poets (Hesiod, Callimachus; Ennius, Propertius).[2] A different account of how Aesop came to be a fabulist is given in the *Vita Aesopi* (for which see Mignogna, E., "Aesopus bucolicus. Come si 'mette in scena' un miracolo (Vita Aesopi c. 6)", in: Holzberg, pp. 76–84). Another typical element, especially characteristic of aetiologies, is the distribution of gifts among mankind by a god— Zeus (e.g. H. 111) or Hermes (e.g. H. 110) –, who as a rule forgets one individual (e.g. not-H. 250) or one group (e.g. not-H. 114); a reversion of this motif occurs in H. 105.

Apollonius says that this story was told to him by his mother when he was a child. In this respect the fable is comparable with the allusion which is embedded in it (S. 56).

S. 11 (Adr.)
Αἴσωπος καὶ ἡ Ξάνθου γυνή
"Aesop and Xanthos's wife"

Vit. Aesop. 76.

Xanthos's wife asks her slave Aesop to fornicate with her ten times, promising him a cloak in return. Aesop fornicates with her nine times, and the tenth time he fornicates her thigh, whereupon the woman refuses to give him the cloak. The dispute is brought before her husband Xanthos: the woman explains that she had asked the slave to pick ten plums for her, and that the tenth fell into a dung heap. Xanthos rules that she should give the cloak to Aesop.

Misogynist fable on the lewdness and cunning of women. Cf. Adrados, *Cuento erótico*, p. 81 on a derivative in the *Decameron.*

[2] Cf. Kambylis, A., *Die Dichterweihe und ihre Symbolik. Untersuchungen zu Hesiodos, Kallimachos, Properz und Ennius*, Heidelberg: Winter 1965.

S. 12 (v.D.)
Ὁ ἄκαν, ἡ κέδρος καὶ τὰ θηρία τοῦ ἀγροῦ
The Bramble, the Cedar, and the Animals

LXX 2*Reg.* 14.9.

The bramble asked the cedar to give him the hand of his daughter. However, he was trampled by the animals of the field.

Cf. Wünsche, pp. 13–14; Vater Solomon, A.M., "Jehoash's Fable of the Thistle and the Cedar (2 Kings 14.8–14 and 2 Chronicles 25.17–24)", in: Coats, G.W. (ed.), *Saga, Legend, Tale, Novella, Fable. Narrative Forms in Old Testament Literature*, Sheffield 1985 (repr. 1989), pp. 126–132.

S. 13 (Adr.)
"Alexander and the Gymnosophists"

Ps. Callisth. III 6 etc., Str. XV 1, 63–67, Plu., *Alex.* 65.

There are many different versions of the encounter between Alexander and the wise Indians, associated with the Cynics by the Greeks. The asceticism of the Gymnosophists, their disregard for the world and, in Alexander's case, ambition and magnanimity.

Cf. *Elementos cínicos*, pp. 321 ff., and my book *Modelos*, p. 128s.

S. 14 (Adr.)
"Alexander and the Indians"

Haggadah, cf. *Zarza*, p. 187.

In an Indian village, Alexander settles a dispute between a man who had found a treasure in a field which he had bought, and the old owner of the field. The former wanted to return the treasure, but the latter was unsure whether to accept it. Alexander proposed they marry the son of one with the daughter of the other.

Cf. Adr., *Lit. Sap.*, p. 234.

S. 15 (Adr.)
"Alexander and the Jews"

Haggadah, cf. *Zarza*, p. 186.

A Jewish envoy makes a complaint to Alexander with regard to the Egyptian demand for the money which the Jews had taken with them from Egypt during the exodus. Alexander rules that, indeed, the jews had already paid their dues with the free labour they had provided to Egypt for so long.

Cf. Adr., *Lit. Sap.*, p. 234.

S. 16 (Adr.)
Amans dolio absconditus
"The Lover hiding in the Barrel"

Apu. *Met.* 9.5–7.

An adulterous woman, upon the sudden arrival of her husband, hides her lover in a barrel. A discussion ensues between the woman and her husband regarding the price at which they should sell the barrel, which the lover, a supposed buyer, is inspecting from the inside. The husband takes over from the lover, scratching at the barrel whilst the couple continue their erotic play. Finally, the husband has to take the barrel to the house of the lover, who buys the barrel.

Another fable on the lewdness and ingenuity of women.

S. 17 (v.D.)
Ἄνδρες
"Two Men"

S. *Aj.* 1150–1156 (7) (included in v.D., *Ainoi*, as S. 13F2; cf. *Suplemento*, pp. 16–17).

A miserable man who harried others in their time of troubles was rebuked by another person.

Fable told by Teucer, immediately following upon, and outdoing, the one by Menelaus (not-H. 145; cf. 1143 εἶδον ~ 1150 ὄπωπα,

1159 αἰσχρόν ~ 1161 αἴσχιστον), in order to advise him not to deny a burial to Ajax. Typical fable words: 1152 τις, ibid. κᾆτ'. Iambic trimeters.

Cf. Jedrkiewicz, pp. 357–358.

S. 18 (v.D.)
Ἀνὴρ καὶ λέοντος ἶνις
"The Man and the Lion Cub"

A. *A.* 717–736; Ar. *Ra.* 1431–1432 (= [A.] *AP* 10.110, fr. ***452 Radt); Tricl. *in A. l.c.* (included in v.D., *Ainoi*, as A. 12F1, T16a-uu, and Ar. 17A6; cf. *Suplemento*, p. 16).

A man reared a lion cub in his house. The whelp, however, at first a harmless pet, developed into a cruel slaughterer of the flock.

The fable occupies the second strophic pair of the second choral song of Aeschylus' *Agamemnon*. It has a double application, illustrating both the terrible consequences of Paris' abduction of Helen to Troy and driving home, more abstractly, that one impious act will beget more ruinous deeds of its like.

Triclinius gives a detailed linguistic commentary.

Typical fable words: οὕτως (A.). The unchangeability of nature is a familiar fable theme; cf. especially H. 225.

Cf. Nöldeke, Th., "Das Gleichniss vom Aufziehen eines jungen Raubtiers", in: Arnold, T.W. – Nicholson, R.A. (eds.), *A Volume of Oriental Studies Presented to Edward G. Browne (. . .) on his 60th Birthday (7 February 1922)*, Cambridge: University Press 1922 (repr.: Amsterdam: Philo Press 1973), pp. 371–382; Brockelmann, pp. 96–97; Schuursma, J.A., "Aeschyli Apologus", *Mnemosyne n.s.* 60, 1933, pp. 179–192; Knox, B.M.W., "The Lion in the House (*Agamemnon* 717–36 [Murray])", *CPh* 47, 1952, pp. 17–25; Marino, P.A., "A Lion among the Flock", *CB* 51, 1975, pp. 77–78; Jedrkiewicz, pp. 351 ff.; Nappa, Chr., "*Agamemnon* 717–36: The Parable of the Lion Cub", *Mnemosyne* 47, 1994, pp. 82–87.

R. Adr.
Cf. Adr., *León*, and *supra* H. 276.

S. 19 (v.D.)

Ἀνὴρ καὶ ὄρνις

"The Man and the Bird"

Nic. Greg. *Byz. Hist.* 13.8.2 (included in v.D., *Addenda*, pp. 99–100).

A man caught a bird and asked what kind of omens he was wont to give. The bird replied that he was not the kind of bird to show the future by his seating, flight, and screams, but to foretell it outright. Thereupon he told the man that if he let him go his son would die, if not, his wife. At first the wretched man did not know what to do, but finally he chose the least evil and let the bird free; he had to bewail his son soon dead indeed.

Terminology: μῦθος *ter*. Typical fable words: τις, ποτε. The bird's lengthy speech is reported in *oratio recta.*

This lugubrious fable is atypical. It can, however, be compared with other fables. The protagonist's dilemma may be compared with that of the Carian fisherman (not-H. 15). Inescapable, dreadful oracles occur also in H. 171 and H. 279. The fable's introduction betrays influence of another supplementary bird fable (S. 19 μῦθον . . . οὐκ ἄμουσον).

S. 20 (v.D.)

Ἀνὴρ φιλοθρέμμων, ὄρνιθες καὶ γείτων αὐλητικός

"The Man who was Fond of Rearing Animals, the Birds, and his Flute-Playing Neighbour"

Max. Tyr. 1.7.

A man fond of rearing animals had birds who were wont to sing at daybreak. His neighbour was a flute-player. Whenever the birds heard him practising, they started to imitate his instrument until they finally grew accostumed to the sound so much that they were able to accompany him like a chorus, giving the key to his tune.

Typical fable character: ἀνὴρ + adjunct (e.g. H. 28 ~ πένης, H. 31 ~ μεσαιπόλιος, H. 33 ~ πένταθλος, H. 42 ~ γεωργός).

The fable may be compared with other fables about animals imitating the behaviour (cf. e.g. the jackdaw fables listed below under

S. 159) or, more particularly, the sound of another species (e.g. not-H. 125; cf. H. 195) or a human musician (not-H. 148). It differs, however, from these fables in that the imitation is not—as usual (theme of nature!)—evaluated negatively. On the contrary, Maximus adduces the fable to drive home that we, too, should pay careful attention to wise words worthy of imitation. The motif of the flute-player also occurs in H. 11, but a structural inversion is to be noted: the latter fable is about a flute-player who plays to animals of the sea who do, however, not listen, whereas in the fable under consideration animals of the sky do listen to a flute-player who is not primarily playing to *them*.

S. 21 (v.D.)
Ἀνὴρ Φρύξ, κτῆνος καὶ κορώνη
"The Phrygian, the Ox, and the Crow"

D. Chr. 34.5 (included in v.D., *Addenda*, pp. 95–96).

A Phrygian was riding on an ox. When he saw a crow—a bad omen—he hit it with a stone, picked it up, and rode along. But the crow recovered within short, which frigthened the ox so much that he threw off the man, and he broke his leg. Epimythium: never be ungrateful for an omen.

Terminology: ἐν Φρυγίᾳ, Φρύξ [*ter*]. Typical fable words: τινα, πως.

The Phrygian is probably to be identified with Aesop. There are several indications in favour of this equation. To begin with, Aesop *is* (said to be) a Phrygian. Dio was not the first to refer to the legendary fabulist by merely indicating hs alleged birthplace. We may compare not only the subtle "Lydian" fable of Callimachus (not-H. 79), who in another fable (not-H. 26) considered Aesop to be "of Sardis", the capital of Lydia on the river Pactolus and under Mt. Tmolus (both the river and the mountain are mentioned in the fable). We may also adduce the proverb "rather the Phrygian" (Zen. 5.16, Apostol. 11.3 (Ars. 35.12), Phot. *s.v.*, *Sud.* μ 116 Adler) as a close parallel, because the proverb is explicitly explained as an allusion to Aesop. Furthermore, it is clear that Dio closely associated Aesop with Phrygia, for in another discourse (*Or.* 32) the orator reports two fables told by "a Phrygian relative of Aesop" (not-H. 148, S. 226).

Finally, Dio stresses the Phrygian setting of the fable under consideration remarkably (see above).

Several motifs of this fable also occur in other fables. For the motif of a recovering animal, cf. H. 62 and H. 186. For the motif of a rider falling from his mount, cf. not-H. 22. For the motif of omens coming true, cf. the oracles in H. 171 and H. 279.

Dio recounts the fable as an elegant *captatio benevolentiae*: he trusts that his audience will receive him more kindly that Phrygian did the crow.

S. 22 (v.D.)
(cf. *TMI* E727.1, DG 528)
Anima et corpus
"Soul and Body"

Cyrill. *Spec. sap.* 2.2 (pp. 37–38 Grässe).
DU: *PC* 2.2. GE: UP 2.2.

After the soul had left the body the latter became presumptuous. The former firmly put her antagonist in her place by pointing to her mortality.

The fable has a promythium; *contra superbiam*. The soul is a new fable character.

Cf. Schippers 222.

S. 23 (v.D.)
"The Ant and the Mouse"

Berech. *MS* 110.

Dispute between the ant and the mouse and ensuing war between their congeners, the cats acting as the former's allies.

For the ant's part cf. M. 164 (not-H. 112); for the *Catomyomachia* c.f e.g. M. 106 and H. 174 (from Aristophanes).

See Schwarzbaum, pp. 524–526.

S. 24 (v.D.)

'Ανταγωνισταὶ καὶ 'Αθηνᾶ

"The Antagonists and Athena"

Zen. 5.93 (included in v.D., *Addenda*, pp. 97–98).

Someone who was about to fight in an *agon* (as a wrestler, or as a boxer) received an oracle from Athena that he would vanquish. Therefore, relying on the goddess, he dropped his hands; thus his antagonist could easily knock him down and gain the victory.

Typical fable word: τις.

This fable is based on an untranslatable ambiguity. Athena's oracle reads: νικήσει. This verbal form can be interpreted both as a third person singular active ("he will vanquish") and as a second person singular middle ("you will vanquish yourself" or "you will have yourself vanquished"). The protagonist understands the former (he thinks he will win), but the result is the latter (he is beaten).

The ambiguity of oracles may of course go without illustration; Apollo's oracle to Croesus in Herodotus (I 53) is a famous parallel. Other fables which are based on ambiguities are H. 134 (καρδία) and H. 171 (κόραξ).

Zenobius adduces the fable as an alternative explanation of the proverb "Move also your hand with Athena's aid", the same proverb which was fabulized into H. 30. The paroemiographer had previously explained the proverb by relating another fable (not-H. 59).

S. 25 (v.D.)

(cf. *TMI* J711.1, DG 60)

Apis et aranea

"The Bee and the Spider"

Cyrill. *Spec. sap.* 3.15 (pp. 91–92 Grässe).
DU: *PC* 3.15. GE: UP 3.15.

A spider contemptuously asked a bee why he wasted so much effort for just a little bit of honey. The bee retorted that he reaped the fruit of honest work whereas the spider lived on theft.

The fable has a promythium; *contra avaritiam.* Typical fable word: *Tunc. Action finale*: *post confusionem . . . se abscondit.*

Dispute based upon natural history.

Cf. Schippers 49.

S. 26 (v.D.)
(DG 61)
Apis et bibio
"The Bee and the *Bibio*"

Cyrill. *Spec. sap.* 4.5 (pp. 110–111 Grässe).
DU: *PC* 4.5. GE: UP 4.5.

A *bibio* tried to entice a bee into drinking wine, but the latter politely delined the invitation because of the inevitable danger of inebriety.

The fable has a promythium; *contra luxuriam.* Terminology: *Proverbium.* The fable contains references to both pagan literature (*bene scripsit Aristoteles*) and Biblical examples (*Loth, Amon, Holofernes*).

The *bibio* is a new fable character.

Cf. Schippers 50.

S. 27 (v.D.)
Aqua et ignis
"Water and Fire"

Dial. creat. 10 (p. 148 Grässe).
DU: *TC* 10. EN: *DCM* 10. FR: *DdC* 10.

The Water proposed the Fire to make friends and live together, but their cohabitation soon turned out to be a failure.

Réplique finale with rhyme: *nullus debet se binare | cum contrario neque stare.* Epimythium, typically introduced with *Ita* . . . Lengthy elaboration. The fable contains references to Christian (*Matth. XXII°, dicit apostolus ad Roman. XIII°/psalmista Ps. XVII°, Apostolus . . . scribebat prima ad Thes. III°, Ysidorus*) as well as another fable (H. 29).

The antagonists are the same as in the preceding fable of the collection (S. 154). The theme of the breakdown of a friendly relationship is as old as H 1 (from Archilochus).

Cf. Schippers 130.

S. 28 (v.D.)
(DG 579)
Aqua, oleum et flamma
"The Water, the Oil, and the Flame"

Cyrill. *Spec. sap.* 4.6 (pp. 111–112 Grässe).
DU: *PC* 4.6. GE: UP 4.6.

The water asked oil and a flame why they, respectively, were floating and burning on its surface, whereupon they gave a physical explanation. Finally the oil was burned down and the flame was extinguished by the water.

The fable has a promythium; *contra luxuriam.* Terminology: *Proverbium.* Typical presentation: *fertur.*

The oil is a new fable character; the theme of nature (explicited: *[natura] passim*), however, is traditional.

Cf. Schippers 474.

S. 29 (v.D.)
Aquila, aves, leo et bestiae
"The Eagle, the Birds, the Lion, and the Beasts"

Dial. creat. 49 (pp. 192–193 Grässe).
DU: *TC* 49. EN: *DCM* 49. FR: *DdC* 49.

During a war between the beasts and the birds a fox and a swallow persuaded their respective kings, the lion and the eagle, to fight a duel. However, when the two leaders faced each other they preferred to conclude peace above killing each other.

Réplique finale with rhyme: *sunt iniqui seductores | falsi consiliatores.* The fable has an epimythium, followed by a lengthy elaboration, which

contains references to both pagan (*ait Seneca, Speusippus . . . legitur dixisse, Platonis*) and Christian (*Prov. XXVII, Ysai. XIII*) literature.

First of a long series of fables about birds in the collection (*Dial. creat.* 49–84). A war between beasts and birds is also known from not-H. 278; the settling of a single combat from not-H. 182.

Cf. Schippers 28.

S. 30 (v.D.)

Aquila, aves/volucres, philomela et corvus

"The Eagle, the Birds, the Nightingale, and the Crow"

Dial. creat. 66 (pp. 209–210 Grässe).
DU: *TC* 66. EN: *DCM* 66. FR: *DdC* 66.

The birds were having a celebration. The eagle asked a nightingale to sing a beautiful song for them, which he did, much to the audience's pleasure. A crow wanted to be heard too, if uninvited, thus disturbing the festivity with his awful cawing. When he would not keep quiet in spite of the eagle's repeated requests the latter had him killed.

Typical fable word: *quodam. Réplique finale* with rhyme: *stultum est, esse cantores, | nisi velint esse auditores.* Epimythium, typically introduced by *Sic enim* . . . Lengthy elaboration, containing references to both Christian (*admonet Eccles. XXXII°*) and pagan (*narrat Seneca*) literature.

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). The beautiful voice of the nightingale and the ugly sound of the crow are already implied in H. 4 (from Hesiod) and H. 126, respectively. That it is safer to obey the eagle's commands is also apparent from S. 33). The motif of noise pollution is central to not-H. 170, too.

Cf. Schippers 269.

S. 31 (v.D.)
(cf. Tu 1829, DG 5)
Aquila et foenix
"The Eagle and the Phoenix"

Cyrill. *Spec. sap.* 3.25 (p. 101 Grässe), 3.22 (all.).
DU: *PC* 3.25, 3.22 (all.). GE: UP 3.25, 3.22 (all.).

An eagle asked a phoenix whether burning oneself was not painful. The latter replied that he rejoiced as much in giving the best of himself as the eagle in hunting other creatures.

The fable is alluded to within another fable (S. 106). It has a promythium; *contra avaritiam.* Terminology: *proverbium.* Typical fable word: *Tunc.* The legendary phoenix is known since Herodotus (2.73) and also fabulized in M. 157.

Cf. Schippers 27.

S. 32 (v.D.)
(DG 9)
Aquila et sol
"The Eagle and the Sun"

Cyrill. *Spec. sap.* 1.2.
DU: *PC* 1.2. GE: UP 1.2.

In a dialogue with an eagle the sun appears to know what wisdom is.

Lengthy fable with promythium; *contra imprudentiam.* Typical fable word: *Tunc* (*bis*). The fable combines pagan *Tytan* = *sol* [*kenning*]) and Christian (*Deus*) elements.

Cf. Schippers 36.

S. 33 (v.D.)
Aquila, volucres/alites et venatores
"The Eagle, the Birds, and the Fowlers"

Dial. creat. 50 (pp. 193–194 Grässe).
DU: *TC* 50. EN: *DCM* 50. FR: *DdC* 50.

An eagle was addressing the birds in a general assembly, when fowlers put out their nets. Recognizing the danger the eagle's heralds urged all to follow him immediately. Those who obeyed their majesty's order were saved, but those who did not and went after the bait instead were ensnared.

Typical fable word: *quaedam*. *Réplique finale* with rhyme: *qui non vult obedire, | debet nequiter perire*. The fable has an epimythium, followed by a lengthy elaboration, which contains references from both pagan (*ait Valerius L. II°, Aurelius, legitur in Chronicis Romanorum, Julius Caesar*) and Christian (*fuit dictum Adae Gen. III, dictum fuit . . . Sauli regis primo Reg. XV, dicit Bernardus, Salomon*) literature, in several cases with exact acknowledgement of sources.

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). Variation on the theme of H. 39 (birds disregarding another bird's warnings). The motif of a bird recognizing impending danger is also known from not-H. 141 (from Ennius). For the use of messengers (*per praecones suos*), cf. H. 158.

Cf. Schippers 34.

S. 34 (v.D.)
(DG 538)
Aranea et musca
"The Spider and the Fly"

Cyrill. *Spec. sap.* 1.6 (pp. 11–12 Grässe).
DU: *PC* 1.6. GE: UP 1.6.

A fly asked a spider why he had the habit of making those dangerous webs of his. The latter replied that he did so only in order that others would not forget to be alert. The tiny insect admired this explication very much but was nevertheless caught by his invisible stratagem.

Lengthy fable with promythium; *contra imprudentiam*. Typical fable words: *Tunc, Deinde*; cf. *Olim*. *Réplique finale*, expliciting the fable's didactic function: *Discant*. The motif of the fly caught in a spider's

web had previously been fabulized in H. 267 (from Achilles Tatius) and M. 315.

Cf. Schippers 369.

S. 35 (v.D.)
Duae arbores et viri
"The Two Trees and the Men"

Dial. creat. 36 (pp. 177–178 Grässe).
DU: *TC* 36. EN: *DCM* 36. FR: *DdC* 36.

Two trees, one beautiful, the other ugly, were standing next to each other. Men were about to cut down the latter, until they found out that its fruit tasted far better than that of the former.

Réplique finale with rhyme: *est scientia probare,* | *antequam sententiare.* The fable contains many references to Christian (*Levit. XIXº; [Sodom] bis, Abrahae, Gen. XVIIIº, dictum est Joh. VIIIº, Matth. VIIº, dicit Isidorus, Gregorius, dicit Prov. XXVIIº*) and pagan literature (*refert Valerius libro VI cap. IIº, [Philippus] ter, Phtolomei* [sic], *Aegypti*), more than once with exact acknowledgement of sources.

Last of a series of fables about plants in the collection (*Dial. creat.* 25–36). The motif of two trees standing on a mountain is known from not-H. 79 (from Callimachus), the theme of the fruit from H. 233 (I).

Cf. Schippers 63.

S. 36 (v.D.)
Arcus coeli, cancer et judex
"The Rainbow, the Cancer, and the Judge"

Dial. creat. 5 (pp. 142–143 Grässe).
DU: *TC* 5. EN: *DCM* 5. FR: *DdC* 5.

The Cancer accused the rainbow that it was impeding its course, but the latter replied that this could not possibly be the case since

he always appears during daytime whereas the constellation only shines at night. They went to a judge, who agreed with the rainbow.

The fable's celestial protagonists are briefly introduced by means of two meteorological descriptions (*Arcus domini post diluvium prius apparuit in nubibus*. . .; from *Historiis Scholasticis; Cancer*. . . *est quoddam signum vitiumque malignum*. . .). *Réplique finale* with rhyme: *qui requirit quaestionem, | sibi dat confusionem*. Typical fable word: *[quidam]*. Epimythium, typically introduced by *Sic enim*. . . Lengthy elaboration, containing several references to Christian literature (*Proverbiorum decimo sexto, Ysidorus, Beda*) as well as another fable (H. 53).

Inversion of the theme of H. 160, in which the lamb's refutations of the wolf's unjust accusations are in vain. Both the rainbow and the cancer are new fable characters. For the judge cf. S. 239, 291, 301.

Cf. Schippers 331.

S. 37 (v.D.)
Argentum et ferrum
"Silver and Iron"

Dial. creat. 21 (pp. 161–162 Grässe).
DU: *TC* 21. EN: *DCM* 21. FR: *DdC* 21.

The silver rebuked the iron for being raw material for warfare. The iron, combining self-defense and counterattack, replied that it just provides instruments; it is man that is responsible for any misuse of these. Silver, on the other hand, should strike another note, as it is the cause of all kinds of vices and crimes. Ashamed the latter was forced to back down.

Réplique finale with rhyme: *semper antequam loquamur | verbum, nos intueamur*. Typical fable word: *[quidam]*.

Dispute between two metals of a kind which is a frequent fable motif since not-H. 79 (from Call.) onwards; usually the beginner comes off worst. The absence of an epimythium is compensated for by a clearly negative implicit evaluation of the silver (*improvide ac indiscrete, confusum erubuit*). The fable contains a Christian element (*ut*

creator ordinavit); cf. the proverbial *vides festucam in oculo meo, sed trabem, quae est in oculis tuis, non desideras.* It is included in a small series of fables about metals and metal objects (*Dial. creat.* 19–24). The lengthy elaboration of the fable adduces references to both Christian (Aug.) and pagan (Cato) literature, including another fable (S. 201).

Cf. Schippers 523.

S. 38 (v.D.)
(DG 506)
Arundo et canna mellita
"The Reed and the Sugar Cane"

Cyrill. *Spec. sap.* 2.14 (pp. 50–51 Grässe).
DU: *PC* 2.14. GE: UP 2.14.

A reed stem was standing next to a sugar cane, and boasted about growing much quicker. The sugar cane, however, pointed out that a great tree attracts the wind.

The fable has a promythium; *contra superbiam.* Typical fable word: *Tunc.* Typical *action finale: erubuit.*

Inversion of H. 71 (M. 373), in which the reed prevails in a plant dispute.

Cf. Schippers 335.

S. 39 (v.D.)
Asinus, bos et rusticus
"The Ass, the Ox, and the Farmer"

Dial. creat. 112 (pp. 265–266 Grässe).
DU: *TC* 112. EN: *DCM* 112. FR: *DdC* 112.

An ass and an ox decided to run away from their master because he always hit them. However, freedom proved not to be a paradise. When they sought refuge from the wolf with a flock and watchdogs they were chased away by the shepherds, and so did another farmer. Finally the runaways went back to their old master.

Typical fable word: *[quidam] ter. Réplique finale* and epimythium. The fable's lengthy elaboration contains a reference to Christian literature (*Dicitur . . . Eccl. XXIX*) with exact acknowledgement of sources, as well as two other fables (M. 126, M. 311).

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). Combination of various traditional motifs: the shepherd and the dogs protecting the flock against the wolves (H. 158 ascribed to Demosthenes), the animal leaving and returning to the flock (H. 131), and the deterioration of the situation after looking for another master (H. 44).

Cf. Schippers 105.

S. 40 (v.D.)
(cf. *TMI* J2137.6, Aa Th 214A, cf. Tu 4387, DG 121)
Asinus et camelus
"The Ass and the Camel"

Opusc. fab. 2.9; Conr. Halb. *Tripart. mor.* III, pp. 181–182 M.-S.

An ass and a camel had been set free by their master. Now the liberated beasts of burden were grazing in the field, recovering from their former toiling. Suddenly a cart approached. The ass wanted to sing a song. Although the camel told him to keep his mouth shut, he did not listen. Thereopun the men approached and had the two animals return to their old profession. The ass, however, pretended to be lame; therefore the camel had to carry his allegedly crippled partner as well. When the caravan was passing by a ravine, the overloaded hunchback said that singing should be accompanied by dancing and shook the braying burden from his shoulders.

Epimythium: sages bide their time (*Si.* 20,7). Conrad adduces the fable to exemplify *dissimulare.* Terminology: *exemplum.* Typical fable words: *quoddam, forte* (*Opusc.*).

Contamination of motifs from five other fables: betrayal by singing (M. 253), men loading an ass onto another pack animal (H. 192/286), the dancing camel (H. 85), sarcastic combination of dancing and singing (H. 114), the ass thrown into a ravine (H. 197, cf. H. 303).

S. 41 (v.D.)
Asinus et linter
"The Ass and the Boat"

Melanch. *Or. de leg.*

A miller's ass was vexed by thirst. Therefore he went to a river. Because of some reason or another he climbed into a boat which was tied to the bank with a rope made of fresh willow-wood. When he had quenched his thirst and was about to go back, he smelled and nibbled at the rope until finally the boat was detached and floated down. The steerless ship soon perished together with its passenger. Spectators who had watched the tragic accident informed the respective owners of the ass and the boat. Each of these held the other responsible for the damage he had suffered—the owner of the ass because the boat had carried away his ass, the owner of the boat because the ass had detached his boat. After many a quarrel their case was relegated to the court. The judges, however, did not dare to deliver their verdict on such an exceptionally difficult question. Therefore they consulted learned juridic experts, who were, however, only impressed by the graveness and complexity of the problem. Thereupon they went to study the relevant literature and to discuss the matter in schools and meetings, to the effect that up to the present day nobody has been able to find a solution to their aporia.

Typical fable word: *aliqui* (typically acting as *survenants*). Typical vagueness (*bis*): *sive altitudinem metuens, seu alia, nescio qua, asinina cogitatione; sive intercepta seu immersa.*

The fable is probably inspired by not-H. 234–235, two other fables in which the owner of an ass is involved in a judicial dispute with someone else. Melanchthon grotesquely elaborates the judicial element of the fable, thus emphasizing the absurdity of the case; cf. the occasional touch of humour in *asinina cogitatione.*

S. 42 (v.D.)
Astur, grus et caridrius
"The *Astur*, the Crane, and the *Caridrius*"

Dial. creat. 56 (pp. 198–199 Grässe).
DU: *TC* 56. EN: *DCM* 56. FR: *DdC* 56.

An *astur* tried to catch a crane but was badly wounded. Therefore he sent for the *caridrius*, a bird with medicinal powers, who, however, only visits patients who can be cured at all. Accordingly, he would not even come.

The fable's protagonist is introduced by means of a present-tense description from Natural History (*Caridrius . . . est avis alba tota . . .*; from Papias). *Réplique finale* with rhyme: *perituros visitare | nolo, sed cum laetis stare*. Epimythium. Lengthy elaboration, containing references to both Christian (*Eccles. XXXVII°/XIX, dicit Isidorus*) and pagan (*Seneca ait, Narrat Valerius libro IV° cap. VII°*) literature, including the narration of another fable (M. 464).

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). Both the *astur* and the *caridrius* are new fable characters. The *astur*'s sorrow plight might be compared to the wolf's in H. 166. The heron's fierceness is also fabulized in S. 143). For the motif of medicinal powers *not* bestowed upon a patient cf. two other fables in the collection (S. 354; S. 193).

Cf. Schippers 417.

S. **43** (Adr.)
Aures lupi
"The Wolf's Ears"

Min. fab. 8.

A shepherd was not alarmed, even when he saw a wolf's ears in a field. His master had told him that the wolf had been left behind.

Cf. proverbs in Egb. Lütt. *FR* I 193 and others.

S. **44** (v.D.)
(DG 451)
Auris, oculus et natura
"The Ear, the Eye, and Nature"

Cyrill. *Spec. sap.* 1.25 (pp. 32–33 Grässe).
DU: *PC* 1.25. GE: UP 1.25.

An ear asked Nature why he had not been provided with some sort of closing device just like the eye was with the lid. Nature explained that he should not complain because he is protected by both his position and man's reason, which prevents inappropriate language from reaching him.

The fable has a promythium; *contra imprudentiam.* Typical fable word: *Tunc.*

Members of the human body are fable characters since H. 132 (from Livy). Nature, however, if a traditional fable *theme*, is new as such; the same goes for the ear. Feeling unfavoured by nature is a common motif in fables. Typically, however, the complainer comes off worse; cf. e.g. H. 119 and especially not-H. 238 (from Dio Chrysostom), where it is the very eyes who are punished for being discontent.

Cf. Schippers 281.

S. 45 (v.D.)
Aurum et argentum
"Gold and Silver"

Dial. creat. 20 (p. 160 Grässe).
DU: *TC* 20. EN: *DCM* 20. FR: *DdC* 20.

The silver proposed the gold to unite their forces, but the latter declined the offer, pointing to their essential inequality.

Réplique finale with rhyme: *nunquam nos aequiparemus | cum magantibus nec stemus.* The fable contains references to both Christian (*Eccl. XIII°*) and pagan (*dicit philosophus*) literature, including the narration of another fable (M. 464).

One of a small series of fables about metals and metal objects (*Dial. creat.* 19–24). Variation of a motif of a fable from the previous series in the collection (ibid. 17 = S. 72).

Cf. Schippers 121.

S. 46 (v.D.)
Aurum et plumbum
"Gold and Lead"

Dial. creat. 19 (p. 159 Grässe).
DU: *TC* 19. EN: *DCM* 19. FR: *DdC* 19.

The lead challenged the gold for a test in the fire in order to prove its value. As a result, however, the gold was purified whereas the lead melted away.

Réplique finale with rhyme: *sint sine virtute verba* | *vana et superba.* Epimythium introduced with *Ergo*... The fable contains Christian elements (*creator, verbum apostoli prima ad Thess. V°; ante oculos domini*; cf. [*Deus*] *bis.* The fable's lengthy elaboration contains several references to Christian (*dicit Ysidorus, Gregorius*) literature.

One of a small series of fables about metals and metal objects (*Dial. creat.* 19–24). The fable is explicitly presented as an elaboration of a proverbial expression: *veluti plumbum in igne.* The lead is a new fable character, occurring in the traditional form of a dispute; cf. e.g. not-H. 79 (from Callimachus) and H. 71.

Cf. Schippers 120.

S. 47 (Adr.)
Avari cupiditas
"The Greed of the Avaricious"

Min. fab. 4.

The sea receives all the waters and does not spill over; the frog swallows the earth again and again; the rooster scrapes the earth constantly; the hydropic is always thirsty.

S. 48 (v.D.)
Duo aves
"The Two Birds"

Opusc. fab. 2.1; Conr. Halb. *Tripart. mor.*, III, p. 178 M.-S.

A bird enticed another bird, who had a hard life, to come along with him and enjoy better food and drink. This place appeared to be a paradise indeed, but the dangers lurking there incessantly (due to fowlers and raptors) made him return to his natural habitat.

Typical fable word: *quedam.* Atypical definite place adjunct: *in ortum Damascenum.* Epimythium. Terminology: *Exemplum.*

This new fable combines motifs of not-H. 210 (preferring safety over luxury; from Horace) and H. 39 (dangers threatening birds).

S. 49 (v.D.)
Aves/volucres terrenae et aquosae
"The Land and Water Birds"

Dial. creat. 83 (pp. 229–230 Grässe).
DU: *TC* 83. EN: *DCM* 83. FR: *DdC* 83.

The land birds could not stand the water birds taking food both on land and in the water. When they threatened them with an attack they were invited to enter the water in order to feed there too. They accepted the challenge but had forgotten that they could not swim. The water birds magnanimously saved them, and could eat in both elements at leisure ever since.

Réplique finale with rhyme: *sobrii plus durant quam gulosi, | pii quam invidiosi.* Epimythium, typically introduced by *Sic enim* . . . Lenghty elaboration, containing references to both Christian (*Dicit Act. XVII/Chrysostomus/Bernardus/Augustinus*) and pagan (*ait Vegetius de re militari L. X, Legitur in Gestis Romanorum*) literature.

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). The fable combines various common motifs, viz. the danger of leaving one's natural habitat (e.g. H. 118, 144), the unlucky consequences of acting out of jealousy (e.g. H. 2, 172), and the failure to recognize the undesirability of a given object (e.g. not-H. 238 (from Dio Chrysostom).

Cf. Schippers 196.

S. 50 (v.D.)

Βασιλέως υἱὸς καὶ λέοντος σκύμνος

"The King's Son and the Lion's Cub"

Phaedo, *Zopyr.* fr. 1 Rossetti (11 Giannantoni) *ap.* Theon. *Prog.* 3, II 74–75 Spengel (all.) (included in v.D., *Ainoi*, as Theon G20c and Phaedo 51F1ab; cf. *Characters*, pp. 241–242; *Suplemento*, p. 16).

Fragmentary fable about the friendship between a Persian prince and a lion cub.

Phaedo probably had the dialogue's eponym Zopyrus apply the fable to Socrates.

Theon aludes to Phaedo's fable as an example worthy of imitation by pupils in their preparatory rhetorical exercises.

Cf. S. 18 (from Aeschylus) and not-H. 199 (from Gellius).

Terminology: μῦθος (Theon). Typical fable word: τινι (Phaedo).

S. 51 (v.D.)

Basiliscus, testudo, ericius et rana

"The Basilisk, the Tortoise, the Hedgehog, and the Frog"

Dial. creat. 120 (pp. 275–276 Grässe).

DU: *TC* 120. EN: *DCM* 120. FR: *DdC* 120.

A basilisk self-confidently challenged all animals to a duel. However, he was first beaten by a tortoise, and then by a hedgehog. A frog deduced that he, too, would have a good chance of prevailing, thus presenting the snake with an easy prey.

The fable's protagonist is introduced by means of a present-tense description from Natural History (*basiliscus, id est serpens venenosus*; with cross reference: *ut supra dictum est in dyalogo XLI* [S. 181]). *Réplique finale* with rhyme: *male pugnat, qui paratus* | *non est nec bene armatus.* Epimythium. The fable's lengthy elaboration contains references to both pagan (*Ait . . . Seneca* [*bis*]) and Christian (*Prov. XXIII*) literature.

Last of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). The basilisk is known from another fable in the collection (S. 181). For the typically tripartite structure see on H. 164.

Cf. Schippers 181.

S. 52 (v.D.)
Bos et caballus
"The Ox and the Horse"

Erasm. *Adag.* (p. 251A).

Erasmus suggests that the Horation verse *Optat ephippia bos piger, optat arare caballus* (a dactylic hexameter) derives from a fable (*ex apologo quopiam*). He gives, however, no further information about what particular fable he has in mind. Apart from this, it is far from sure that Horace is indeed alluding to a fable, as the line can easily be understood as it stands without such an assumption. Nevertheless, a (putative) fable about an ox and a horse wishing to do each other's natural tasks could well be connected with other fables featuring protagonists who aspire things suitable to other species (cf. e.g. H. 93, 125, 127)—typically in vain, because of the overruling power of nature, a dominant fable theme. One might particularly compare not-H. 60 (in which an ass—not a horse—has to plough and an ox is asked—but refuses—to carry his master's baggage *impedimenta* and the proverb listed there under R. v.D.

S. 53 (v.D.)
(DG 448)
Bos et lupus
"The Ox and the Wolf" (2)

Cyrill. *Spec. sap.* 1.14 (pp. 20–21 Grässe).
DU: *PC* 1.14. GE: UP 1.14.

A wolf asked an ox why he worked so restlessly. The latter explained that *otium* is loss of time, but that reflection is useful every now and then.

The fable has a promythium; *contra imprudentiam*. The fable contains several Christian elements (*Chain, David, Ysrahel*).

For the motif of work, cf. H. 114. The ruminant parries criticism as self-consciously as in another fable from the same book of the collection (S. 55).

Cf. Schippers 283.

S. 54 (v.D.)
(DG 449)
Bos et lupus
"The Ox and the Wolf" (3)

Cyrill. *Spec. sap.* 3.16 (pp. 92–93 Grässe).
DU: *PC* 3.16. GE: UP 3.16.

A wolf asked an ox why he for all his strength had himself be put to the yoke. The ox replied that he would rather honestly earn his food than live on violence like the wolf.

The fable has a promythium; *contra avaritiam.* Typical presentation: *dicitur.* Typical *action finale: confutatus discessit.*

Variation of the theme of the previous item in the collection (S. 25).

Cf. Schippers 288.

S. 55 (v.D.)
(DG 446)
Bos et porcus
"The Ox and the Pig"

Cyrill. *Spec. sap.* 1.11 (pp. 16–18 Grässe).
DU: *PC* 1.11. GE: UP 1.11.

A pig asked an ox why he ruminated his food. The latter explained that in this way it tasted better, and drove home that one should likewise quietly take mental nourishment.

The fable has a promythium; *contra imprudentiam.* Typical fable words: *aliquantulum, Tunc bis.* Typical *action finale: erubescens . . . recessit.*

The motif of the distribution of food among the members of the body reminds of H. 132 (from Livy). The immutability of nature (*natura*) is one of the most traditional fable themes.

Cf. Schippers 287.

S. 56 (v.D.)
Βοῦς καὶ ἄνθρωπος
"The Cow and the Man"

Philostr. *VA* 5.15 (included in v.D., *Ainoi*, as Philostr. G42; *Addenda*, p. 103; *Characters*, p. 251).

Philostratus only gives a vague indication of the contents of this fable: "The cow told the man about herself and the earth." Regrettably enough, the further line of the story is unascertainable, because other references to this fable are not extant. Philostratus does, however, give some information about the context of this unknown fable: it was told to Hermes by his nurses, the *Horae*, in his infancy on Mt. Olympus, and actually inspired the god both to rob Apollo's herd and to donate Aesop with the art of fable-telling (see S. 10).

It is noteworthy that (the allusion to) this fable is embedded in another (supplementary) fable (S. 10). This is a typically Indian device.[3] One might hypothesize that it was an aetiological fable, like the frame story, which is also told to a child (*in casu* to Apollonius by his mother).

Terminology: μῦθον.

S. 57 (Adr.)
"The Bramble"

Lokman 22.

The bramble asked the gardner to plant it in the middle of the garden and to water and tend it. So he did and, as a result, the bramble grew so much that it occupied the whole garden and no one could enter.

It is the well known moralist theme: nature does not change.

[3] See Adr., "A Genre of Graeco-Indian Literature: The Erotic Tale", *Annals of the B.O.R. Institute. Amṛtamahotsava Suppl.* 74, 1993, p. 127; *Cuento erótico*, p. 43.

S. 58 (v.D.)
Bubalus caligarius
"The Buffalo who was a Shoemaker"

Dial. creat. 102 (pp. 251–253 Grässe).
DU: *TC* 102. EN: *DCM* 102. FR: *DdC* 102.

A buffalo was able to support himself well as a shoemaker but looked down on his profession. Therefore he studied to be an apothecarian. However, it soon appeared that he was not much of a pharmacist and thus he was reduced to poverty.

The fable's protagonist is introduced by means of a lengthy present-tense description from Natural History (*Bubalus est animal simile bobus ita indomitum, quod per feritatem jugum non recipit in cervice. . . .*; cf. *Africa, in Germania*). *Réplique finale* with rhyme: *melius est bene in parvis stare* | *quam se male commutare.* Epimythium (typically containing *ergo*), followed by a lengthy elaboration. The fable contains references to both pagan (*dicit Plinius L. XXVII. cap. X/Seneca, ait . . . Tullius primo Rhetoricae,/Seneca de naturalibus quaestionibus l. III/Li. V de beneficiis, Jovis, [Alexander] quater, [Diogenes] ter, Darium*) and Christian (*dicit Isidorus, ait . . . apostolus prima Cor. VII°/expositor super Boetium de consolatione, Jerem. LI°*) literature, often with exact acknowledgement of sources.

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). For the motif of the cobbler not sticking to his last cf. the *réplique finale* of H. 198.

Cf. Schippers 66.

S. 59 (v.D.)
Bubo et aquila
"The Owl and the Eagle"

Dial. creat. 82 (pp. 227–229 Grässe).
DU: *TC* 82. EN: *DCM* 82. FR: *DdC* 82.

An owl wanted to become king of the birds. He organized a *coup d' état* at the head of an army of various nocturnal birds. The other birds, however, woke up in time, seized the attackers and brought

them before the eagle. The latter decreed that the traitors should be hanged. Ever since all winged creatures detest the owl.

The fable's protagonist is introduced by means of a lengthy present-tense description from Natural History (*Bubo a sono vocis nomen habet*. . .; from Isidorus, Plinius). *Réplique finale* with rhyme: *male levat se, qui cadit, | perit et qui false tradit.* Epimythium, typically introduced by *Sic*. . . Terminology: *fabulas.* Lengthy elaboration, containing references to both Christian (*Dicitur*. . . *Eccles. VII°/X, Prov. XXIV°, Sapient. V°*) and pagan (*Narrat Valerius libro VIII°, ait versificator ille, refert Quintus Curtius*) literature.

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). Two of the owl's followers, the *porphirio* and the *zueta*, are new fable characters. The fable is an aetiology (*Haec est*. . . *causa*) explaining why the birds are at enmity with the owl. One might compare the first *dialogus* in the collection (S. 298), another aetiological fable about a failed night revolt.

Cf. Schippers 390.

R.Adr.
The origin must be searched out in *Panch.* II 1.

S. 60 (v.D.)
(DG 413)
Burdo/equa et mulus
"The Hinny/Mare and the Mule"

Cyrill. *Spec. sap.* 2.19 (pp. 55–56 Grässe), 2.22 (all.).
DU: *PC* 2.19, 2.22 (all.). GE: UP 2.19, 2.22 (all.).

A hinny scoffed at a mule for being inferior, an ass, not a horse, being his father. The mule selfconfidently remarked that he was stronger and that beauty is often found in small things. The fable is also—together with two other fables (S. 212, 219)—alluded to within another fable (S. 304); in this allusion the hinny is replaced with a mare.

The fable has a promythium; *contra superbiam.* The fable contains a Christian element (*Deo*).

Inversion of H. 285, in which it is the mule whose presumptuousness is unjust. For the combination of two asinine fable characters, cf. H. 192 and H. 204.

Cf. Schippers 259.

S. 61 (v.D.)
Γαλῆ καὶ μύες
"The Weasel and the Mice" (2)

Σ *in* Aphth. 1.22 (II 575.4 Walz) (included in v.D., *Addenda*, p. 104).

The scholiast seems to make up this opening line *extempore* (cf. ὡς ἐὰν γράφω), to exemplify Aphthonius' "moral" category (fables with non-rational characters). The rest of the story is unascertainable.. It is true that in fables weasel and mice are typical *Kontrastfiguren* (cf. H. 50, 81, not-H. 61–62; cf. also the Hellenistic *Galeomyomachia*,[4] a mock-heroic epic), but the scholiast's aborted fable cannot be connected to any existing weasel-mouse fable since a treaty between these avowed enemies has no parallel; on the contrary, in one fable they are said to have a war "admitting of no truce" (B. 31 (H. 174), vv. 1–2). On the other hand, the fable's utopian peace can be compared with other fables starting with a treaty between two antagonists (e.g. H. 1).

S. 62 (v.D.)
Γέρων καὶ γραῦς
"The Old Man and the Old Woman"

Σ *in* Ar. *V.* 1182a (included in v.D., *Ainoi*, as Σ *in* Ar. G67a).

Only the fable's *incipit* has been preserved: "Once upon a time there were an old man and an old woman." This line is quoted in a scholium on a verse from Aristophanes (*V.* 1182) which contains a similar beginning of a fable (about a mouse and a ferret; see H. 174). The scholiast thus wishes to demonstrate that the use of οὕτω(ς) is typical

[4] *PMich.* inv. 6946. See Schibli; id. "Addendum to 'Fragments of a Weasel and Mouse War', ZPE (1983) 1ff.", *ZPE* 54, 1984, p. 14; Adr., *Ratón*.

in fable *incipits*; we may furthermore compare the fable from Aeschylus' *Agamemnon* (S. 18). The line of the story cannot be ascertained.

S. 63 (Adr.)
Ἡ γλῶσσα
"The Tongue"

Vit. Aesop. 51–52.

It is the best and the worst, according to Aesop., who buys always it for his master's table.

Cf. derivatives in the Haggadah, cf. *Zarza*, p. 150, in *Doc. Supl.*, p. 224. Also, see theme in *Alterc. Hadr. Epict.* 19 and Plu. *Mor.* 151A–C. There is a derivative in the chapter relating to Lokman in *BO*.

S. 64 (v.D.)
Cacabus et catena
"The Cooking-Pot and the Chain"

Dial. creat. 24 (pp. 164–165 Grässe).
DU: *TC* 24. EN: *DCM* 24. FR: *DdC* 24.

The chain reproached the cooking-pot for keeping all food for himself, and the latter the former for having him always be burnt in the fire. He added that they should cooperate not counteract.

Typically fabulistic indefinite time adjunct: *quadam vice*. *Réplique finale* with rhyme: *cum utilitate grata | sunt servitia parata*. Epimythium, typically introduced by *Ergo* . . . The fable's lengthy elaboration contains a reference to pagan literature (*dicit Seneca*) as well as two other fables (M. 226, M. 249).

One of a small series of fables about metals and metal objects (*Dial. creat.* 19–24). The fable—in itself a dispute—seems to elaborate some sort of variation of the proverb about the pot calling the kettle black.

Cf. Schippers 167.

S. 65 (v.D.)
(DG 330)
"The Camel and his Fellow-Camels"

Berech. MS 87.

A camel fell down under the heavy load which he was carrying and implored his fellow camels to help and uplift him, whereupon they replied that he should first try to get up by himself.

Source of inspiration: M. 406 (not-H. 59).
See Schwarzbaum, pp. 440–442.

S. 66 (v.D.)
Cameleopardulus et Christus
"The Cameleopardus and Christ"

Dial. creat. 98 (pp. 247–248 Grässe).
DU: *TC* 98. EN: *DCM* 98. FR: *DdC* 98.

A *cameleopardulus* (a wonderful mixture of parts from four different animals) was a famous painter but represented Christ disfigured. When he was called to acount he explained he did so to take revenge for his own deformity, whereupon he was killed.

The fable's protagonist is introduced by means of a present-tense description from Natural History (*Camelopardulus est animal aethiopicum* . . ., *caput habens cameli et collum equi et crura et pedes bubali et maculas pardi.* . . .). Typically fabulistic indefinite time adjunct: *Quadam . . . vice. Réplique finale* with rhyme: *malam perpetravit vindictam,* | *qui per ipsam perdit vitam.* Epimythium, typically introduced by *Sic enim.* . . . The fable contains references to both pagan (*dicit Isidor. Li. XII° et Plin. L. VIII° cap. XIX; Seneca; recitat Ambrosius in summa de officio in Chronicis Romanorum, narrat Valerius li(b). VI° bis*) and Christian (*dicitur Eccl. XXVIII°*) literature, often with precise acknowledgement of sources.

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). Both antagonists are new fable characters. The fable seems to have been inspired by a famous fragment from Xenophanes

(fr. 15 Diels-Kranz) as well as by the Biblical interdiction (and the impossibility) of making images of God; cf. furthermore H. 264.

Cf. Schippers 68.

S. 67 (v.D.)
(DG 331)
Camelus, duo tauri et vitula
"The Camel, the Two Bulls, and the Calf"

Cyrill. *Spec. sap.* 4.7 (pp. 112–113 Grässe).
DU: *PC* 4.7. GE: UP 4.7.

Two bulls were fighting for a cow. They were reconciled by a camel who pointed out the dangers of giving way to carnal desires.

The fable has a promythium; *contra luxuriam.* Terminology: *Proverbium.* The fable contains a reference to classical mythology (*Narcissus*).

Inversion of motifs from two other fables: in not-H. 183 discord was sown between bulls, whereas M. 139 demonstrated the danger of mediating.

Cf. Schippers 161.

S. 68 (v.D.)
Canis et lupi
"The Dog and the Wolves"

Dial. creat. 106 (p. 257.6–23 Grässe).
DU: *TC* 106. EN: *DCM* 106. FR: *DdC* 106.

A watchdog prevented the wolves to enter the city. Therefore, the latter persuaded him into coming with them by making him believe that they would like to proclaim him their king. However, when the dog found himself surrounded by the wolves he was not crowned but killed.

Typical fable word: *quidam.* Réplique finale with rhyme: *esse qui cupit astutus, | maneat ubi stat tutus.* Epimythium, typically introduced by *Sic enim . . .* The fable's elaboration contains another fable (M. 85).

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). Variation of H. 158; now the wolves negotiate directly with the dog.

Cf. Schippers 154.

S. 69 (v.D.)
(DG 309)
Canis et lupus
"The Dog and the Wolf"

Cyrill. *Spec. sap.* 3.27 (pp. 103–104 Grässe).
DU: *PC* 3.27. GE: UP 3.27.

A wolf tried to set a dog, who had been badly flogged by his master, against the man, but his scheming was in vain, as the dog observed that true friends go through thick and thin.

The fable has a promythium; *contra avaritiam.* Terminology: *Proverbium.* Typical fable word: *Tunc.* Typical *action finale: in solitudinem fugit.*

Inversion of H. 294 (from Archilochus?), in which a dog vainly tries to persuade a wolf to serve his master.

Cf. Schippers 153.

S. 70 (Adr.)
Canis raucus
"The Hoarse Dog"

Min. fab. 23.

A dog could not bark in front of a house because he had gone hoarse. He asked another dog to do it for him, but the other dog said that he was also hoarse, thus succeeding in keeping him quiet.

S. 71 (v.D.)
Capriolus joculator et rex
"The Roedeer and the King"

Dial. creat. 104 (pp. 254–255 Grässe).
DU: *TC* 104. EN: *DCM* 104. FR: *DdC* 104.

A roedeer was an excellent clown but remained unsuccessful because his jokes were too obvious. However, when on the king's advise he stopped overacting he gained much popularity.

Typical fable word: *[quidam] bis. Réplique finale* with rhyme: *dulcia sunt agitata, | si semper sunt temperata.* Epimythium, typically introduced by *Ita (et nos)*. . . . The fable's lengthy elaboration contains references to both Christian (*Isidorus bis, dicitur Eccl. XXXII°, in Vitis Patrum*) and pagan (*Temistides*) literature, in one case with exact acknowledgement of sources.

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). Fortunately enough, the roedeer is more sensitive to sensible criticism than the protagonist of the preceding fable in the collection (S. 155).

Cf. Schippers 59.

S. 72 (v.D.)
Carbunculus et speculum
"The Carbuncle and the Mirror"

Dial. creat. 17 (pp. 157–158 Grässe).
DU: *TC* 17. EN: *DCM* 17. FR: *DdC* 17.

A mirror wanted to form a union with a carbuncle, but the latter declined the proposal in view of their essential dissimilarity.

The fable's protagonist is introduced by means of a present-tense description from Natural History (*Carbunculus . . . quidam lapis est pretiosus . . .*; from *Brito*). *Réplique finale* with rhyme: *nunquam nobilis cum viliori descendat | nec cum eo contendat.* Epimythium, typically introduced by *Sicut enim* . . . Lengthy elaboration, containing several references to

Christian literature (*in libro Clementis, Augustinus, dicit Hieronimus/Ysidorus* [in the fable], *Legitur in Vitis patrum*). Typical fable word: *quoddam.*

One of a small series of fables about precious stones in the collection (*Dial. creat.* 13–18). That inequality is no firm basis for a bond of friendship is shown by many fables (e.g. H. 1 (from Archilochus), H. 150; cf. not-H. 75).

Cf. Schippers 338.

S. 73 (v.D.)

Carduellus, quidam dives et aves famelicae

"The *Carduellus*, the Rich Man, and the Hungry Birds"

Dial. creat. 75 (pp. 219–220 Grässe).

DU: *TC* 75. EN: *DCM* 75. FR: *DdC* 75.

A rich man had a *carduellus* in a cage. He fed the bird well because he liked to hear him sing. In the winter many birds came to ask the songbird for an alms, but the latter gave them only the leftovers of her food.

Typical fable word: *[quidam] ter. Réplique finale* with rhyme: *vilia sunt delicata | propter famem et optata.* The fable has a Christian background (*elemosinam*). Lengthy elaboration, containing references to both Christian (*Proverb. IV*; cf. *Chayn . . . Abel*) and pagan (*scribitur in Gestis Romanorum*) literature.

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). The *carduellus* is a new fable character. The fable might be inspired by H. 114, as the passerine seems to combine the qualities of both the ant and the cicada, singing as untroubled as—if probably more beautifully than—the latter, yet having as much to eat as—but being more munificent than—the former. The motif of hunger versus freedom is also central to, but evaluated differently in, H. 294 (perhaps from Archilochus).

Cf. Schippers 402.

S. 74 (v.D.)
De carflancho, qui volebat se regulari
"The *Carflanchus* who wanted to be a Monk"

Dial. creat. 58 (pp. 200–201 Grässe).
DU: *TC* 58. EN: *DCM* 58. FR: *DdC* 58.

A young *carflanchus* wanted to become a monk but never entered a monastery for fear of the hard and sober cloister-life. His end was sad.

The fable's protagonist is introduced by means of a present-tense description from Natural History (*Carflanchus est avis similis falconi potens et virtuosus*). *Réplique finale* with rhyme: *qui bonum prae timore | non facit, perit cum moerone.* Epimythium, typically introduced by *Sic enim*... Lengthy elaboration, containing several references to Christian literature (*apostoli ad Phil. IV, dicit Bernardus, Refert Augustinus in epistola ad Hieronimum*) as well as two other fables (H. 30, M. 156).

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). The *carflanchus* is a new fable character. Typically medieval fable.

Cf. Schippers 420.

S. 75 (v.D.)
Carpio, trimallus, truta et delphinus
"The Carp, the *Trimallus*, the Trout, and the Dolphin"

Dial. creat. 46 (pp. 188–189 Grässe).
DU: *TC* 46. EN: *DCM* 46. FR: *DdC* 46.

A quarrel between a carp and a *trimallus* was submitted by a trout to a dolphin. The judge, however, simply settled the dispute by devouring both contending parties.

Two of the fable's protagonists are introduced by means of a present-tense description from Natural History (*Trimallus piscis est nomen habens ex flore*...; from *Isidorus, libro Ethim. XII°*) or based upon etymology (*truta piscis est quidam semper motus ad trudendum*). Typical fable

word: *quadam*. Atypical place adjunct: *in lacu (. . .) Gardae* (*bis*). *Réplique finale* with rhyme: *nullus debet se laudare | super omnes nec salvare*. Epimythium, typically introduced by *Sic*. . . . The fable's lengthy elaboration contains several references to Christian literature (*dicit Gregorius, Job XXXI°, dicens Luc. XVII*), as well as another fable (S. 33).

Variation on the typical theme of the arbitration of a dispute (cf. e.g. not-H. 203, M. 224, 272).

Cf. Schippers 164.

S. 76 (v.D.)
(cf. *TMI* U271, Tu 888, DG 343)
Cattus albus et cattus niger
"The White Cat and the Black Cat"

Opusc. fab. 1.27; Conr. Halb. *Tripart. mor.*, III, pp. 169–170 M.-S.

Someone had a white cat, who terrified the mice. One day he exchanged it for a black specimen. The newcomer at first paid no attention to the mice. Therefore the latter believed that the white one had become a monk observing the fast. When the suspected friar found this out he ambushed the mice and caught seven of them at once. Whereupon these exclaimed: "when he was a lay brother he ate us one by one, but now that he is wearing a habit he eats us in portions of seven!"

Epimythium: converts often misbehave.

Conrad adduces the fable to exemplify *religio* (cf. H. 131, 254 bis). Terminology: *exemplum*. Typical fable word: *quidam*.

In the Middle Ages the domesticated cat (cf. M. 307–309) has replaced the ancient weasel (see S. 61) as the typical *Kontrastfigur* of the mouse. The eternal rivalry between these mortal enemies is also given a Christian context in M. 107 and M. 108.

S. 77 (Adr.)
Cattus et mus
"The Cat and the Mouse"

Min. fab. 24.

A cat was playing with a mouse, who escaped. The cat did not expect this, for he thought he had eaten the mouse.

S. 78 (v.D.)

Caudetremula et fasianus
"The Wagtail and the Pheasant"

Dial. creat. 65 (pp. 208–209 Grässe).
DU: *TC* 65. EN: *DCM* 65. FR: *DdC* 65.

A wagtail criticized a pheasant for her watery eyes. The latter retorted by pointing to the former's trembly tail.

The fable's protagonist is introduced by means of a present-tense description from Natural History (*Caudetremula dicitur ab effectu, quia caudam in tremore semper habet*). *Réplique finale* with rhyme: *prius debet se purgare, | qui alterum vult damnare.* Epimythium, typically introduced with *Sic etiam* . . . Lengthy elaboration, containing several references to Christian literature (*Luc. VI°, Matth. VII°, Legitur in Vitis patrum*) as well as an allusion to another fable (H. 229).

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). The wagtail is a new fable character. The *fasianus* also occurs in S. 336. Dispute about the theme of the pot calling the kettle black illustrated also in H. 211 (from the *Carmina convivalia*) and S. 64.

Cf. Schippers 192.

S. 79 (v.D.)

Cedrus et virgulta
"The Cedar and the Brushwood"

Dial. creat. 35 (pp. 176–177 Grässe).
DU: *TC* 35. EN: *DCM* 35. FR: *DdC* 35.

A cedar in Lebanon was admired by everybody. He removed the brushwood growing at its foot in order to be seen better. However, the tree, now unprotected, was soon uprooted by a strong wind.

Typical fable word: *quaedam*. Atypical place adjunct: *[Libanus] ter*. *Réplique finale* with rhyme: *nihil sunt superiores, | si non possident minores*. The elaboration of the fable contains references to both Christian (*Sap. VII°; Augustinus de civ. Dei; Johannes dicit, Lazarum*) and pagan (*Zoroaster, Bactrianorum, Nino, Assyriorum, Solinus*) literature, including another fable (M. 373).

Inversion of H. 293 (from the book of *Judges*), in which a thornbush threatens to burn the cedars of Lebanon. The theme of the wind uprooting a tall tree is already fabulized in H. 71 and 239.

Cf. Schippers 70.

S. 80 (v.D.)
(*TMI* J1761.1, cf. Tu 5250, DG 577)
Cetus et nauta
"The Whale and the Seaman"

Cyrill. *Spec. sap.* 1.8 (pp. 13–14 Grässe).
DU: *PC* 1.8. GE: UP 1.8.

A fisherman, mistaking a whale for an island, anchored his boat and set foot on what he thought was the land. However, the ground appeared to be moving and he nearly drowned. The whale drove home to him that he should never build on quicksand.

The fable has a promythium; *contra imprudentiam*. Typical fable word: *Tunc*.

The contrast between appearance (*species*) and reality is one of the most traditional fable themes, often illustrated in connection with water; cf., e.g., H. 76 and 136. The fisherman is fooled by the whale just as some of the mice by the weasel in Phaedrus' version of not-H. 81; the difference is of course that the whale is not to blame.

Cf. Schippers 351.

S. 81 (v.D.)
(DG 68)
Chameleon et corvus[5]
"The Chameleon and the Crow"

Cyrill. *Spec. sap.* 3.2 (p. 71 Grässe).
DU: *PC* 3.2. GE: UP 3.2.

A crow was after a chameleon, but the latter told him not to touch him.

Fable adduced within another fable (S. 312). *Réplique finale.*

Cf. Schippers 162.

S. 82 (v.D.)
Ciconia et hyrundo
"The Stork and the Swallow"

Dial. creat. 67 (pp. 210–211 Grässe).
DU: *TC* 67. EN: *DCM* 67. FR: *DdC* 67.

A stork and swallow nidified in one tower, on the top and inside, respectively. However, because the latter could not stand the former's noise he destroyed her nest and devoured the young in their mother's absence. The swallow did not have the faintest idea about the identity of the culprit and therefore unsuspectingly built a second nest. When the stork started to complain about the noise again the swallow knew enough and thirsted for revenge. Therefore she set fire on the stork's nest at night, thus burning both the mother bird and her young in their sleep.

Typically fabulistic indefinite place and time adjuncts: *in quadam turri, quadam vice. Réplique finale* with rhyme: *qui se videt vindicatum,* | *prospicit se consolatum.* Epimythium, expliciting the fable's illustrative function (*apparet*). Lengthy elaboration, containing references to both Christian (*ad Colossenses*) and pagan (*Seneca*) literature, including another fable (H. 1).

[5] I prefer the *v.l. corvo* reported in Grässe's *app. crit.* over the unintelligible *thoraci* printed in his text, and would even venture to read *coraci* instead.

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). Variation of (Phaedrus' version of) H. 1 (from Archilochus), a Latin version of which is, as a matter of fact, adduced in the fable's lengthy elaboration. For the motif of noise pollution see the preceding fable in the collection (S. 30).

Cf. Schippers 280.

S. 83 (v.D.)
(DG 269)
"The Cock and the Hen"

Berech. *MS* 63.

A cock had borrowed wheat from a hen. Now they quarelled about the place where the debt should be repayed.

Possible sources of inspiration: not-H. 203 and, especially, not-H. 241 (both from Phaedrus). Cf. the undecised lawsuit in not-H. 235 (ascribed by Plutarch to Demosthenes).

See Schwarzbaum, pp. 330–331.

S. 84 (v.D.)
(cf. Tu 1326, DG 367)
Cocodrillus et scrophilus
"The Crocodile and the *Scrophilus*"

Cyrill. *Spec. sap.* 3.3 (pp. 71–73 Grässe).
DU: *PC* 3.3. GE: UP 3.3.

When a crocodile was sleeping after dinner, a *scrophilus* went into his open mouth and inflicted him fatal injuries in his entrails.

The fable has a promythium; *contra avaritiam*. The fable contains references to ancient history (*Darium, Democriti, Diogenes, Alexandro Macedoni, Stilbon, Demetrio*).

Fabulization—and inversion!—of the symbiosis of the crocodile and his avian parasite. The *scrophilus* is a new fable character.

Cf. Schippers 189.

S. 85 (v.D.)
Coelum, terra et aër
"Heaven, Earth, and Air"

Dial. creat. 6 (pp. 143–144 Grässe).
DU: *TC* 6. EN: *DCM* 6. FR: *DdC* 6.

The earth wanted to attack the heaven because it was tired of the bad weather which always was sent to her from above. The air literally mediated in this conflict by providing for darkness in between, which prevented the earth from seeing its enemy.

The fable opens with a present-tense physical description (*Terra est secundum philosophum meditullium mundi*...). Typically fabulistic indefinite time adjunct: *Quadam autem vice.* The fable's elaboration contains references to both pagan (*Cathonis sententiam; dicit Seneca; Valerius, Archita; legitur in Historiis Romanorum, theodosius*) and Christian (*Proverbiorum XXIV°*) literature.

One might compare a fable in another medieval Latin collection (S. 314 *Terra et aër*), in which, however, it is the air which is put in opposition with the earth.

Cf. Schippers 21.

S. 86 (v.D.)
(DG 553)
Columba et lutum
"The Pigeon and the Mud"

Cyrill. *Spec. sap.* 2.30 (pp. 67–68 Grässe).
DU: *PC* 2.30. GE: UP 2.30.

A pigeon wanted to wash herself in a well, but was soiled by mud. When the mud laughed at her for having lost her beauty, she replied that she could clean herself with pure water, whereas mud would always remain dirty.

The fable has a promythium; *contra imprudentiam.* Typical fable word: *Tunc.* Remarkably enough, the fable has a pagan element (*Veneris*).

Mud as a character is a *hapax fabularum*. The fable, however, is possibly an inversion of H. 274.

Cf. Schippers 82.

S. 87 (v.D.)
(cf. *TMI* B236, J975, DG 332)
"The Coneys and the Lion"

Berech. *MS* 96.

The coneys resolved to elect an old, wise congener king and revolt against the lion. However, the candidate preferred to be the latter's vassal rather than the former's sovereign.

Source of inspiration: not-H. 178 (from Antisthenes according to Aristotle).
See Schwarzbaum, pp. 473–475.

S. 88 (Adr.)
Consilium vulpis
"The Advice of the Fox"

Min. fab. 9.

A wolf, afraid because there were so many shepherds watching over the flock, was told by a fox that he needn't worry because the shepherds were nearly always off guard.

S. 89 (v.D.)
Coriarius et vecinus
"The Tanner and his Neighbour"

Opusc. fab. 3.43; Conr. Halb. *TM*, III, pp. 210–211 M.-S.

A man who was eating dates threw the casks in the face of his neighbour, a tanner. The latter waited until he had filled a shoe with them and then crushed the former's face. To the judge he pointed out that his neighbour had thrown often but he only once.

Terminology: *exemplum*. Typical fable word: *quodam*. *Réplique finale*. Epimythium, containing a reference to Christian literature (Sir. 20,7).

S. 90 (v.D.)
(DG 479)
Corvus et columba
"The Raven and the Dove"

Cyrill. *Spec. sap.* 1.20 (pp. 20–21 Grässe).
DU: *PC* 1.20. GE: UP 1.20.

A raven asked a dove why the silly are so numerous and the wise so few. The dove replied that this is due to God, who had the heart be safely hidden in the latter's breast but openly shown by the former.

The fable has a promythium; *contra imprudentiam*. Typical fable word: *Tunc*. The fable contains a Christian element (*Deus*).

Aetiological fable (cf. *natura*). The antagonists are also combined in M. 137. The motif of the open breast seems to be inspired by H. 102 (from a *scolion*).

Cf. Schippers 317.

S. 91 (v.D.)
(cf. Tu 1362, DG 237)
Corvus et ficedula
"The Crow and the Beccafico"

Dial. creat. 63 (pp. 206–207 Grässe).
DU: *TC* 63. EN: *DCM* 63. FR: *DdC* 63.

A crow had a nest and was visibly losing weight hatching out her eggs. A beccafico took advantage of the situation in incessantly pestering the brooding bird. However, when the teaser just went on after the young crows had fledged she was tore apart by the angry mother bird.

The protagonists are introduced by means of short present-tense descriptions from Natural History (*Corvus . . . est avis, quae dicitur vivere*

usque ad millenarium; from *Papias. ficedula, id est papafigo*). Typical fable words: *quadam, tunc. Réplique finale* with rhyme: *qui vult cum aliis rixari, | cupit dire laniari.* Epimythium, typically introduced by *Sic enim* . . . Lengthy elaboration, containing references to pagan literature (*Ait . . . philosophus; narrat Valerius libro V°* [*ter*]).

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). The beccafico is a new fable character. The line of the story is comparable with S. 144. The motif of the vulnerability of a brooding bird is as old as H. 1 (from Archilochus), H. 3 (from Semonides?), and not-H. 141 (from Ennius).

Cf. Schippers 322.

S. 92 (v.D.)
(DG 476)
Corvus et pavo
"The Raven and the Peacock"

Cyrill. *Spec. sap.* 3.6 (pp. 77–78 Grässe).
DU: *PC* 3.6. GE: UP 3.6.

A peacock had lost his tail. A raven, whom he came across, asked him what had happened. When the latter replied that his tail would soon grow again the former retorted that he had apparently failed to learn from his misfortune that it is better to be poor than wealthy.

The fable has a promythium; *contra avaritiam.* The fable adduces a Biblical example (*Thobiae*).

Inversion of not-H. 77 (M. 180), in which a jackdaw adorns himself with a peacock's feathers.

Cf. Schippers 320.

S. 93 (v.D.)
(DG 475)
Corvus et philomela
"The Raven and the Nightingale"

Cyrill. *Spec. sap.* 2.26 (pp. 62–63 Grässe).
DU: *PC* 2.26. GE: UP 2.26.

When a raven was singing to himself a nightingale wanted to impress him with her beautiful voice. However, the former just begged her to go on, whereupon the latter stopped.

The fable has a promythium; *contra superbiam*. Typical fable word: *Tunc*. The fable contains a reference to pagan literature (*sapienter dixisse Aristotelem in physionomia sua*).

The nightingale's singing is negatively evaluated in H. 48, too.

Cf. Schippers 319.

S. 94 (v.D.)
(Tu 4042, DG 471)
Corvus et rana
"The Raven and the Frog"

Cyrill. *Spec. sap.* 1.15 (pp. 21–22 Grässe).
DU: *PC* 1.15. GE: UP 1.15.

A raven who after a long study had learnt to speak heard a frog quacking and asked him who had taught him so. The latter explained that this was his nature and challenged the feathered graduate student to a rhetorical competition. The bird, however, observed that one should use the gift of speech with moderation and therefore politely declined the invitation

The fable has a promythium; *contra imprudentiam*. Typical fable word: *Tunc*. The fable contains references to the Bible (*multiplicitate sermonum . . . in Babilonia, in Syna, antiquis prophetis*).

Fabulization of the opposition between nature and nurture. For the declination of a challenge see on S. 111. Croaking is negatively evaluated in H. 92, too.

Cf. Schippers 318.

S. 95 (v.D.)
(DG 472)
Corvus et vulpes
"The Raven and the Fox" (2)

Cyrill. *Spec. sap.* 2.27 (pp. 63–64 Grässe).
DU: *PC* 2.27. GE: UP 2.27.

A raven wanted to be praised by a fox, but was admonished that eulogizing is deceitful.

The fable has a promythium; *contra superbiam.* It is a derivative from H. 126.

As for the fable's theme and character stock: if the Raven of H. 126 would have taken to heart the present fox's advice he would still have his cheese (meat)!

Cf. Schippers 323.

S. 96 (v.D.)
(DG 473)
Corvus et vulpes
"The Raven and the Fox" (3)

Cyrill. *Spec. sap.* 3.1 (pp. 69–70 Grässe).
DU: *PC* 3.1. GE: UP 3.1.

A raven asked a fox to tell him how he could get rich. The latter replied that he simply had to be insatiable, rapacious, greedy and timid. Thereupon the bird declared that he would rather live in poverty.

The fable has a promythium; *contra avaritiam.* Typical fable word: *Tunc.* In the fable examples from ancient history (*Croesi*) and the Bible (*Asveri, Salomonis*) are combined.

For the theme of avarice cf. H. 253 (from Antiphon).

Cf. Schippers 324.

S. 97 (v.D.)
(DG 474)
Corvus, vulpes et simia
"The Raven, the Fox, and the Monkey"

Cyrill. *Spec. sap.* 1.3 (pp. 7–8 Grässe).
DU: *PC* 1.3. GE: UP 1.3.

The animals convened to decide who was the wisest. The birds nominated the raven, and the beasts the fox. However, both candidates boasted about their vices. The monkey criticially observed that virtues are far superior.

Lengthy fable with promythium; *contra imprudentiam*. The fable contains Christian elements (*Deus, Achab*). The near-election of an animal is a traditional motif (cf. e.g. H. 103, H. 246). Ironically enough, the ape, himself an archetypical deceiver, rebukes the raven and the fox, which might be interpreted as an appropriate revenge of his exposure in H. 83 (from Archilochus).

Cf. Schippers 325.

S. 98 (v.D.)
"The Crab, the Frogs, and the Crane"

Berech. *MS* 109.

With the help of a crane a crab was able to destroy the noisy frogs.

This fable combines motifs from H. 161 (M. 254) (crane lending useful service), H. 146 (frightful croaking of frogs), H. 44 (M. 375) (frogs eaten by bird), and inverts a motif from the *Batrachomyomachia* (crab wanting to destroy frogs instead of helping them).
See Schwarzbaum, pp. 523–524.

S. 99 (v.D.)
(DG 369)
Cucurbita et palma
"The Gourd and the Palm Tree"

Cyrill. *Spec. sap.* 3.13 (pp. 89–90 Grässe).
DU: *PC* 3.13. GE: UP 3.13.

A gourd was standing next to a palm and boasted for growing much faster. The tree selfconfidently replied that what ripens early will soon perish, whereas everything which lasts forever takes its time.

The fable has a promythium; *contra avaritiam.* Typical fable word: *Tunc* (*bis*). Typical presentation: *fertur.*

A dispute between trees or plants is a traditional fable type since not-H. 79 (from Callimachus) and H. 71, 239; the gourd, however, is a new fable character.

Cf. Schippers 296.

S. 100 (v.D.)
Cygnus et corvus
"The Swan and the Crow"

Dial. creat. 70 (p. 214 Grässe).
DU: *TC* 70. EN: *DCM* 70. FR: *DdC* 70.

A crow could not stand a swan for being so pure. Therefore he painted her black during her sleep. When she woke up, however, she easily washed off the dirt and became white again.

The fable's protagonists are introduced by means of short present-tense descriptions from Natural History (*Cignus est avis tota alba, corvus per contrarium est niger*). Typically fabulistic indefinite time adjunct: *quadam nocte. Réplique finale* with rhyme: *qui vult fieri beatus,* | *semper sit immaculatus.* Allegorical explanation by way of epimythium: *Corvus est diabolus . . .* Lengthy elaboration, containing several references to Christian literature (*dicit Augustinus/Isidorus, dicitur prima Petri I, in Vitaspatrum*).

One of a long series of fables about birds in the collection (*Dial.*

creat. 49–84). Inversion of the fable of the crow who vainly tried to wash himself white in envy of a swan (not-H. 140; by Aphthonius), which in its turn is an inversion of the fable of the man who vainly tried to wash a negro white (H. 274; from the same author).

Cf. Schippers 327.

S. 101 (v.D.)
Damula et lupus
"The Deer and the Wolf"

Dial. creat. 109 (p. 260 Grässe).
DU: *TC* 109. EN: *DCM* 109. FR: *DdC* 109.

A wolf had caught a female deer but let go his prey because she asked permission to go and give milk to her young, after which she would of course return, bringing him the young as well—which she of course did not.

The protagonist is introduced by means of a present-tense description from Natural History (*Damula . . . est capra agrestis*; from *Papias*). Typical fable word: [*quidam*] *bis. Réplique finale* with rhyme: *qui securus est ex auro,* | *non amittat pro thesauro.* Epimythium, typically introduced by *Sic enim* . . . The fable's lengthy elaboration contains several references to both pagan (*Valerius* [*ter*] *lib. III*) and Christian (*illud Eccles. V, Augustinus* [*ter*] *de civitate Dei, epist. V*) literature.

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). The fable seems to be a variation of H. 99, in which a wolf is fooled by a he-goat, or, alternatively, as an inversion of H. 162, in which a wolf vainly tries to deceive a she-goat; cf. H. 168. The wolf is at any rate more credulous than the fisherman from H. 18.

Cf. Schippers 115.

S. 102 (v.D.)

(cf. *TMI* W128.3, DG 73)

Danubius et aequor

"The Danube and the Sea"

Cyrill. *Spec. sap.* 3.23 (pp. 99–100 Grässe).
DU: *PC* 3.23. GE: UP 3.23.

The sea asked the Danube (the Rhine in the Middle Dutch version) why she kept on inundating her. The river replied that true love is endless.

The fable has a promythium; *contra avaritiam.* Terminology: *Proverbium.*
Fabulization of a passage from the *Life of Aesop* (69) and/or inversion of not-H. 252 and S. 121.

Cf. Schippers 336.

S. 103 (v.D.)

(DG 139)

Delphinus, anguilla et piscator

"The Dolphin, the Eel, and the Fisherman"

Dial. creat. 37 (pp. 178–179 Grässe).
DU: *TC* 37. EN: *DCM* 37. FR: *DdC* 37.

A dolphin tried in vain to catch an eel. In pursuing the slippery fish he got stranded in shallow waters and was caught and killed by a fisherman.

The protagonist is introduced by means of a lengthy present-tense description from Natural History (*Delphinus piscis est*...; cf. *in Nilo*), with exact acknowledgement of sources (*dicit Isid. libro Ethim. XII°*). Typical fable word: *quidam bis. Réplique finale* with rhyme: *qui cum inimico vadit, | non est mirum, si tunc cadit.* Epimythium, typically introduced by *Ergo*.... The fable's elaboration contains several references to pagan literature (*ait*... *Seneca, Xerxes, Medorum, [Graeci] bis, Damacus bis*).
This is the first of a series of fables about fish in the collection (*Dial. creat.* 37–48). Theme of the catcher caught (e.g. S. 253 (from Antipater)) and of the danger of leaving one's natural habitat (e.g.

H. 118). The eel is more lucky than his congener in not-H. 103 (from Semonides), but the dolphin less smart than in H. 75 and 150.

Cf. Schippers 65.

S. 104 (v.D.)

Quinque dentales, piscator et rumbus

"The Five Pikes, the Fisherman, and the *Rumbus*"

Dial. creat. 40 (pp. 181–182 Grässe).
DU: *TC* 40. EN: *DCM* 40. FR: *DdC* 40.

Five young pikes wanted to destroy a fisherman's net. An old *rumbus* vainly tried to dissuade them from doing so, whereupon the reckless fish were caught.

Typical fable word: *quidam* (*bis*). *Réplique finale* with rhyme: *bonum est credere majori | et sapientiori.* Epimythium, typically introduced by *Ergo....* Lengthy elaboration, containing several references to both Christian (*dicit Job XII°, praecipitur Eccles., dicitur Proverb. XXIV°*) and pagan (*ait Tullius de senectute/Trojus Pompejus li. III°*) literature.

One of a series of fables about fish in the collection (*Dial. creat.* 37–48). The *dentalis* is a new fable character. The old age of a wise counsellor is a typical motif in fables (e.g. H. 143, Aphth. πρεσβύτης; not-H. 58 γέρων).

Cf. Schippers 367.

S. 105 (v.D.)

"The Devil, his Mother, and the Ship"

Berech. *MS* 100.

The devil and his mother travelled around the world. When they saw a ship founder they remarked that the passengers would no doubt have blamed them, had they been on board.

The fable combines motifs from H. 178 and H. 223 (dangerous sea causing shipwreck), as well as from H. 184 (men finding fault with Fortune).

See Schwarzbaum, pp. 484–487.

S. 106 (v.D.)
(DG 549)
Dies et nox
"The Day and the Night"

Cyrill. *Spec. sap.* 3.22 (pp. 98–99, 100–101 Grässe).
DU: *PC* 3.22. GE: UP 3.22.

The night asked the day why he totally pushed her aside by shining so brightly. She was told that magnanimity is valuable only if one makes an all-out effort.

The fable has a promythium; *contra avaritiam.* Terminology: *Proverbium.* The fable contains examples from ancient history (*Antigonus, Alexander Macedo*) as well as allusions to two other fables in the collection (M. 157, S. 330).

Cf. Schippers 524, 527.

S. 107 (v.D.)
Dives, uxor et vir
"The Rich Man, the Lady, and her Husband"

Opusc. fab. 1.42; Conr. Halb. *TM* III, p. 174–175 M.-S.

A rich man entered a lady's room at night, but when she screamed he left again. However, he forgot one of his boots, which her husband found upon returning home. The married couple was finally reconciled in a lawsuit.

The fable has an epimythium. Terminology: *exemplum.* Typical fable words: [*quidam*] (*quinquies Opusc., bis* Conr.), *Tunc* (*bis Opusc., semel* Conr.).

Christianized inversion of S. 11.

R.Adr.
Cf. also Apu. *Met.* IX 14 ss.

S. 108 (v.D.)
Domina et ancilla
"The Lady and the Maid"

Dial. creat. 100 (p. 250.21–31 Grässe).
DU: *TC* 100. EN: *DCM* 100. FR: *DdC* 100.

A lady sent her maid with a jar of milk into the city. Walking alongside the river, the girl fancied how she would sell it and buy a hen, which would have chickens, which she could sell and buy pigs, and sheep, and oxen, and acquire a dowry so that she could marry some nobleman. However, she forget to pay attention to where she was walking and fell into the water, thus spoiling all her milk.

Typical fable words: *quaedam, aliquo, tunc* (introducing the *action finale*). Epimythium, typically introduced by *Sic enim* . . . The fable is preceded by an allusion (M. 352) and another fable (M. 88). Both of these fables as well as the allusion occur within the elaboration of yet another fable (S. 166). For the theme, cf. already H. 136.

S. 109 (v.D.)
(DG 75)
Draco et hyena
"The Dragon and the Hyena"

Cyrill. *Spec. sap.* 3.7 (pp. 78–80 Grässe).
DU: *PC* 3.7. GE: UP 3.7.

A dragon was proud of the precious stone it was carrying on its head. A hyena, however, observed that riches only bring about ruin.

The fable has a promythium; *contra avaritiam.* The fable is rich in examples from ancient history (*Nabuchodonosor, Babylon, Croesus, voracitatem . . . Romanam*); all of these, however, are negatively evaluated.

Cf. Schippers 80.

S. 110 (v.D.)

Dromedarius, leo et grifes

"The Dromedary, the Lion, and the Griffin"

Dial. creat. 91 (pp. 240–241 Grässe).
DU: *TC* 91. EN: *DCM* 91. FR: *DdC* 91.

A lion asked a dromedary to go to the east to make inquiries about his enemy the griffin. The dromedary was so eager to fulfill this order as fast as possible that he died of exhaustion.

The fable's protagonist is introduced in a present-tense description from Natural History (*Dromedarius est animal..., quod tantum uno die pergit quantum equus in tribus.*). *Réplique finale* with rhyme: *id quod scimus, sic patremus, | quod nunquam nos vastemus.* Epimythium, typically introduced by *Ita*... The fable contains several references from Christian literature (*Hieronimus, Augustinus, Isidorus, Bernardus*) as well as another supplementary fable.

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). The dromedary is a new fable character. The fable elaborates the messenger motif (e.g. H. 158).

Cf. Schippers 81.

S. 111 (v.D.)

Ἔλαφος καὶ λέων

"The Stag and the Lion"

Doxop. *Comm. in* Aphth., II 159 Walz (included in v.D., *Addenda*, p. 104).

Doxopatres quotes the *incipit* of a fable about a Stag and a Lion: "A Stag challenged the Lion to contend with her about power, but he declined the contest."

Doxopatres seems to make up this fable beginning *extempore*, to exemplify an untrustworthy, improbable fable; he warns that a fable will be untrustworthy when its action does not suit the characters. As a matter of fact, stags are not likely to challenge lions; not surpris-

ingly, the line does therefore not fit to any preserved fable featuring these antagonists (H. 76, 78, not-H. 95). The subject matter—both the challenge (e.g. H. 118) and, in a lesser degree, its declination (e.g. not-H. 178)—is, however, typically fabulistic.

S. 112 (Adr.)
"The Roman Emperor and Gamaliel"

Haggadah, cf. *Zarza*, p. 98.

Dialogue between a Roman emperor and the rabbi Gamaliel. Adespite the emperor's objections, Gamaliel proves that there is only one God and that He is present everywhere.

Another example of the Jewish apologetics which uses the theme of the confrontation between the wise man and the powerful man.

Cf. Adr., *Lit. Sap.*, p. 234.

S. 113 (Adr.)
"The Roman Emperor and Joshua"

Haggadah, cf. *Zarza*, p. 100.

Two themes: the rabbi Joshua proves to the emperor that Moses was more obeyed than he, given that one of his servants did not obey his order not to light fires, whereas the Jews do so every Saturday, in accordance with the law of Moses. And when asked why a goat lives amongst seventy wolves (referring to the people of Israel), the rabbi replied that the goat herder should be praised.

New variations on the theme of the superiority of the wise man, in relation to Jewish themes.

Cf. Adr., *Lit. Sap.*, p. 234.

S. 114 (Adr.)
"Encolpio and the Youth from Pergamon"

Petron. 85–86.

Encolpio manages to seduce a handsome youth by passing himself off as a strict philosopher. There is an ingenious competition in which Encolpio is unable to give the youth his seductive weapon, a steed he had promised him while the youth pretended to be asleep. The youth threatens to tell his father. However, later it is the youth who asks for sex, and Encolpio who tells him that he either sleeps or he will tell his father.

Satire, of a cynical kind, on the supposed strictness of philosophers,.

S. 115 (v.D.)
Equus, aper et mulus
"The Horse, the Boar and the Mule"

Dial. creat. 111 (pp. 263–264 Grässe).
DU: *TC* 111. EN: *DCM* 111. FR: *DdC* 111.

A horse had a legal dispute with a boar, which he won thanks to financial support from a mule. Afterwards, however, he refused to refund the loan as they had agreed previously. Therefore the mule summoned him again to court. This time the horse lost his case, in spite of an effort to intimidate his creditor with the help of a camel and an ass, which failed to impress the judge.

Réplique finale with rhyme (assonance): *si quis debet et non reddit, | justum est, si malum prendit.* Epimythium, typically introduced by *Sic enim*... The fable's lengthy elaboration contains references to pagan literature (*ait Catho*), including another fable (M. 227).

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). The dispute of the horse and the boar goes back to (Phaedrus' version of) H. 238. Lawsuits, too, occur in fables since the time of Phaedrus (not-H. 203).

Cf. Schippers 292.

S. 116 (v.D.)
(DG 464)
Equus et bos
"The Horse and the Ox"

Cyrill. *Spec. sap.* 1.12 (pp. 18–19 Grässe).
DU: *PC* 1.12. GE: UP 1.12.

A swift horse asked an ox where his cloven hoofs were good for, since these made him go so slowly. The latter explained that in the end perseverance is rewarded whereas haste makes waste.

The fable has a promythium; *contra imprudentiam.* Typical *action finale*: *recedens . . . erubuit.*

A variation of the traditional theme of the immutability nature (*natura*), as in the preceding fable (S. 55). The ox has a predecessor in the victorious tortoise of H. 254. Arrogant horses also occur in H. 286 and not-H. 108.

Cf. Schippers 295.

S. 117 (v.D.)
Ἐργάσιμος ἡμέρα καὶ Ἑορτή
"The Work-Day and the Holiday"

Ps.-Plu. *Nob.* 21 (included in v.D., *Addenda*, pp. 98–99).

Dispute between the Work-Day and the Holiday. The former reproaches the latter for spending light-heartedly everything which she has toiled for, and proposes to exchange their tasks. The Holiday retorts that she cannot possibly give up the sacred duty imposed upon her by Zeus.

Terminology: τοῖς Αἰσωπικοῖς μύθοις.

The dispute form[6] frequently occurs in fables; the ἀντίδοσις proposed by the Work-Day does, however, not. The fable is probably

[6] Cf. e.g. Wagner, E., "Die arabische Rangstreitdichtung und ihre Einordnung in die allgemeine Literaturgeschichte", *Akademie der Wissenschaften und der Literatur in Mainz, Abhandlungen der geistes- und sozialwissenschaftlichen Klasse* 1962, 8, pp. 460–461.

inspired by not-H. 97 (from Plutarch); by inserting this reminiscence to Plutarch, his impersonator may have sought to give his treatise a more authentical character. In both fables, the Holiday prevails in a dispute against another, ordinary day. However, the reproaches made to the Holiday in these two fables are totally different: in not-H. 97 she is reproached by the Day After for being too busy and tiresome, whereas in the fable under consideration, conversely, the Work-Day reproaches her for taking things too easy. Furthermore, and more typically (cf. e.g. not-H. 79), in not-H. 97 the Holiday proves her superiority, instead of declining an offer of ἀντίδοσις. The applications of the fables differ, too: in Plutarch, Themistocles uses the fable to silence a presumptuous general, whereas the pseudepigrapher probably—after the fable the text breaks off—adduces the fable to illustrate the unchangeability of the world order created by Zeus.

R.Adr.
Cf. no H. 97.

S. 118 (v.D.)
(DG 320)
Erinacius et viperula
"The Hedgehog and the Viper"

Cyrill. *Spec. sap.* 1.19 (pp. 26–27 Grässe).
DU: *PC* 1.19. GE: UP 1.19.

A hedgehog explained a viper that they might be seen to personify friendship and enmity, respectively. Accordingly, when the latter proposed to be friends the former declined the proposal.

The fable has a promythium; *contra imprudentiam.* Typical fable word: *Tunc* (*bis*). Typical *action finale: repudiatam dimisit.* The fable combines pagan (*Aristoteles scribit, Syrena*) and Christian (*David*) elements.

The antagonists are interpreted allegorically in a way vaguely reminiscent of the *Physiologus.* The declination of the viper's offer is a motif already fabulized in H. 248.

Cf. Schippers 91.

S. 119 (v.D.)

Falco, miles et gallus

"The Falcon, the Soldier and the Cock"

Dial. creat. 55 (pp. 197–198 Grässe).
DU: *TC* 55. EN: *DCM* 55. FR: *DdC* 55.

A soldier had a falcon and fed him well. One day he let the falcon fly but the bird did not return in spite of his whistling. This was noticed by a cock who presented himself as the raptor's substitute. Far from getting free food as he had hoped, he was killed by the soldier and offered as bait to the falcon, whereupon the latter did return. Epimythium: humility is a good virtue.

Typical fable word: *[quidam] bis. Réplique finale* with rhyme: *non est sensus, se levare | in statu suo, sed pausare.* The epimythium is typically introduced by *Sic enim* ... The fable's elaboration contains references to both Christian (with exact acknowledgement of sources: *Prov. XXIII*) and pagan literature (*Seneca*), including another fable (M. 45).

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). Medieval presentation of an ancient theme (a bird wanting to imitate another bird) already known from, e.g., H. 2.

Cf. Schippers 397.

S. 120 (v.D.)

(DG 138)

Firmamentum et Saturnus

"The Firmament and Saturn"

Cyrill. *Spec. sap.* 2.24 (pp. 60–61 Grässe).
DU: *PC* 2.24. GE: UP 2.24.

The firmament was proud of its size and stars, but had to admit having been given everything by the Creator and was therefore admonished by Saturnus not to strut with borrowed feathers.

The fable has a promythium; *contra superbiam.* Typical presentation: *fertur.* Typical fable word: *Tunc.*

Saturnus—the planet, not the pagan god—as a fable character also occurs in another medieval Latin collection (S. 278).

Cf. Schippers 111.

S. 121 (v.D.)
(*TMI* W128.3, DG 73)
Fluvius et mare
"The River and the Sea"

Dial. creat. 11 (pp. 149–150 Grässe).
DU: *TC* 11. EN: *DCM* 11. FR: *DdC* 11.

The River reproached the Sea for always returning bitter water in exchange for the sweet water it received. The sea explained that it only gave what it had and that its sweetness was derived from her very bitterness. Thereupon the river calmed down.

The fable opens with a present-tense geographical description (*Fluvius est secundum philosophum cursus indeficiens, refectio solis et irrigatio terrae*). *Réplique finale* with rhyme: *amara debet portare,* | *qui dulcia vult gustare.* The elaboration of the fable contains several references to Christian literature, whether or not with precise acknowledgement of sources (*Gregorius, Ps. CXVII, dicitur Actuum XIV, Hieronimus*), as well as another fable (M. 434).

The fable is based upon an etymology (*mare, id est amarum*). A conversation between a river and the sea also occurs in another medieval Latin fable collection (S. 102). For the theme of the plaintiff satisfied cf. S. 6.

Cf. Schippers 337.

S. 122 (v.D.)
(DG 155)
"The Fly, the Ox, and the Bee"

Berech. *MS* 90.

A fly was sitting between the horns of an ox. To a bee he proudly explained that both of them had just ploughed a vast field.

Fable inspired by M. 143 (H. 140), M. 314, and M. 316 (not-H. 221) (boastful fly motif).
See Schwarzbaum, pp. 449–453.

S. 123 (v.D.)
(DG 466)
Foenix et vipera
"The Phoenix and the Viper"

Cyrill. *Spec. sap.* 4.8 (pp. 113–115 Grässe).
DU: *PC* 4.8. GE: UP 4.8.

A viper asked a phoenix whether he did not dislike to live on his own. The latter retorted that his solitary life was pure and therefore perfect.

The fable has a promythium; *contra luxuriam*. Terminology: *Proverbium*. The fable has a Christian element (*Dei providentia*). The Phoenix myth had already been fabulized in M. 157; cf. also S. 31.

Cf. Schippers 358.

S. 124 (v.D.)
(DG 33)
Formica et chamelion
"The Ant and the Chameleon"

Cyrill. *Spec. sap.* 2.21 (p. 58 Grässe).
DU: *PC* 2.21. GE: UP 2.21.

A chameleon boasted about his beautiful colour, but an ant pointed out to him that true glory is to be found in one's heart.

This new fable is presented as if it were a pre-existing one (*Si audisti*...). It is a variation of another fable in the same collection (S. 339). The fable is—together with two other fables (S. 285, S. 316) adduced within another fable (S. 237). For the motif of the superiority of internal over external beauty, cf. H. 12. Typical fable word: *olim*.

Cf. Schippers 251.

S. 125 (v.D.)
(DG 36)
Formica, philomela et apis
"The Ant, the Nightingale, and the Bee"

Cyrill. *Spec. sap.* 2.13 (pp. 49–50 Grässe).
DU: *PC* 2.13. GE: UP 2.13.

In the summer an ant grew wings. She talked with a nightingale and a bee about the joy and dangers of living in the air and spent all time with flying. However, when winter came she had nothing to eat and died from hunger, as her congeners would not let her in any more.

The fable has a promythium; *contra superbiam.* Typical fable word: *Tunc.* Typical *action finale*: *vita . . . peremta est.*

Inversion of H. 114, in which an ant shows the door to an imprudent fellow insect. For the motif of a creature first leaving, and then rejected by, his congeners cf. H. 125 and not-H. 77.

Cf. Schippers 249.

S. 126 (v.D.)
(DG 34)
Formica et vulpes
"The Ant and the Fox"

Cyrill. *Spec. sap.* 1.10 (pp. 15–16 Grässe).
DU: *PC* 1.10. GE: UP 1.10.

A fox was dissuaded by an ant from building a house aboveground.

The fable has a promythium; *contra imprudentiam.* Typical fable word: *Tunc* (*sub fine*). The fable contains Christian elements (*Salomon in proverbio, Deum timentis*).

Criticism of imprudent building politics had been fabulized before in not-H. 246 (from Hermogenes).

Cf. Schippers 252.

S. 127 (Adr.)
"The Fox and the Cock"

Lucanor 12

The fox succeeds in hunting the cock, chasing it from tree to tree.

Perhaps there is some relation with M. 175 *Gallus et vulpis.*

S. 128 (v.D.)
(*TMI* J758.3, DG 181)
"The Fox and the Fish"

Berech. *MS* 6.

When a fox saw fish fighting with each other, he proposed them to come up on the dry, elect him king, and thus obtain eternal peace. However, they observed that their habitat was the water, whereas the land animals were at odds with each other as well.

Combination of motifs from H. 11 (Wsh lured on to the dry; from Herodotus) and H. 150 (frailty of pact between water and land animal), and inversion of not-H. 160 (land animal lured into the water).
See Schwarzbaum, pp. 25–47.

S. 129 (v.D.)
Gallina, columba et aquila
"The Chicken, the Pigeon, and the Eagle"

Dial. creat. 60 (pp. 203–204 Grässe).
DU: *TC* 60. EN: *DCM* 60. FR: *DdC* 60.

A chicken and a pigeon had their nests close to each other but could not stand each other's sound. When the latter's young had been killed and the former just went on cackling they asked an eagle to arbitrate in their dispute. The judge said that they simply should not live together.

Réplique finale with rhyme: *laeti stent cum liberatis* | *tristesque cum tribulatis.* Epimythium. Lengthy elaboration, which contains references to both Christian (*apostolus ad Rom. XII, Prov. XVII, Eccles. VII, dicit Gregorius, Augustinus*) and pagan (*Valerius refert, Tullius*) literature.

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). Typical fable structure of a dispute settled by an arbiter (e.g. S. 242, 75).

Cf. Schippers 177.

S. 130 (v.D.)
Gallinae et accipiter
"The Cock and the Hawk"

Opusc. fab. 1.1; Conr. Halb. *TM*, III, p. 159 M.-S.; *Dial. creat.* 72 (pp. 216.37–217.8 Grässe).
DU: *TC* 72. EN: *DCM* 72. FR: *DdC* 72.

A hawk criticized hens for avoiding human company. The latter, however, pointed out that they were kept only to serve human needs.

The version in the *Dialogus creaturarum* is preceded by another fable (M. 48); both of these fables are adduced within the elaboration of yet another fable (S. 257). The fable has a promythium.
Terminology: *exemplum.* Typical fable presentation: *fertur.*

Cf. Schippers 124.

S. 131 (v.D.)
(DG 251)
Gallus et corvus
"The Cock and the Raven"

Cyrill. *Spec. sap.* 2.28 (pp. 64–66 Grässe).
DU: *PC* 2.28. GE: UP 2.28.

A cock started to sing his own praises, but was admonished by a raven that one should not blow one's own trumpet.

The fable has a promythium; *contra superbiam.* Typical *action finale*: *erubuit.* The fable contains a reference to pagan literature (*ab Aristotele diffinitur*).
The cock's crowing is negatively evaluated also in H. 124.

Cf. Schippers 123.

S. 132 (v.D.)
Gallus et grifus
"The Cock and the Griffin"

Fr. Amel. 1 (53) (included in v.D., *Addenda*, p. 102).

A cock lived with a hen and his chickens amidst dense thornbushes, and converted his nest into a stronghold to protect his family against the big birds of prey. However, despite all these precautions, he could not avoid the attacks of some foxes. Concerned with the well-beings of his family, he had to resort to a stratagem. So he constructed a trap, in which he caught all the foxes—but one. The latter informed the birds what had happened, and said that his congeneres were about to die. Thereupon the eagle held an assembly of all raptors, and decreed that messengers should be sent to set the foxes free. First, a crow was dispatched, but the cock, feeling himself safe against the birds' attacks, dismissed him contemptuously. The same happened to various other birds which were sent by the eagle to the fox. Finally, the eagle himself, king of of the birds, went to visit the cock, and—first kindly, then menacingly—urged him to obey; but again the arrogant cock despised the bird's commands. The furious eagle implored Jove not to let this ignominy unpunished. Thereupon a griffin, the fiercest animal of land and sky, was sent to the cock; this dreadful beast kindly yet urgently drove home to him that he should release the foxes, if he really cared for the lives of himself and those who were dear to him. A tortoise who happened to overhear the dispute between the griffin and the cock warned the latter not to despise the former's words. But once again, the presumptuous cock answered that the birds could not possibly harm him, and that he actually was about to punish the foxes as they deserved. The griffin got terribly angry; he destroyed all thornbushes surrounding the cock's nest and tore the cock to pieces. When the chickens saw this, they screamed that justice was done to their father. The foxes were thus set free; they thanked the griffin for saving them from a sure death and returned to their nests. Epimythium: we should not be presumptuous, lest we and ours meet with ruin and disgrace.

Terminology: *Esopi fabella.* Tyical fable word: *quadam.* All speeches, including the griffin's lengthy one, are reported in *oratio obliqua.*

The elaborate character set and length of this fable are anomalous, if not unique (cf. e.g. H. 2 and not-H. 79, respectively). The fable can be subdivided into two parts: (1) the cock overcomes the

foxes by means of a trap; (2) the cock is duly punished for not setting the foxes free. Each part contains elements comparable with other fables. Typical elements in the first part of the fable are the trap (e.g. H. 17 (a fox), H. 83) and the defeat of the strong by the deceit of the weak (e.g. H. 3). Typical elements in the second part of the fable are the messengers (e.g. H. 158), the plea to Jove (e.g. H. 1), the *survenant* (e.g. not-H. 22), and the final acknowledgement that justice is done (cf. under H. 255). Some variations of these typical elements are noteworthy: as to the trap, here it is the fox who is outfoxed;[7] as to the chickens' reaction, normally the protagonist *himself* (instead of a member of his family) acknowledges that justice has been done to him (cf. the frequent exclamation of (ἔγωγε) δίκαια/ἄξια πέπονθα—e.g. H. 165, 198; but cf. H. 149 (the farmer's wife)); as to the sudden appearance of the tortoise, the occurrence of this animal after the dreadful raptors is not only anticlimactic, but also anomalous in that as a rule the part of the *survenant* is played by a congener (*in casu* by a bird) (e.g. H. 40, 255) or a fox (e.g. H. 98).

S. 133 (v.D.)
(DG 542)
Gelosia, asbeston, sinoclites et carbunculus
"The *Gelosia*, the Asbestos,[8] the *Sinoclites*, and the Ruby"

Cyrill. *Spec. sap.* 1.26 (pp. 34–35 Grässe); cf. ib. 2.18.
DU: *PC* 1.26; cf. ib. 2.18. GE: UP 1.26; cf. ib. 2.18.

Three precious stones—a gelosia, an asbestos, and a sinoclites—each sang the praises of their qualities. When they asked a ruby to arbitrate in their dispute, the latter philosophically expounded on changeability and stableness.

The fable has a promythium; *contra imprudentiam*.

The ruby is known from S. 72; the other three stones are new fable characters. The motif of a dispute settled by an arbiter, however, is as old as not-H. 79. The fable contains another fable (S. 339).

Cf. Schippers 87.

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[7] See the list assembled by Schwarzbaum, H., "The Vision of Eternal Peace in the Animal Kingdom (AA-Th 62)", *Fabula* 10, 1969, pp. 125–131.

[8] Probably not identical with the modern asbestos.

S. 134 (v.D.)
De gemmis
"The Precious Stones"

Dial. creat. 13 (p. 151 Grässe).
DU: *TC* 13. EN: *DCM* 13. FR: *DdC* 13.

In a general assembly all precious stones decided to hide themselves in remote places in order to increase their value.

Réplique finale with rhyme: *qui volunt pretiosa captare, | non immerito se debent fatigare.* Epimythium, typically introduced by *Sic et*... Lengthy elaboration, containing several references to Christian literature (*in Vitis patrum legitur, Hieronimus dicit, Augustinus*) as well as another fable (H. 42).

Aetiological fable explaining why precious stones are hard to find (*Hoc est enim, quod*...). This is the first of a small series of fables about gems within the collection (*Dial. creat.* 13–18). For the motif a general assembly cf. not-H. 178 (from Antisthenes) and not-H. 246 (from Hermogenes).

Cf. Schippers 375.

S. 135 (Adr.)
(Aa Th 960A)
Οἱ τοῦ Ἰβύκου γέρανοι
"The Cranes of Ibycus"

According to legend, the poet Ibycus was murdered by some bandits, and this was revealed with the help of some cranes.

This theme appears in *AP* 7.745 (Antip. Sid.), Stat. *Silv.* V 3.152, Plu. *Mor.* 509F and *Sud.* *s.v.* Ἴβυκος; in a slightly modified version, it forms the prologue of *BP.* Cf. also Erasmus *Adag.* 1.9.22.

See also Adr., *Nuevos textos*, p. 207.

R. v.D.
Cf. Stanger, H., "Zur Sagengeschichte der 'Kraniche des Ibykus'", in: *Programm Trantenau* 1905, pp. 13–17; Schmitt, Chr., "Die Kraniche des Ibykus", *EdM* 8, 1996, col. 331–334.

S. 136 (v.D.)
Lo ghallo e lla rondine
"The Cock and the Swallow"

Isop. Laur. 36 (pp. 157–158 Brush); *Pal.* I 36.

The swallow asked the cock to stop singing during daytime.

Inversion of not-H. 170 (from Phaedrus: the cicada asking the owl to stop singing at night).

S. 137 (v.D.)
(DG 583)
Granum frumenti et lapis
"The Grane of Wheat and the Stone"

Cyrill. *Spec. sap.* 1.21 (pp. 28–29 Grässe).
DU: *PC* 1.21. GE: UP 1.21.

A stone (a lily in the Middle Dutch version) wondered how a dry grane of wheat could flourish again. The latter explained that true virtue never dies but gains strength in adversity.

The fable has a promythium; *contra imprudentiam.* Typical presentation: *fertur.* In the fable both pagan (*Foenix, Socrates*) and Christian (*Job, Joseph, Tobias*) examples are adduced.

Cf. Schippers 384.

S. 138 (v.D.)
Grifes et cives
"The Griffin and the Citizens"

Dial. creat. 87 (pp. 234–235 Grässe).
DU: *TC* 87. EN: *DCM* 87. FR: *DdC* 87.

A greedy griffin governed a province in complete isolation and forbidding all traffic to and from other countries. Thus he kept all riches for himself. Later he had to proclaim a state state of emergency due to heavy weather and asked for help abroad. However, all

requests were declined, as he himself had cut off all contact in the past.

Typical fable word: [*quidam*] *bis*. *Réplique finale* with rhyme: *qui non servit, ei non servitur* | *nec in malis subvenitur.* Epimythium, typically introduced by *Ergo*... Lengthy elaboration, which contains several references to both Christian (*Ait*... *salvator Math. VII°*, *Basilius, dicit*... *Eccles. XI°*) and pagan (*Alexander, narrat Valerius libro VI, Legitur in fabulis poetarum/in chronicis, refert quidam philosophus*) literature, including another fable (S. 319).

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). The fable features two tripartitions, for which see the preceding *dialogus* in the collection (S. 169).

Cf. Schippers 515.

S. 139 (v.D.)
Grus et aquila
"The Crane and the Eagle"

Dial. creat. 52 (pp. 194–195 Grässe).
DU: *TC* 52. EN: *DCM* 52. FR: *DdC* 52.

A crane saw an eagle flying to the sun and tried to do the same. However, he got soon tired and, being too arrogant to go back, he fell down.

Réplique finale (with traces of rhyme: *qui ultra posse sursum tendit,* | *contra velle post descendit.* Epimythium, typically introduced by *Sic enim*... The fable's lengthy elaboration contains several references to Christian literature (*Luc. XIV°*, *Bernardus, Augustinus, Leo papa, Refert Orosius libro V*).

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). Variation of the theme of H. 2 (a bird presumptuously imitating an eagle), perhaps echoing the myth of Daedalus and Icarus.

Cf. Schippers 185.

S. 140 (Adr.)
"Hadrian and Akylas"

Haggadah, cf. *Zarza*, p. 106.

Hadrian was upset because his cousin Akylas had converted to Judaism. In a series of episodes, every person that Hadrian sent to Akylas was also converted. In the end, Hadrian decided to leave him in peace, so that he would not convert his whole kingdom.

A fable about Jewish proselytism, in which Hadrian, as in other occasions, plays the role of the powerful man defeated by the wise man.

Cf. Adr., *Lit. Sap.*, p. 234.

S. 141 (Adr.)
"Hadrian and Joshua"

Haggadah, cf. *Zarza*, p. 101.

Against the better counsel of rabbi Joshua, Hadrian invited God and his court to a banque. However, a wave swept over the tables, which were set on a beach. Thus Hadrian was made to understand the power of God.

Theme of the king defeated by divine wisdom.

Cf. Adr., *Lit. Sap.*, p. 234.

S. 142 (Adr.)
"Hadrian and the Two Ministers"

Haggadah, cf. *Zarza*, p. 99.

Two ministers were arguing in Hadrian's presence about whether it was better to speak or to remain silent. The second minister complained about the speech being used to praise silence.

An inversion of the theme so recurrent in the gnomologies (of Socratic and hermetic origin) regarding the advantages of keeping silent; on the theme of language "the best and the worst", see S. 63).

Cf. Adr., *Lit. Sap.*, p. 234.

S. 143 (v.D.)
Haironus et pisces
"The Heron and the Fish"

Opusc. fab. 1.37.

A heron was looking for fish in a lake. He despised, however, both big and small fish, saying that he could not catch the former and did not want the latter. And so he did all day long. When the sun went down he was so hungry that he had to eat a toad.

Epimythium: we have to be confident and anticipate lest we lose everything. Terminology: *exemplum.*

The combination of a heron and fish is as old as Semonides (not-H. 103), whereas not-H. 14 (from Babrius) features big and small fish, too (cf. furthermore the small fish promising to return when full-grown in H. 18). The bird's fastidiousness, however, seems to be unique.

S. 144 (v.D.)
Herodius et milvus
"The Heron and the Kite"

Dial. creat. 51 (p. 194 Grässe).
DU: *TC* 51. EN: *DCM* 51. FR: *DdC* 51.

A kite insulted and threatened a heron, but the latter did not care. However, when the former persisted in his malevolent behaviour the heron got angry and tore him to pieces.

Both protagonists are introduced in a present-tense description from Natural History (*Herodius rapacissima avis est omnium volatilium major . . .*;

from *Glossa super illud Psalmistae*). *Réplique finale* (with traces of rhyme: *qui vult infestare fortem,* | *perit atque quaerit mortem*), Epimythium, typically introduced with *Ergo* . . . Lengthy elaboration, which contains a reference to Christian literature (*dicit Eccles. VIII°*) as well as another fable (M. 247).

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84).

Cf. Schippers 516.

S. 145 (v.D.)

Hesperus, Lucifer, omnes aliae et creator
"The Evening Star, the Morning Star, All Other Stars, and the Creator"

Dial. creat. 4 (pp. 141–142 Grässe).
DU: *TC* 4. EN: *DCM* 4. FR: *DdC* 4.

The Evening Star and the Morning Star, accompanied by all other stars, asked the Creator whether he could darken the Sun in order that they could shine by day, too. He refused their request, explaining that without the Sun there would be no life on earth. Then the stars begged him to remove at least the clouds who often prevented them from being seen, whereupon he replied that these could not be missed as they provided for rain, and repelled the stars.

Both protagonists are introduced in a present-tense description from Natural History (*Hesperus est stella nocturna et Lucifer est matutina, quae apparet de mane*). *Réplique finale* (with traces of rhyme: *qui non petunt ordinata* | *neque grata* | *propulsentur*), epimythium (expliciting the fable's illustrative function: *patet*), and a lengthy elaboration, which contains references to both pagan (*scriptum est* . . . *in Cathone, refert Seneca libro de beneficiis, quod Alexander* . . .) and Christian (*dicit Augustinus/Ysidorus bis*; cf. *[Deus] passim*) literature.

Pagan theme of discontent animal complaining to Zeus (e.g. H. 119) with a Biblical echo of the story about Lucifer's Revolt.

Cf. Schippers 38.

S. 146 (v.D.)
(cf. Aa Th 132, DG 64)
Hircus et eri(na)cius
"The He-Goat and the Hedgehog"

Cyrill. *Spec. sap.* 2.3 (pp. 38–39 Grässe).
DU: *PC* 2.3. GE: UP 2.3.

A he-goat was proud of his horns which he saw reflected in a well. A hedgehog, however, gave him a lesson in humility by drawing his attention to his ugly tail.

The fable has a promythium; *contra superbiam.* Typical *action finale: erubuit.*

Source of inspiration: H. 76, in which a stag is pleased with his antlers.

Cf. Schippers 58.

S. 147 (Adr.)
Homo et accipiter
"The Man and the Hawk"

Min. fab. 22.

A man tried to catch a falcon which was perched nearby, calling to him in vain. A passer-by told him that it was useless so long as he did not have any meat in his hand.

S. 148 (Adr.)
Homo et catulus
"The Man and the Puppy"

Min. fab. 25.

A man, with a view to mastering a puppy, offered him a piece of cheese. But the puppy, well trained as he was, told him that he only took what his master offered him. "You've done well", replied the man, "I only wanted to deceive you".

S. 149 (v.D.)
(DG 430)
Homo et fortuna
"Man and Fortune"

Cyrill. *Spec. sap.* 3.4 (pp. 73–75 Grässe).
DU: *PC* 3.4. GE: UP 3.4.

A man enjoyed prosperity but wanted to increase his riches. Fortune pointed out to him that avarice is synonymous with poverty.

The fable has a promythium; *contra avaritiam.* The fable adduces both pagan (*Apollinis idolum, Gygi, Epicurus*) and Christian (*Salomonis, filiis Israhel*) examples. The fable has an explicitly didactic function (*docto*).

Cf. Schippers 247.

S. 150 (v.D.)
Homo et mulier
"The Man and the Woman"

Dial. creat. 121 (pp. 276–277 Grässe).
DU: *TC* 121. EN: *DCM* 121. FR: *DdC* 121.

A man wanted to live in chastity but lost his innocence because he was seduced by a woman.

The fable's protagonists are introduced with present-tense descriptions (*Homo est . . . mens incarnata . . . Mulier est . . . hominis confusio . . .*; from Aristotle). Typical fable words: *quidam, quandoque. Réplique finale* with assonance: *propter mulieres fracti | multi sunt et vulnerati.* Epimythium. Lengthy elaboration, containing references to both Christian (*Hieronimus, Eccl. XXV*) and pagan (*narrat Vegetius L. II/Valerius lib. IV. cap. III* [*bis*]) literature.

New fable combining the age-old theme of mysogyny and the Biblical story about Adam and Eve.

Cf. Schippers 242.

S. 151 (Adr.)
Homo et pira
"The Man and the Pear"

Min. fab. 27.

A man who wanted to pick some pears from a pear tree which was almost entirely harvested, threw his staff onto a remaining pear. In this way, he was left without any pears and without his staff.

S. 152 (Adr.)
Homo et rivus
"The Man and the Stream"

Min. fab. 21.

A rambler complained that the stream was dry, and in turn, the stream complained that his affluents had abandoned him: they did not appreciate the service he rendered them by taking their water to the sea.

S. 153 (v.D.)
Ibis et apothecarius
"The Ibis and the Pharmacist"

Dial. creat. 76 (p. 220 Grässe).
DU: *TC* 76. EN: *DCM* 76. FR: *DdC* 76.

A pharmacist caught an ibis (a scavenger) and tried to cure him from his impure eating habits with spices and medicines. However, this food was not to the bird's liking. Therefore he secretly left the pharmacy and went on to feed on dead bodies as he had always done before.

The fable's protagonist is introduced with a present-tense description from Natural History (*Ibis avis aegyptiaca est*. . .; from *Papias*). Typical fable word: *quidam*. *Réplique finale* with rhyme: *id quod sapit mihi, volo,* | *quod non sapit unquam nolo.* Epimythium, typically introduced by *Ita* . . . The fable's elaboration contains a reference to Christian literature (*dicit Hieronimus*) as well as another fable (S. 276).

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). Both antagonists are new fable characters. The failure of the vegetarian diet which the man prescribes to the carrion bird, however, is just a metamorphosis of the unchangeability of nature, one of the most traditional fable themes (cf. e.g. H. 274).

Cf. Schippers 278.

S. 154 (v.D.)
Ignis et aqua
"Fire and Water"

Dial. creat. 9 (pp. 147–148 Grässe).
DU: *TC* 9. EN: *DCM* 9. FR: *DdC* 9.

The Fire wanted to be prevalent not only on the land but also in the water. Therefore he asked the water whether he could live with her. She feigned to consent but when he came to her started to extinguish him. Out of compassion she finally let him go back onto the land again.

The fable opens with a present-tense characterization of the protagonist (*Ignis est lenis, purus, subtilis, mobilis, lucidus et calidus, et . . . pretiosus*). *Réplique finale* with rhyme: *Deo damus dulcem sonum* | *reddendo pro malo bonum.* The fable contains several Christian elements (*pascha, juxta verbum apostoli*; even literally so: *elementum Dei*). Epimythium. Lenghty elaboration, containing references to both Christian (*Hieronimus dicit, dicitur Prov. XVI*) and pagan (*legitur in historiis Alexandri*) literature.

Water quenching fire also occurs in another medieval Latin fable (S. 28). That it is dangerous to change one's natural habitat is known e.g. from H. 118 (from the sea onto the land) and H. 144 (from the land into the sea).

Cf. Schippers 473.

S. 155 (v.D.)
Iuvencus coquus et dominus
"The Ox who was a cook and his Master"

Dial. creat. 103 (pp. 253–254 Grässe).
DU: *TC* 103. EN: *DCM* 103. FR: *DdC* 103.

An ox was an excellent cook but spoilt the food he made by adding too much salt. When he would not change his recipes his angry master had him killed.

The fable's protagonist is introduced with a present-tense description from Natural History (*Juvencus bos est novellus*...). *Réplique finale* with rhyme: *plures per gulam moriuntur* | *quam in bello perimuntur.* Epimythium, typically introduced by *Sic enim*... Lengthy elaboration, containing references to both Christian (*Eccles. XXXVI*) and pagan (*Seneca*, *Galienus* [*bis*], *Hyppocras*) literature.

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). The ox is as irredeemable in his profession as the monkey of S. 287 and the *tragelaphus* of S. 318, two other protagonists in the collection.

Cf. Schippers 285.

S. 156 (v.D.)
Iuvenis et mors
"The Young Man and Death"

Dial. creat. 122 (pp. 277–280 Grässe).
DU: *TC* 122. EN: *DCM* 122. FR: *DdC* 122.

A young man tried to persuade death to spare him—in vain, of course.

The fable's protagonist is introduced with a present-tense description from Natural History (*Mors*... *est aeternus somnus*..., cf. *Vita*... *est bonorum laetitia*...; from Aristotle). Typical fable word: *quidam. Réplique finale.* The fable has a Christian background (*non sunt petenda a Deo nisi honesta et possibilia*). Lengthy elaboration, containing many references to both Christian (*Dicitur*... *Psalm. LXXXVIII*/*in Vita Johannis elemosinarii*/*Job. XX*, *Exemplum de David*, *Narrat Hieronimus*, *Eccl. VII* [*bis*]/*XXVI*, *Bernardus* [*bis*], *Augustinus*) and pagan (*Ait*... *Seneca* [*bis*], *Narrat Valerius l. V. c. X*, *Legitur in Chronicis imperatorum*, *dicit Plato*, *Recitat Alfonsus in tractatu suo de prudentia*) literature, and ending with a prayer (*Quod nobis praestare dignetur ille, qui sine fine vivit et regnat per omnia secula seculorum*); thus the fable clearly closes the collection, which is also apparent from its very length and theme.

Inversion of H. 60: the old man having been replace with a young one, who tries to avoid Death instead of sending for him, whereas the latter decides to stay instead of leaving.

Cf. Schippers 230.

S. 157 (v.D.)
Ἰχθύας τις βάλλων καὶ ναυαγοῦ κάρα
"The Fisherman and the Shipwrecked Man's Head"

AP 9.52 = Carpyllides 2 Gow-Page, *lemm. ad loc.* (included in v.D., *Ainoi*, as Carpyllides 28F1, 28T1).

A fisherman catches the head of a shipwrecked man. When he buries it, he finds a treasure hidden in the ground. Epimythium: justice is recompensed.

The epigram is in elegiac distichs. Typical fable word: τις. Carpyllides' fable is paraphrased by the lemmatist.

The motif of a hidden treasure found by someone else also occurs in H. 253 and not-H. 146. However, the use of this motif in the fable under consideration differs essentially, in that it focuses on the good luck of the one who finds the treasure, instead of on the bad luck of the one who hid it. The theme of piety rewarded also occurs in not-H. 133.

S. 158 (Adr.)
"The King who was naked"

Lucanor 32

Nobody dared to tell the king—who was wearing a cloth which, supposedly, could only be seen by those who were the sons of their reputed father—that he was in the nude. Finally, a Negro who took care of the king's hair plucked up the courage to tell him.

Theme of reality and appearance, hypocrisy and naivety.

S. 159 (v.D.)
Κολοιὸς καὶ αἰετός
"The Jackdaw and the Eagle"

Nic. Basil. *Prog.* 1.5.

A jackdaw saw an eagle flying high in the air and wanted to compete with him to see who could fly best. However, far from being able to reach the eagle, a gust of wind threw the jackdaw half-dead to the ground. Epimythium: venturing to do the impossible brings about extreme danger.

Typical fable word: ποτε.

The fable may derive from H. 2, which is, however, far more complicated. The theme of competition in general (e.g. H. 71, 254) and the characterization of the jackdaw as an imitator in particular (H. 103, 125, 131; cf. H. 127 on the κορώνη) are typically fabulistic. The fable's end is a standard *action finale.* The sudden gust of wind knocking down a bird by way of the fable's tragic περιπέτεια has a close parallel in H. 1; what is more, the wording suggests that the occurrence of this particular element in Nicephorus' fable actually derives from, or is at least influenced by, H. 1 (Niceph. ἀνέμου δὲ ἐπιπνεύσαντος σφοδροῦ ~ H. 1 σφοδρὸς οὖν ἄνεμος ἐμπνεύσας II, ἀνέμου δὲ σφοδροῦ πνεύσαντος III).

S. 160 (v.D.)
Κόραξ καὶ σκορπίος
"The Crow and the Scorpion"

AP 9.339 = Arch. Mytil. 23 Gow-Page; *lemm. ad loc.*; Erasm. *Adag.* 1.1.68.

Cf. Hsch. κ 3740 Latte (prov.); *Sud.* κ 2107 Adler (prov.); Apostol. 9.99 (prov.); Erasm. *Adag.*, p. 987 BC (prov.) (included in v.D., *Ainoi,* as Arch. Mytil. 29F1, T1–2; cf. *Léxicos*, pp. 470–472).

Flying high, a raven saw a scorpion emerging from the earth. He swooped down to catch it, but was struck fatally. Epimythium: the wronger is wronged.

Epigram in elegiac distichs. Typical fable word: ποτε.

The fable is closely related to H. 130 and not-H. 126, where the crow is replaced with bigger birds of prey, and the scorpion with a serpent. However, the fable under consideration differs from these two fables both as to contents and structurally. First, the prey kills the predator on the ground, not in the air. Secondly, the fable is concluded by an *action finale* instead of by a *réplique finale*. The fable can be connected also with the proverb κορώνη τὸν σκορπίον (Hsch. *Sud.* ἐπὶ τῶν δυσχερέσι καὶ βλαβεροῖς ἐπιχειρούντων, Apostol. 9.99 ἐπὶ τῶν λανθανόντως κακόν τι ἐπισπωμένων, Erasm. *Adag.* 1.1.68 *in hos, qui parant eos laedere, unde tantundem mali sint vicissim accepturi*). With this proverb Erasmus (*Adag.* p. 987 BC) compares another one (κόραξ τὸν ὄφιν, *i.e.* Corvus serpentem. *Ubi quis suo ipsius invento perit*), which according to him does derive from a fable (*Sumtum ex Apologo quodam Aesopi*), viz. H. 130.

S. 161 (v.D.)
Κόσσυφος καὶ κίχλαι
"The Blackbird and the Thrushes"

AP 9.343 = Arch. Antioch. 24 Gow-Page, *lemm. ad loc.*; *AP* 9.76 = Antip. Thess. 80 Gow-Page; *AP* 9.396 (Paul. Sil.) (partially included in v.D., *Ainoi*, as Arch. Antioch. 30F1, 30T1).

A blackbird was caught together with thrushes in a net; the trap released the blackbird but kept the thrushes. Epimythium: singers are respected even by the insensate.

Antipater has a variant putting the thrushes into the singular and the net into the plural form, whereas Paulus has both the birds and the net in the singular form. Such variations, changing the grammatical number of the protagonist(s), are typical of fables (cf. e.g. H. 45, 74, 83, 116, 126, 147, 208; M. 52, 79, 163).

All epigrams are in elegiac distichs.

S. 162 (v.D.)
Κριὸς [ἄ]γρι[ο]ς καὶ πίθηκος
"The Wild Ram and the Monkey"

PColon. 2.15–17.

Only the fable's *incipit* has been preserved: "A wild ram and a monkey were friends." The initial friendship of two characters is a common fable theme (cf. e.g. H. 1). Regrettably enough, the further development of the story must remain unclear because of the lacunal state of the papyrus.

Typical fable word: ποτε (?).

S. 163 (v.D.)
Κύπριοι καὶ περιστεραί
"The Cyprians and the Pigeons"

Timocr. fr. 4 *PMG ap.* Ps.-Diogenian. *Praef.* (p. 180 Von Leutsch-Schneidewin); anon. *Περὶ αἴνου* (*PSI* 11, 1935, 154) (included in v.D., *Ainoi*, as Timocr. 10F1, 10T3; cf. *Suplemento*, p. 17).

The Cyprians threw living doves into a fire which they were burning in honour of Aphrodite's lover Adonis. The birds, however, flew away, only to fall into another pyre.

According to an anonymous treatise treatise on fables, Timocreon applied this fable (just like his version of H. 17) to Themistocles, rejoicing in his exile. The lacunal papyrus preserves slight fragments from the lyric poet's introduction to the story.

Pseudo-Diogenianus gives a prose paraphrase of Timocreon's version as an example of a Cyprian fable. The paroemiographer adds a general promythium, stating that wrongdoers eventually meet their deserts.

Terminology: λό[γ]ον Timocr. *ap.* anon. *Περὶ αἴνου*; Κύπριος (*sc.* αἶνος) Ps.-Diogenian.

S. 164 (v.D.)
Laurus nauta et amici
"The *Laurus* captain and his Friends"

Dial. creat. 99 (pp. 248–249 Grässe).

DU: *TC* 99. EN: *DCM* 99. FR: *DdC* 99.

A *laurus* earned his living as a captain. However, he always overloaded his ship in order to make more profit, in spite of warnings by his friends, until one day it sank on sea.

The fable's protagonist is introduced in a present-tense description from Natural History (*Laurus est animal tam in terra quam in aqua habitans*...). Typically fabulistic indefinite time adjunct: *Quadam*... *vice. Réplique finale.* The fable's lengthy elaboration contains references to Christian literature (*Ait*... *Bernardus, Prov. XX*) as well as two other fables (M. 17, S. 198).

One of a long series of fables about beast(like creature)s in the collection (*Dial. creat.* 85–120). The *laurus* is a new fable character. The motif of the sinking ship is as old as H. 223 and 178.

Cf. Schippers 422.

S. 165 (v.D.)
(DG 405)
Laurus, oliva, arangius, palma et ficus
"The Laurel, the Olive Tree, the Orange Tree, the Palm, and the Fig Tree"

Cyrill. *Spec. sap.* 1.27 (p. 35 Grässe).
DU: *PC* 1.27. GE: UP 1.27.

In wintertime a fig tree asked a laurel, an olive tree, an orange tree, and a palm why they did not lose their leaves whereas he did. They in turn enumerated their virtues, whereupon the laurel added that the wise is stable for better or for worse.

The fable has a promythium; *contra imprudentiam.* Terminology: *apologus.* Typical fable word: *Tunc.*

The orange tree is a new fable character. The combination of a laurel and an olive tree, however, is as old as Callimachus (not-H. 79). The motif of green versus leafless trees had already been fabulized by Aphthonius (not-H. 94); there, however, the deciduous tree appeared to be *le plus fort* in the end.

Cf. Schippers 197.

S. 166 (v.D.)
Leo et animalia
"The Lion and the Animals"

Dial. creat. 100 (pp. 249–250 Grässe).
DU: *TC* 100. EN: *DCM* 100. FR: *DdC* 100.

A lion had strange hunting habits: he could catch every animal he wanted, but let always go what he had for a bigger prey he thought to see in the distance. Therefore he never satisfied his hunger.

Typical fable word: *quidam. Réplique finale* with rhyme: *numquam dimittamus certum | nec relaxemus propter incertum.* Epimythium, typically introduced by *Sic enim* . . . The fable's lengthy elaboration contains several references to Christian literature (*dixit David II°, Regum XII°, dicitur psalmo XCIV°*), as well as one allusion (M. 352) and two other fables (M. 88, S. 108).

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). By following the hawk from H. 4 or the fisherman from H. 18 as paragons, or, alternatively, taking his Aesopic congener from H. 153 or the dog from H. 136 as examples unworthy of imitation, the lion could known that a bird in the hand is worth two in the bush.

Cf. Schippers 200.

S. 167 (v.D.)
Leo, aquila et grifes
"The Lion, the Eagle, and the Griffin"

Dial. creat. 85 (pp. 231–232 Grässe).
DU: *TC* 85. EN: *DCM* 85. FR: *DdC* 85.

There was a universal war between the beasts and the birds. However, a griffin was able to dictate a peace because the leaders of both armies (the lion and the eagle) stood in mortal fear of him.

Réplique finale with rhyme: *qui vult pacem possidere, | debet partem non tenere.* Epimythium, typically introduced by *Sic* . . . Lengthy elaboration, containing several references to Christian literature (*Matth. V°, Ysai. LII, Eccl. XXVIII°, Legitur in Vitaspatrum*).

The first of a long series of fables about beasts in the collection (*Dial. creat.* 85–120), creating a perfectly smooth transition after the set of bird fables of equal length (ib. 49–84), which is, in its turn, opened—and thus demarcated by the device of ring composition—by another fable about a peace treaty between the lion, the eagle, and their respective armies (S. 29). Inversion of not-H. 278, in which an ostrich, another ambiguous creature, manages to keep out of, instead of putting an end to, a war between beasts and birds.

Cf. Schippers 201.

S. 168 (v.D.)
(DG 383)
Leo, asinus et lupi
"The Lion, the Ass, and the Wolves"

Cyrill., *Spec. sap.* 1.16 (pp. 22–23 Grässe), 1.24 (all.).
DU: *PC* 1.16, 1.24 (all.). GE: UP 1.16, 1.24 (all.).

A lion and an ass were partners in the hunt. The latter saw a pack of wolves, who, however, only laughed at his braying. When they fled upon the former's mere appearance the lion explained to his astonished fellow that much cry is but little wool whereas real virtue is silent.

The fable has a promythium; *contra imprudentiam.* Typical fable word: *Tunc.* The fable is also alluded to within another fable (M. 349).

The same disparate hunting party occurred in H. 154, but there they did catch the prey. The fable seems to be a variation of H. 156, with the difference that here the braying animal does not even scare the flock.

Cf. Schippers 205.

S. 169 (v.D.)
(*TMI* J22.1, Aa Th 157A, DG 396)
Leo et duo catuli
"The Lion and the Two Lion Cubs"

Dial. creat. 86 (pp. 232–234 Grässe).
DU: *TC* 86. EN: *DCM* 86. FR: *DdC* 86.

A lion married off his two sons and gave each of them a forest as a wedding present. He strongly advised them three things: to live in peace privately, to protect the woods, and never to fight a man. The eldest lion cub obeyed these wise counsels and became happy, whereas the younger did not and was finally ensnared.

Typical fable word: [*quidam*] *bis*. Terminology: cf. *verba fabulosa*. *Réplique finale* with rhyme: *jussa patris qui conservat,* | *tutum semper se reservat.* Epimythium, expliciting the fable's illustrative function (*patet*). Lengthy elaboration, containing both a reference to Christian literature (*Ad Coloss. III°*) and another fable (M. 202).

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). Motif from M. 136 (advice to young animal to beware of man). The tripartition is a typical story-telling device (cf. e.g. H. 164).[9] The firstborn lion cub shows more filial obedience than in M. 222.

Cf. Schippers 217.

S. 170 (v.D.)

Leo, ferae et elephas

"The Lion, the Beasts, and the Elephant"

Dial. creat. 89 (pp. 237–238 Grässe).
DU: *TC* 89. EN: *DCM* 89. FR: *DdC* 89.

When the lion was walking through the forest all animals but the elephant bowed to His Royal Highness, for which the pachyderm was vilified. However, the latter explained that he did revere His Majesty but simply could not genuflect for want of knees. On hearing this King Lion condemned the calumniators and rehabilitated the elephant.

The fable's protagonist is introduced in a lengthy present-tense description from natural history (*Elephas . . . dicitur an elephio graece . . .*; from *Brito, Isid. Ethymol. XII°, scriptura*). Typical fable word: [*quidam*] *bis*. *Réplique finale* with rhyme: *nullus judicatus* | *erit, antequam probatus*. Epimythium, typically introduced by *Sic enim* . . . Lengthy elaboration,

[9] As well as v.D., *Ainoi*, Call. 20F2, n. 114.

containing references to both Christian (*dicit Bernardus*, *praecepit lex divina Deuter. XVI°*) and pagan (*narrat Valerius* [*ter*] *libro V°/VI*) literature.

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). Variation of H. 269, in which the wolf is punished for speaking to the lion evil of the fox.

Cf. Schippers 272.

S. 171 (v.D.)

Leo, hinnulus et fratres

"The Lion, the Fawn, and the Brethren"

Dial. creat. 92 (pp. 241–242 Grässe).

DU: *TC* 92. EN: *DCM* 92. FR: *DdC* 92.

A lion founded a monastery and appointed a fawn prior. The latter, however, sowed discord among the brethren, who therefore planned armed resistance. However, a wise, old brother advised them to substitute their leader by a more peaceful fellow.

The fable's protagonist is introduced in a present-tense description from Natural History (*hinnulum, qui est . . . filius cervorum et varii coloris*; from *Papias*). Typical fable word: *quidam. Réplique finale* with rhyme: *est concordia tenenda | inter fratres et habenda.* Epimythium, expliciting the fable's illustrative function (*apparet*). The fable has a clear Christian background (*pro redemptione animae suae, coenobium*). Its lengthy elaboration, however, contains references to both Christian (*Dicitur . . . Eccl. XXV°*, *dicit Augustinus*) and pagan (*narrat Vegetius lib. IV°*) literature.

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). Typically Medieval setting (cf. M. 257, 294–295) of two traditional motifs, viz. dissension (not-H. 183) and the old counsellor (e.g. H. 143, not-H. 58).

Cf. Schippers 330.

S. 172 (v.D.)

Tres leones et dominus domi

"The Three Lions and the House Owner"

Opusc. fab. 2.25; Conr. Halb. *TM*, III, pp. 185–186 M.-S.

Three lions tried to enter a house through a hole in the wall. Its owner, however, cut off the nose of number one and two, the tail of number three.

Typical fable word: [*quidam*] *bis*. Epimythium. Terminology: *Exemplum*.

S. 173 (v.D.)
Λέοντες καὶ ἄνθρωποι
"The Lions and the Men"

Σ *in* Il. X 262 (V 318 Erbse) (included in v.D., *Addenda*, p. 103).

A scholium on the passage of the *Iliad* in which Achilles compares his eternal enmity towards Hector to that between lions and men reads that "therefore Aesop made up his fable about Lions and Men." It cannot be ascertained to what fable the scholiast is exactly referring, since no further details are given. Fables opposing lions and men obviously do exist. One might especially think of H. 264. Furthermore, H. 145, H. 149, and S. 5 are comparable also; however, it remains possible that the scholiast alludes to some fable featuring the aforesaid antagonists which has not been preserved.

Terminology: μῦθον Αἴσωπος.

S. 174 (v.D.)
Leopardus, unicornis et draco
"The Leopard, the Unicorn, and the Dragon"

Dial. creat. 88 (pp. 235–236 Grässe).
DU: *TC* 88. EN: *DCM* 88. FR: *DdC* 88.

A leopard fought against, but could not conquer, a dragon. Therefore he called in a unicorn. The latter, however, was killed in the fight.

The fable's protagonist is introduced in a lengthy present-tense description from Natural History (*Leopardus . . . animal est generatum ex leone et pardo . . .*; from *Solinus, Plinius, Ambrosius*). Typically fabulistic indefinite time adjunct: *Quadam . . . vice*. *Réplique finale* with rhyme: *qui pro alio vult pugnare, | cupit se trucidare*. Epimythium, typically introduced by *Sic enim . . .* Lengthy elaboration, containing references to Christian (*Eccl. XI*[o]) and pagan literature (*dicit Seneca*).

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). The leopard is a new fable character. For the unicorn see S. 322. Inversion of a motif from H. 238 (ascribed to Stesichorus by Aristotle), in which the helper prevails.

Cf. Schippers 225.

S. 175 (v.D.)
Lepus iurista et leo
"The Hare jurist and the Lion"

Dial. creat. 105 (pp. 255–256 Grässe).
DU: *TC* 105. EN: *DCM* 105. FR: *DdC* 105.

A hare had studied law in Paris and now offered his good services to the king. The latter only took him into his employment when he had put him to the test on three occasions.[10]

Typical fable word: [*quidam*] *bis.* Atypical place adjunct: *Parisius. Réplique finale* with rhyme: *qui vult esse sublimatus, | prudens fiat et sensatus.* The fable's lengthy elaboration contains references to both Christian (*Proverb. III, Deuter. XVII*) and pagan (*Dicit . . . Seneca, Philippus . . . scripsit . . . epistolam Aristoteli, Helinandus, Ait . . . Tullius de Tusculanis quaestionibus lib. V, Papias*) literature.

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). For the tripartition see S. 169. The testing of the hero is another typical story-telling motif.

Cf. Schippers 126.

S. 176 (v.D.)
Λέων καὶ λύκος
"The Lion and the Wolf"

Nic. Basil. *Prog.* 1.6 (12).

[10] One of these, about a ploughman and two oxen, allegedly really happened, and is therefore not presented as a fictitious story, which is to say: as a fable (contra Schippers 290).

The lion, wishing to test the loyalty of the animals, called a general assembly in which he ordered his subjects to go out to hunt and bring the booty to their king, since he had grown old and was no longer able to do so himself. All animals obeyed but for the wolf, who even was so bold as to accuse the lion of giving irrational rules. Thereupon the lion got terribly angry, roared, and rend the wolf in pieces. Epimythium: to disobey one's superiors is extremely dangerous.

The lion's speech is reported in *oratio recta*. Typical fable word: ποτε. Standard *action finale*, διεσπάραξεν even being the very last word.

Both the structure of the fable (protagonist + ποτε, aorist participle as *incipit; action finale*) and the wording of the epimythium (οὕτως [definite article + present participle, separated by definite article + other word] μέγιστον ἑαυτῷ/-οῖς κίνδυνον προξενεῖ/-οῦσι) are remarkably similar to another (supplementary) fable by Nicephorus. The representation of king Lion addressing his animal court is typical of Medieval fables. The fable's pedigree, however, dates back to the Classical Period, as the structure of Nicephorus' fable is similar to that of the famous Sick Old Lion fable (H. 147): in both fables we have (1) an old lion no longer able to hunt, (2) all animals obeying him, and (3) one animal refusing to do so. In all of these three scenes subtle yet consequential differences are to be noted: Nicephorus' fable differs essentially from the Aesopic fable in that (1) the lion's motives are not evil; therefore (2) the animals obeying him survive, whereas (3) one animal (the wolf, not the fox) pays for his disobedience with his life. This may explain why the fox has been replaced with the wolf; in fables the latter is more often—if certainly not exclusively—represented as *le plus faible* and the former as *le plus fort*.

R. Adr.
Cf. H. 269.

S. 177 (v.D.)
Λέων καὶ τράγος
"The Lion and the He-Goat"

Procop. *Pers.* 1.3.13 (presented in v.D., *Lion*).

A lion saw a he-goat bound down and rushed forward to seize it. However, he fell into a deep trench, which had been constructed for this very purpose.

Procopius has Eusebius, Emperor Zeno's counsellor, tell the fable to the Persian king Perozes, who is unsuspectingly pursuing Huns who feign disengagement, while he fails to notice that he is lured into a trap.

Terminology: μυθοποιΐας. Typical fable words: ποτε, τινὸς.

S. 178 (v.D.)
(DG 374)
"The Lion and the Animals"

Berech. *MS* 70.

After a frightful reign the lion brought about a complete reconciliation in the animal kingdom.

Anomalous motif of mildness triumphing over violence (not-H. 256, M. 334). Epimythium.
See Schwarzbaum, pp. 363–365.

S. 179 (v.D.)
(cf. Aa Th 35A*, 91*, DG 399)
"The Lion, the Goats, and the Fox"

Berech. *MS* 97.

The lion blamed the fox for stealing his booty. The latter promised to change his behaviour.

This fable might be regarded as a kind of sequel to not-H. 180.
See Schwarzbaum, pp. 475–477.

S. 180 (v.D.)
(cf. *TMI* L315, DG 375)
"The Lion and the Tortoise"

Berech. *MS* 59.

A sleeping lion was bitten by an angry tortoise.

Inspired by M. 306 (not-H. 212). Cf. H. 155 and 267.
See Schwarzbaum, pp. 312–314.

S. 181 (v.D.)
Lucius et basiliscus
"The Bass and the Basilisk"

Dial. creat. 41 (pp. 182–184 Grässe), 120 (all.).
DU: *TC* 41, 120 (all.). EN: *DCM* 41, 120 (all.). FR: *DdC* 41, 120 (all.).

A basilisk went to the beach disguised as a monk and tried to talk a bass into coming ashore, saying that he wanted to receive baptism. The fish, however, did not obey as he saw through the snake's deceit.

The fable's protagonists are introduced in lengthy present-tense descriptions from Natural History (*Lupus marinus id est lucius habet in maxilla dextera spinam ad modum crucis . . .; Basiliscus graece latine dicitur regulus, eo quod sit . . . rex serpentum*; from *Isidorus* [*bis*], *Plinius . . . libro VIII cap. XXII, Aristoteles, Avicenna*). *Réplique finale* with rhyme: *falsus et ingeniosus* | *est hypocrita pomposus.* Epimythium. Lengthy elaboration, containing references to Christian literature (*ait Isidorus, dicitur Matth. XXIII°, beatus Hilarius*).

One of a series of fables about fish in the collection (*Dial. creat.* 37–48). The basilisk is a new fable character. Variation of the medieval fable motif of the wolf posing as a monk (see M. 257), inspired by the outward appearance (*es signatus signo crucis*) and alternative name (*Lupus marinus*) of the bass.

Cf. Schippers 365.

S. 182 (v.D.)
Lupus, aegrotus/infirmus et vulpes
"The Wolf, the Patient, and the Fox"

Dial. creat. 30 (pp. 170–171 Grässe).
DU: *TC* 30. EN: *DCM* 30. FR: *DdC* 30.

Thanks to the prophetic powers of the herb *verbena* a fox knew that a patient would die. Thus he could expose the wolf, who swore that the sick man would soon recover, as a medicaster.

The fable opens with a present-tense description from medical science (*Macer dicit, quod, si quando visitas infirmum, portaveris verbenam . . .*). Typical fable word: [*quidam*] *bis. Réplique finale* (with trace of rhyme: *pignus mittere de incertis non est sensus,* | *sed desensus*). Epimythium, typically introduced by *Ergo. . . .* Lengthy elaboration, containing references to both Christian (*Ecclesiast. XXVIII*) and pagan (*Socrates*) literature.

One of a series of fables about plants in the collection (*Dial. creat.* 25–36). For the exposure of a quack doctor by the fox see H. 287. The fox and the wolf are typical antagonists, especially in Medieval fables (cf. M. 268–275).

Cf. Schippers 458.

S. 183 (v.D.)

Lupus et asinus

"The Wolf and the Ass" (2)

Dial. creat. 107 (p. 258 Grässe).

DU: *TC* 107. EN: *DCM* 107. FR: *DdC* 107.

A wolf and an ass were sawing together. The former maliciously tried to manoeuvre the saw into the latter's eyes but ended up in wounding himself.

Réplique finale with rhyme: *multi gladio necantur,* | *quo necare meditantur.* Epimythium, typically introduced by *Sic enim . . .*, and referring to Christian literature (*Eccles. XXVII°*). The fable contains a Christian element (*judicio Dei*). The fable's elaboration consists of another fable (M. 312).

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). The wolf is as unjust as in H. 160 (*desuper—inferius* ~ *superior—inferior* Ph.; *sarrabat* ~ *stabat* Ph.) but the ass escapes as easily as in H. 198.

Cf. Schippers 486.

S. 184 (v.D.)
(*TMI* U11.2.1, cf. DG 653)
Lupus sine amicis
"The Wolf without Friends"

Fred. *Chron.* 4.38; Egb. Lütt. *FR* 1303–1310 (included in v.D., *Addenda*, pp. 101–102).

Two versions of this fable are extant, both from Medieval Latin literature. Fredegar relates how a wolf, whose young had already started to hunt, called them with him on a mountain, and pointed out that they had no friends as far as they could see; however, they should finish what they had begun. Egbert's version has several variations: he adds an introduction, relating how the wolf slaughters the farmers' beasts of burden; therefore the peasants (*coloni*) outlaw him. Furthermore, Egbert omits the theme of the wolflings: here we have a lonely wolf climbing the mountain, and sighing that he has no single friend in the wide world.

Terminology: *fabula* (Fred.).

Fredegar's version is in prose, Egbert's in dactylic hexameters. Both Fredegar and Egbert report the wolf's speech in *oratio recta*. Egbert's variations are felicitous in that the wof's isolation is both explained and emphasized (by the previous slaughter of the farmers' animals and by the omission of his young, respectively).

The theme of the lonely wolf is also known from other fables (cf. e.g. not-H. 94).

In Fredegar (but not in Egbert) the fable is told to king Theodericus by Lesio, an adviser of his, to caution him about Theudebertus, a slain yet dangerous enemy. In this respect the fable is comparable with another supplementary fable from ancient historiography, S. 28. The wolf's *réplique finale* bears on both the fable and its context, which is common in fables (cf. e.g. the discussion by Nøjgaard, I, pp. 498–499) of *Scol.* 9 Page (H. 211) and A. fr. 139 Radt (H. 273)).

S. 185 (v.D.)
(DG 602)
Lupus, homo et aper
"The Wolf, the Man, and the Boar"

Opusc. fab. 2.4; Conr. Halb. *TM*, III, pp. 179–180 M.-S.

A wolf found a man and a boar, both having been killed in a fight. However, he did not eat them but investigated the man's bow. When the cord was unstrung, the bear fled in panic and fell down from a rock.

From Io. Cap. p. 204 Hervieux.

S. 186 (Adr.)
Lupus et picus
"The Wolf and the Woodpecker"

Min. fab. 16.

A wolf criticized a woodpecker, who, for all his pecking at the trees, still had not been able to build himself a home; the woodpecker replied that, through so much theft, the wolf had not been able to acquire a secure life for himself.

S. 187 (v.D.)
Lupus et vulpes
"The Wolf and the Fox" (4)

Fr. Amel. 2 (57) (included in v.D., *Addenda*, p. 102).

A wolf was so sick that he seemed to be dead rather than alive. He preferred not to die hungry, and went out to take a final chance on a meal. Fortunately he passed by a large, splendid garden, surrounded by a fence and inhabited by chickens, geese, hares, and many other animal species; these were destined as game of the garden's owner, who was wont to hunt with his dogs. The hungry wolf entered the garden though the narrow fence more easily than the tiniest animals because he was so scrawny that he could slip through. Without any effort he caught many animals, and soon he was as healthy and strong as never before in his life. However, his life of Riley was disturbed by the owner of the garden, who often went out hunting with his dogs. These terrified the wolf so much that he decided to leave the paradise. However, he was no longer able to slip through the fence, because he was much fatter now. He saw no other solution than to abstain from any meat, in order to regain his former bodily condition, because he would rather die in liberty from hunger than to become a copious mea to the master's hunting dogs. Within

a few days, keeping to a strictly vegetarian diet, he was as meager as before entering the garden, and slipped through the fence again.

Thereupon he met a fox who told him that he was so sick that he was looking in the face of death. Simulating friendship, the wolf said that he knew a wonderful garden abundant in easy preys, and advised him to slip through the fence surrounding it. The wolf's hypocrisy deceived the fox, who entered the garden, only to pass through the same *circulus viciosus* as the wolf had done before.

The fable has two epimythia: (1) we should not listen to the poor and unlearned, lest fabl we reach the same condition; (2) when we visit the place of the rich, we must not forget that we will have to leave as humble as before.

Terminology: *fabella*. Typical fable word: *forte*. Function: moral (*monemur*). The portrait of the wolf is anthropomorphical—thus he raises from his bed (*e strato surgens*). The fable contains both ancient—the wolf thanks Jove—and medieval (feudal: *dominorum . . . aulam*) elements. The speech of the fox is reported in *oratio recta*. The style of the fable is rhetorical, elaborate periods alternating with brief sentences (*Venit dominus. Fugit lupus.*).

This lengthy fable may again (as in S. 19) be subdivided into two halves: in the first part of the fable the wolf escapes by the skin of his teeth; in the second part the wolf pervertly persuades the fox into having the same experience. Both parts have more or less close parallels in the anonymous fable collections (H. 24 and H. 17, respectively). Remarkably enough, both times the fox has been replaced with the wolf. The hungry wolf is a typical fable character (cf. e.g. H. 160); often he comes off as the loser (H. 159, H. 163).

S. 188 (Adr.)
"The Man who ate lupines"

Lucanor 10

See a derivative in Calderón, *La Vida es Sueño*, scene II.

An impoverished rich man who only ate lupines cried. But, turning his head, he saw that another formerly rich man was eating the shells that he discarded, so that he was even poorer than he was.

Cynical theme: a consolation of poverty.

S. 189 (Adr.)
"The Man who carried precious stones"

Lucanor 38

A man who was carrying precious stones, for not throwing them away, was drowned while crossing a river. Anecdote about greed, very similar to various cynical fables such as H. 191, 219, 256, Phaedrus II 7.

S. 190 (Adr.)
"The Man who had to clean his liver"

Lucanor 8

A patient was told that he could only be saved if a doctor takes out his liver and cleans it. This occurs, and a man present asks whether he can have the liver for his cat.

Christian theme of the wicked man.

S. 191 (Adr.)
"The Man who married a brave Woman"

Lucanor 35

A husband cuts the head of his dog and horse, for being disobedient, and thus makes his wife submissive.

Misogynist tale.

S. 192 (Adr.)
"The Man who was left naked in one island"

Lucanor 49

In a particular land, it was customary to name a king every year, and, at the end of that year, to strip him of his power and throw him naked onto an island. A man, aware of this custom, deposited riches and prepared a dwelling for himself on that island before being named king.

Christian theme: good deeds will be rewarded in heaven. Frequent in the Christian gnomologies.

S. 193 (v.D.)
Mandragoras et Venus
"The Mandrake and Venus"

Dial. creat. 31 (p. 172 Grässe).
DU: *TC* 31. EN: *DCM* 31. FR: *DdC* 31.

Venus asked the Mandrake to make her fertile; the herb, however, refused because of her unchaste way of life.

The fable's protagonist is introduced in a present-tense description from Natural History (*Mandragoras . . . genus pomi est . . .*; from *Augustinus supra Genesim*). *Réplique finale* with (near-)rhyme: *meretrices propulsentur | nec cum ipsis fabuletur.* Lengthy elaboration, containing some references to Christian literature (*dicitur Eccles. IX°, refert Hieronimus*) literature.

One of a series of fables about plants in the collection (*Dial. creat.* 25–36). The herb is a new fable character. For the theme of the fable—Christianity's triumph over paganism—cf. especially S. 354).

Cf. Schippers 25.

S. 194 (Adr.)
Mare bibere
"Drinking up the Sea"

Vit. Aesop. 69; Plu. *Mor.* 151A-C; *Alterc. Hadr. Epict.* 19.

Aesop solved the dilemna of his master, who had made a vow to drink up the whole sea.

This theme appears, slightly modified, in the chapter relating to Loginem (Lokman) in *BO*; also in *Lucanor* 22.

Cf. Adr., *Siria*, p. 23.

S. 195 (v.D.)
Mare et littus
"The Sea and the Coast"

Dial. creat. 8 (pp. 145–147 Grässe).
DU: *TC* 8. EN: *DCM* 8. FR: *DdC* 8.

The Sea reproached the Coast that he prevented her from conquering the land. The Coast replied by pointing to the eternal order provided for by God, but this enraged the sea even more. She decided to lash the coast henceforth.

The fable's protagonist is introduced in a present-tense description from Natural History (*Mare . . . est mundi amplexus* . . .; from Aristotle). *Réplique finale* with rhyme: *o nos convenit pugnare* | *et iniquum castigare.* Epimythium, typically introduced by *Sic enim* . . . Lengthy elaboration. The fable contains several references to Christian literature (*dicit Ecclesiasticus I°/Gregorius/Ysidorus, dicitur Psalmo CIII°, Hieronimus dicens*) as well as another fable (M. 312; from *Petrus Manducator*).

Aetiological fable explaining why the breakers dash against the coast. The Sea as a fable character is already known from H. 178.

Cf. Schippers 271.

S. 196 (v.D.)
Medicus, discipulus et asinus
"The Doctor, his Pupil and the Ass"

Opusc. fab. 2.38; Conr. Halb. *TM*, III, p. 191 M.-S.; *SR* 4.1.2.20; *MP* 4.44b.

An smart physician was wont to diagnose by his patients' urine. When his apprentice asked him to initiate him into the mysteries of urinalysis, the master explained that it was simply a matter of looking around for remnants of food like the skin of an apple or the feathers of a bird and accordingly deducing eating habits by uroscopy. Soon afterwards the student doctor had to pay a visit to a patient. When the would-be physician saw the coverings (*stramenta*)[11] of an

[11] Cf. *OLD s.v. stramentum* with the passages quoted there.

ass near the patient's bed, he put his brand new theory into practice by concluding that the man had fallen sick from eating an ass. Much to his surprise, however, his advice was not taken seriously. He naturally felt misinformed and asked his master where the ass on earth might be. Said the urologist: "It's you!"

Epimythium: some persons are unteachable. Conrad adduces the fable to exemplify *medicus*. Terminology: *exemplum*.

Fables traditionally make quacks an object of derision: see H. 116, 180, and not-H. 124. Nor do they eschew urinary passages, as is clear from a Mesopotamian prototype[12] and H. 196.

S. 197 (Adr.)
Mercator
"The Merchant"

Val. Max. 7.3.ext.5; *Send.* 21.

A merchant tried to defraud a companion who had made a deposit together with him, by trying recover the entire amount for himself, pretending that his companion had died. But Demosthenes saw through the plot. See the version in *Sendebar*.

S. 198 (v.D.)
Mercator et simia
"The Merchant and the Monkey"

Dial. creat. 99 (p. 249.21–28).

A merchant sold wine mixed with water for the same price as if it were pure, and went on board of a ship with the money. An ape, however, opened his purse and started to throw half of the coins into the sea. Thus the man's mischief appeared to be of no avail.

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[12] Perry, B.E., *Babrius and Phaedrus*, London: Heinemann; Cambridge, MA: Harvard University Press 1965, p. XXXI, referring to Gordon, E.I., *Sumerian Proverbs*, University of Pennsylvania 1959, 222.

The fable is adduced within the elaboration of another fable (S. 164). It is immediately preceded by yet another fable (M. 17). Typical fable word: [*quidam*] *bis*.

S. 199 (v.D.)

Mergulus et aliae aves/volatilia
"The *Mergulus* and the Other Birds"

Dial. creat. 74 (pp. 218–219 Grässe).
DU: *TC* 74. EN: *DCM* 74. FR: *DdC* 74.

A *mergulus* (a bird who finds his food on sea) but found his way of living too dangerous and difficult. Therefore he decided to live with the other birds and hunt on land. However, the food available there was not to his liking. When he finally returned to his natural environment he was too weak to dive and died.

The fable's protagonist is introduced in a present-tense description from Natural History (*Mergulus . . . avis quaedam est, quae mergendo cibum quaerit*), including an etymology (*a mergendo dicitur*). *Réplique finale* with rhyme: *nunquam debet manducare* | *qui non vult se fatigare.* Epimythium, typically introduced by *Sic enim* . . . Lengthy elaboration. The fable contains several references to Christian (*dicitur Job V°, Prima ad Corinth. IX, Isidorus, legitur in Vitas* [*Vitis* leg.] *patrum*) as well as one to pagan (*Brito*) literature.

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). The *mergulus* is a new fable character. Contamination of two traditional motifs, viz. of the dangers of leaving one's habitat (e.g. H. 118, 144) and of the creature first despising, and then (too late) returning to, its congeners (H. 125, 131).

Cf. Schippers 83.

S. 200 (v.D.)

Miles et hospes
"The Soldier and the Guest"

Opusc. fab. 3.47; Conr. Halb. *TM* III, p. 212 M.-S.; *SR* 4.1.2.22.

A soldier was looking for an inn in a city. He entered one, whose owner had a bad reputation but was offered perfect hospitality.

Terminology: *Exemplum.* Typical fable word: *quidam* (*bis*). Epimythium, illustrating the fable's didactic function (*docet*).

S. 201 (v.D.)
(*TMI* J551.1, Aa Th 243A, Tu 1134, DG 245)
Miles, uxor, amasius, tres galli et ancilla/servus
"The Soldier, his Wife, her Lover, the Three Cocks, and the Slave(-Girl)"

Dial. creat. 21 (pp. 161.33–162.8 Grässe); *Gest. Rom.* 68.
DU: *TC* 21. EN: *DCM* 21. FR: *DdC* 21.

The *Dialogus creaturarum* gives a version *ad usum delphini* of the one included in the *Gesta Romanorum*: it is about a slave cheating his master instead of about a married woman and her lover, who are both omitted. *Réplique finale* with rhyme: *audi, vide, tace,* | *si tu vis vivere in pace.* Typical fable word: [*quidam*] (*Dial., Gest. bis*). Typical number: *tres* (cf. *tertius*).

In the *Dialogus* the fable is adduced within the elaboration of another fable (S. 37). In the *Gesta Romanorum* the fable is placed within a historical context (*Gordianus regnavit*), and provided with a lengthy *Moralizatio*, in which the Emperor is allegorically interpreted as God, the soldier as Christ, and the woman's lover as the devil.

Cf. Oesterley, p. 723; Meyer, P., "Le conte des trois perroquets", *Romania* 16, 1887, pp. 565–569; Te Winkel, J., "Le conte des trois perroquets", ib. 19, 1890, pp. 109–112; Gorra, E., "La novella della dama e dei tre papagalli", ib. 21, 1892, pp. 71–78 (*non vidi*); Schippers 299.

S. 202 (v.D.)
Milvus et pulli cuiusdam ornicis[13]
"The Kite and the *Ornix*"

Dial. creat. 81 (pp. 226–227 Grässe).
DU: *TC* 81. EN: *DCM* 81. FR: *DdC* 81.

[13] *cornicis* in the title (p. 226 Grässe) seems to be a misprint.

A kite devoured the chickens of an *ornix*, which made her conceive an implacable hatred for the murderer of her young.

The fable's protagonist is introduced with a present-tense description from Natural History (*Milvus . . . est avis prope magnitudinis aquilae . . .*; from *Isidorus*, *Plinius*). *Réplique finale* with rhyme: *nunquam viva tibi parcam | neque mortua in archa.* Epimythium, typically introduced by *Sic enim . . .* Lengthy elaboration, containing references to both Christian (*dicit salvator Math. VI*, *Augustinus* [*bis*], *Eccl. XXVIII*) and pagan (*ait Seneca libro de constantia sapientis/lib. III de ira* [*ter*]) literature.

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). The two birds are as bitter enemies as the antagonists of H. 51; however, the two fables differ in that now it is the murderer, not the injured party, who in vain attempts at reconciliation.

Cf. Schippers 514.

S. 203 (Adr.)
Milvus et pullus
"The Kite and the Chicken"

Min. fab. 17.

A kite was carrying a chicken between its claws, and the chicken feared he would be dropped. "My claws are not weak, have no fear", said the kite. When they descended to the ground, the kite ate the chicken.

S. 204 (v.D.)
Mirtus et mulier
"The Myrtle and the Woman"

Dial. creat. 34 (pp. 174–176 Grässe).
DU: *TC* 34. EN: *DCM* 34. FR: *DdC* 34.

A woman who was incurably ill asked a myrtle to bestow upon her his medicinal properties. When she added that she would always remember him in her prayers the tree assented.

The fable's protagonist is introduced with a present-tense description from Natural History (*Mirtus . . . arbor quaedam est a mari dicta . . .*; from *Isidorus Ethim. XVII*). Typical fable word: *quaedam. Réplique finale* with rhyme: *illi nos tenemur dare, | qui pro nobis vult orare.* Epimythium, typically introduced by *Ita (et nos)* . . . The fable has a Christian background ([*Deus*] *ter, servitoribus Christi, orationes et preces ad dominum*). Lengthy elaboration, containing references to both Christian (*Origenes, legitur in Exodo XVII*) and pagan (*Legitur in Hystoriis transmarinis*) literature.

The last of a series of fables about plants in the collection (*Dial. creat.* 25–36). The fable is an inversion of S. 354 and S. 193.

Cf. Schippers 253.

S. 205 (v.D.)
"The Mole and the Peddlers"

Berech. *MS* 111.

aetiological fable; cf. H. 234.

See Schwarzbaum, pp. 536–538.

S. 206 (v.D.)
Mons et vallis
"The Mountain and the Valley"

Dial. creat. 12 (p. 150 Grässe).
DU: *TC* 12. EN: *DCM* 12. FR: *DdC* 12.

A valley asked the mountain which overlooked it to go away as she was tired of carrying it all the time. The mountain, however, replied that their respective positions had been given to them by the Creator. This only enraged the valley, who at the head of an army of trees and plants attacked the mountain. The latter, however, crushed its agressor with a giant rock.

Typical fable word: *quaedam.* The fable contains Christian elements (*creator, usque in diem novissimum*). *Réplique finale* with rhyme: *servi debent dominis obedire | et non contra ire.* Epimythium, typically introduced by

Sic enim . . . Lengthy elaboration. The fable contains several references to Christian literature with exact acknowledgement of sources (*dicitur Ysa. XL/Eccles. XXIV°, Prov. XXIX°*).

Both the mountain and the valley are new fable characters. The fable is explicitly presented as inspired by the Biblical prophecy *montes et colles humiliabuntur* (*Is.* 40). For the mountain's reply cf. S. 195).

Cf. Schippers 45.

S. 207 (v.D.)
Murenula, cocodrillus et anguis
"The Murena, the Crocodile, and the Serpent"

Dial. creat. 43 (pp. 185–186 Grässe).
DU: *TC* 43. FR: *DdC* 43. EN: *DCM* 43.

A crocodile, whose young had been eaten by a murena, thirsted after revenge. He mistook a serpent for the murderer and attacked the reptile, who, however, killed him with his poison.

Typical fable word: *Quadam . . . vice. Réplique finale* with rhyme: *cum ignoto proeliari | nullus debet nec rixari.* The fable has an epimythium, typically introduced by *Sic.* . . . Two of the fable's characters are introduced by present-tense descriptions from Natural History (*murenula . . . piscis est quidam similis anguillae; cocodrilli, qui est bestia fluvialis similis lacertae*). The elaboration of the fable contains references to both pagan (*dicit Brito, legitur in Chronicis imperatorum quod Otto . . ., Caesar*) and Christian (*Goliath, David, primo Regum XVII°; dicitur Prov. XXVII°*) literature, most with acknowledgement of sources.

One of a series of fables about fish in the collection (*Dial. creat.* 37–48). The murena is a new fable character.

Cf. Schippers 1.

S. 208 (v.D.)
(DG 345)
Murilegus et porcus
"The Cat and the Pig"

Cyrill. *Spec. sap.* 4.1 (pp. 105–106 Grässe).
DU: *PC* 4.1. GE: UP 4.1.

A cat reproached a pig for rejoicing to roll in the mud.

The fable has a promythium; *contra luxuriam*. Typical fable word: *Tunc*. Christian elements (*Salomonicum*, *Deo*).
Fable based upon Natural History.

Cf. Schippers 166.

S. 209 (Adr.)
Mus et carbo
"The Mouse and the Piece of Coal"

Min. fab. 19.

A mouse and a piece of coal hurled themselves into a fire in order to redeem their sins by sacrificing themselves to the gods. But the mouse complained about the coal's foul smoke, and told him to ask for forgiveness in a more humble manner.

S. 210 (Adr.)
Mus furens
"The Mad Mouse"

Min. fab. 18.

A mouse could not descend into a cave to hide, and thought of attaching himself to a stick; even then he did not succeed.

S. 211 (v.D.)
Mus, murilegus (cattus) et mustela
"The Mouse, the Cat and the Weasel"

Dial. creat. 118 (pp. 272–274 Grässe).
DU: *TC* 118. EN: *DCM* 118. FR: *DdC* 118.

A mouse asked a cat to protect him against the weasel; much to the annoyance of the latter this request was granted. Later, however, the new partners drew apart, and the mouse went over to the weasel. He thus sowed discord between the two so much that they were ready for a fight to the bitter end. But just in time they realized

that it would be ridiculous for two mousers to kill each other instead of the miserable mouse; and so they did.

Epimythium: malicious flatterers incur the hatred of God.

Typical fable word: *[quidam]. Réplique finale* with rhyme: *qui discordia utuntur, | justum est, si puniuntur.* The epimythium is typically introduced by *Ita* . . . The lengthy elaboration contains references to both Christian (*Prov. VI°, Eccles. XXVIII°*) and pagan (*Valerius L(ib.) VI°/IV cap. III*) literature.

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). This fable combines the ancient and Medieval mortal enemies of the mouse (cf. S. 76). The motif of the intriguer is known from not-H. 183 (but here he is unsuccessful), that of two opponents joining their forces from M. 139.

Cf. Schippers 261.

S. 212 (v.D.)
(DG 416)
Mus et talpa
"The Mouse and the Mole"

Cyrill. *Spec. sap.* 2.22 (p. 59 Grässe).
DU: *PC* 2.22. GE: UP 2.22.

A mole boasted about his eyes, but a mouse observed that these were useless since he could not see with them.

This fable is—together with two other ones (S. 60, 219)—adduced within yet another, thematically closely related, fable (S. 305). The blind mole also occurs in H. 234 and S. 312. For the presentation of the fable (*Verum non audisti, quid . . .?*) cf. S. 124.

Cf. Schippers 254.

S. 213 (v.D.)
(DG 425)
Mus et testudo
"The Mouse and the Tortoise"

Cyrill. *Spec. sap.* 1.7 (pp. 12–13 Grässe).
DU: *PC* 1.7. GE: UP 1.7.

A mouse derided a tortoise for going so slowly and always bearing so heavy a load. The tortoise remarked that he was safe whereas the mouse has no natural protection.

The fable has a promythium; *contra imprudentiam.* Typical fable word: *Tunc.*

The fable—a typical dispute—combines motifs from H. 108 (the tortoise carrying his house) and H. 254 (slowly but steadily). The mouse's mortal enemy (*hostis*) is not specified but can easily be identified by comparing, e.g., H. 50, 81, 174, 212, and not-H. 62.

Cf. Schippers 263.

S. 214 (Adr.)
Mus et vulpis
"The Mouse and the Fox"

Min. fab. 11.

A fox was chasing a mouse into its furrow; the mouse escaped and told the fox he was unfortunate to have only one refuge.

S. 215 (Adr.)
Νεκτανέβω καὶ Ὀλυμπίας
"Nectanebos and Olympias"

Ps.-Callisth. I 7.

The pharao Nectanebos succeeded in going to bed with the queen Olympias by entering her chamber disguised as the god Amon. Alexander was born from this union.

There are various versions of this fable in various literatures, see my *Cuento erótico*, p. 29. It is the cynical version of Alexander's pretension of being the son of Amon, like the pharaos. See *Cuento erótico*, p. 29 on several derivatives.

S. 216 (v.D.)
Nicticorax et alauda
"The *Nicticorax* and the Lark"

Dial. creat. 64 (pp. 207–208 Grässe).
DU: *TC* 64. EN: *DCM* 64. FR: *DdC* 64.

A lark asked a *nicticorax* (a variety of the owl) to accompany her next day to see her lover. The night bird pledged her word but did not keep her promise for fear of the light of the sun. Ever since the owl does not appear by daytime any more because she knows the angry lark is after her.

The fable's protagonist is introduced in a present-tense description from Natural History and based upon etymology (*Nicticorax dicitur a nictos . . . et corax . . .*; from *Brito, Isid. Ethim. XII°*). *Réplique finale* with rhyme: *nullus debet affirmare,* | *quod non potest perpetrare.* Epimythium, introduced by *ideoque* . . . Lengthy elaboration, containing references to pagan literature (*scribitur/legitur in Gestis Romanorum*).

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). The *nicticorax* is a new fable character. Aetiological fable (*Qua de causa*) explaining the behaviour of the owl, comparable to H. 39 (2.; twice in Dio Chrysostom).

Cf. Schippers 392.

S. 217 (v.D.)
(DG 130)
Noctua, lux et aves
"The Owl, the Daylight, and the Birds"

Cyrill. *Spec. sap.* 3.17 (pp. 93–94 Grässe).
DU: *PC* 3.17. GE: UP 3.17.

An owl who had been preying all night long was surprised by daybreak, and criticized the light for appearing so early. The daylight retorted that everybody hates her because she kills when they are sleeping. During this conversation other birds woke up and seized her.

The fable has a promythium; *contra avaritiam.* Typical *Action finale*: *dilaniata est.*

For the motif of the owl's isolated position the versions in *PRyl.* and D. Chr. of H. 39; for her photophobia not-H. 170.

Cf. Schippers 390.

S. 218 (v.D.)
(DG 654)
Nubes/nubecula et terra
"The Cloud and the Earth"

Cyrill. *Spec. sap.* 2.12 (pp. 48–49 Grässe).
DU: *PC* 2.12. GE: UP 2.12.

A cloud wanted to obtain a more elevated position in the sky but was taught by the earth that humility is preferable to megalomania.

The fable has a promythium; *contra superbiam.*

The cloud is slightly less arrogant but appears to be more prudent than its fellow in the *Dialogus creaturarum* (S. 278).

Cf. Schippers 510.

S. 219 (v.D.)
(DG 39)
Oculus et speculum
"The Eye and the Mirror"

Cyrill. *Spec. sap.* 2.22 (p. 59 Grässe).
DU: *PC* 2.22. GE: UP 2.22.

A presumptuous mirror thought that he was a world in itself, but an eye pointed out to him that what he glorified in was mere appearance and therefore vain and idle.

This fable is—together with two other fables (S. 60, 212)—adduced within yet another one (S. 305). The fable is new, but it is presented as if it were well-known (Nescivisti, quod . . .?; cf. S. 124, 212). A speaking eye also features in not-H. 238 (from Dio Chrysostom) and S. 44. A mirror also occurs in not-H. 288 and in the preceding fable in the collection (S. 316). It is actually, on closer reXection, an obvious fable character in the Speculum sapientiae (although the mirror under consideration is far from wise).

Cf. Schippers 277.

S. 220 (v.D.)

(*TMI* J2413.1, Aa Th 214, Tu 372, DG 96)

Onager, aper et domini

"The Wild Ass, the Wild Boar, and the Masters"

Dial. creat. 115.
DU: *TC* 115. EN: *DCM* 115. FR: *DdC* 115.

A wild ass and a wild boar asked a man why their master did not pay them due respect, caressing his lap dog but paying no attention to the ass, and listening to his encaged nigthingale but turning a deaf ear to the wild boar. The man replied that they should first improve their personal hygiene and their voice, respectively.

The fable's protagonists are introduced in two present-tense descriptions from Natural History (*Onager . . . est asinus silvaticus, et aper est porcus silvester*, from Papias). *Réplique finale* with rhyme: *quod non licet, non petamus,* | *quod nescimus, non dicamus.* Epimythium, introduced by *Ergo et nos . . .* The fable's very lengthy elaboration contains references to both Christian (*Psalm.* [*bis*]) and pagan ([*Seneca*] *ter, in libro de nugis philosophorum* (*passim*)) literature.

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). The wild ass is a new fable character. The fable is clearly inspired by H. 93. The motif of jealousy of the dog's privileged position is also known from not-H. 226 (from Xenophon).

Cf. Schippers 106.

S. 221 (v.D.)

Onocentaurus et architector

"The *Onocentaurus* and the Architect"

Dial. creat. 93 (pp. 242–243 Grässe).
DU: *TC* 93. EN: *DCM* 93. FR: *DdC* 93.

An *onocentaurus* (the asinine variant of a centaur) had a palace built for himself but would not listen to the architect. As a result, it soon collapsed after its completion.

The fable's protagonist is introduced in a present-tense description (allegedly) from Natural History (*Onocentaurus, id est asinus immixtus homini*...; from *Hugutio*). *Réplique finale* (assonance: *ille cito se dissolvit,* | *qui per doctos se non movit.*). Epimythium, typically introduced by *Sic enim*... Length elaboration, containing references to Christian literature (*Est... scriptum Sapient. XXXII°, dicitur Proverb. XIII°*).

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). Both antagonists are new fable characters; the fabulous creature might be related with the *onocrotalus* featuring in the same collection (S. 222). For the foolishness of non-human building projects cf. not-H. 246 (from Hermogenes).

Cf. Schippers 275.

S. 222 (v.D.)
Onocrotalus et asinus/asellus
"The *Onocrotalus* and the Ass"

Dial. creat. 69 (pp. 212–214 Grässe).
DU: *TC* 69. EN: *DCM* 69. FR: *DdC* 69.

An *onocrotalus* (allegedly a swan with the face of an ass) had its nest in the desert. Since she could not find any food for her young she went to the city to buy provisions. She loaded everything onto an ass, who was willing to accompany her because of their presumed consanguinity. The beast of burden fulfilled its mission, was duly paid, and set off on the journey back. Travelling alone, however, he got lost in the desert and died from thirst.

The fable's protagonist is introduced in a present-tense description (allegedly) from Natural History (*Onocratalus vel onocrotalon... quaedam avis est, et dicitur ab onos*...; from *Brito*). *Réplique finale* with rhyme: *nullus debet long ire,* | *inde si non scit redire.* Epimythium, expliciting the fable's illustrative function (*patet*). Lengthy elaboration, contains references to Christian literature (*dicitur secunda Joh. V°/Eccles. IX°, II° Corinth. XI°... apostolus Paulus, Gregorius dicit, legitur in Collationibus patrum, in Vitaspatrum*).

One of a long series of fables about bird(like creature)s in the collection (*Dial. creat.* 49–84). The legendary *onocrotalus* is a new fable

character. The dangers of one-way traffic are illustrated also by the he-goat descending in the well (H. 9) and by the animals entering the lion's cave (H. 147).

Cf. Schippers 276.

S. 223 (v.D.)
Orix et infirmi
"The *Orix* and the Ill"

Dial. creat. 95 (pp. 244–245 Grässe).
DU: *TC* 95. EN: *DCM* 95. FR: *DdC* 95.

An *orix* enjoyed good health but had the bad habit of deriding sick persons. When he himself fell ill he promised God that he would behave better if he recovered, which he did.

The fable's protagonist is introduced in a present-tense description from Natural History (*Orix . . . est animal quoddam in heremo simile caprae . . .*, from *Brito, Isidorus*). The fable—as well as its epimythium and elaboration—contains Christian elements ([*Deus*] *bis*). *Réplique finale* with rhyme: *Deus dat infirmitatem | hic propter utilitatem.* Epimythium, introduced by *Hic . . .*, expliciting the fable's didactic function (*cognoscere*). The fable's elaboration contains references to Christian (*dicebat apostolus IIa ad Corinth. XIIo, Gregorius . . . dicit, legitur in Vitis patrum*) literature.

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). The *orix* is a new fable character. Positive counterpart of the preceding fable in the collection (S. 265).

Cf. Schippers 114.

S. 224 (v.D.)
Ornix, gallinae et dominus
"The *Ornix*, the Chickens, and the Master"

Dial. creat. 71 (pp. 214–216 Grässe).
DU: *TC* 71. EN: *DCM* 71. FR: *DdC* 71.

An *ornix* hatched out the eggs of a peacock and went to live with a rich man. The man took special care of her because he wanted to

cram the chickens too. The mother, however, misgrudged them his attention and therefore did not let them eat. When the young birds had fledged they went away. As a result, the *ornix* lost her privileged position. On top of that the full-grown birds returned and turned the tables on her.

The fable's protagonist is introduced in a short present-tense description from Natural History (*Ornix, id est gallina silvestris*). Typical fable word: *quemdam* [*sic*], *Tunc. Réplique finale* with rhyme: *nullus in prosperitate* | *vivat in crudelitate.* Epimythium. Lengthy elaboration, containing several references to Christian literature (*Eccles. III°/VII°/XI°, dicit Isidorus*).

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). The *ornix* is a new fable character, reappearing in three other fables of the collection (ib. 81, 113, 119). Just another instance of a universal fable theme (getting paid in kind; cf. e.g. H. 1 (from Archilochus)).

Cf. Schippers 302.

S. 225 (v.D.)
Ornix, pulli et milvus
"The Hen, the Chickens, and the Kite"

Dial. creat. 113 (p. 266.23–28 Grässe).
DU: *TC* 113. EN: *DCM* 113. FR: *DdC* 113.

A hen had many chickens. When a kite attacked them the mother protected them all under her wings but one solitary creature did not listen and was seized by the raptor.

The fable is adduced within the elaboration of another, thematically related, fable (S. 331). Typical fable word: *quaedam.*

Cf. Schippers 303.

S. 226 (v.D.)
Ὀρφεύς, ὄρνιθες καὶ πρόβατα
"Orpheus, the Birds, and the Sheep"

D. Chr. 32.63–65 (listed in v.D., *Addenda*, p. 96).

When Orpheus sang his songs throughout Thrace and Macedonia, all animals came to listen to him. Some species, like the lions, were distrustful, whereas other ones did not like the music. The birds and the sheep, however, followed him wherever he went, the latter because they are fond of human society, the former because they are fond of song. When Orpheus died they mourned so much that his mother, Calliope, implored Zeus to transform their bodies into human beings; their souls, however, remained the same. From these creatures a Macedonian tribe originated, which crossed over to Egypt together with Alexander and settled finally in Alexandria. Therefore the inhabitants of this city lose all their senses and behave in a light and silly way whenever they hear the sound of a lyre, because it reminds them of Orpheus.

Terminology: λόγον. The fable is indirectly ascribed to Aesop, in that Dio says that he has heard it from a Phrygian relative of Aesop (see S. 21).

The fable is immediately followed by not-H. 148; these two fables are closely related, in that both are about animals listening to Orpheus' lyre and serve as aetiologies explaining why certain Alexandrians are so fond of music. The fable may also be compared with not-H. 293, yet another musical aetiology (from Plato, also featuring Calliope!), but two fundamental differences should be noted: firstly, in Dio's fable animals are metamorphosed into human beings, in Plato's fable it is the other way around; secondly, in Dio it is the singer who dies, in Plato the audience. The occurrence of Zeus is typical in aetiological fables (cf. e.g. H. 111).[14] For the motif of birds listening to a musical instrument, see above, S. 7.

S. 227 (v.D.)

Osmerillus, accipiter et qualia

"The *Osmerillus*, the Hawk, and the Quail"

Dial. creat. 57 (pp. 199–200).

DU: *TC* 57. EN: *DCM* 57. FR: *DdC* 57.

[14] Further references given in v.D., *Ainoi*, Nic. 3F1, n. 102.

An *osmerillus* and a hawk were partners in the hunt. When they caught a quail they offered her to choose between being eaten at once or showing them her nest first. The mother bird preferred the former option in order to save her young.

The fable's protagonist is introduced in a present-tense description based upon etymology (*Qualia est avis quaedam et dicitur a qualis . . .*). Typically fabulistic indefinite time adjunct: *Quadam . . . vice.* Terminology: *exemplo. Réplique finale* with rhyme: *melius est, sustinere | malum, quam pejus habere.* Epimythium, typically introduced by *Ita (et nos) . . .* Lengthy elaboration, containing references to Christian literature (*refert August. de civ. Dei, libro I°*).

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). Both the *osmerillus* and the quail are new fable characters. Animals hunting together are known from H. 154. In sacrificing herself the quail displays a typically Christian virtue.

Cf. Schippers 421.

S. 228 (v.D.)
(Tu 4313, DG 501)
Ovis, pastor et cervus
"The Sheep, the Shepherd, and the Stag"

Cyrill. *Spec. sap.* 2.9 (pp. 44–45 Grässe).
DU: *PC* 2.9. GE: UP 2.9.

A sheep wanted to lead a solitary life, but a stag convinced her that she needed the protection of a shepherd; therefore she returned to the flock.

The fable has a promythium; *contra superbiam.* Typical fable word: *Tunc.*

Christian variation of a traditional fable motif, viz. the vulnerability of sheep, for which cf. e.g. not-H. 226 (from Xenophon).

Cf. Schippers 347.

S. 229 (Adr.)
Ὁ τὸν ποταμὸν καθηγούμενος
"The Guide and the Ford"

Pl. *Tht.* 200E.

A guide, when asked if a ford could be crossed, replied that they cannot know until they try it.

Cf. v.D., *Ainoi*, p. 334 (Pl. 49A3).

S. 230 (v.D.)
Paciens dolorem yliorum et vicinus
"The Patient and his Neighbour"

Opusc. fab. 1.11.

A man suffering from constipation asked God for relief. However, his wish was not granted. He preferred to be dead but was criticized by his neighbour.

Typical fable word: *Quidam. Réplique finale. Survenant.* Christian background ([*rogare Deum*] *bis*).

S. 231 (v.D.)
Panthera et porcus (sus)
"The Panther and the Pig"

Dial. creat. 114 (pp. 266–267 Grässe).
DU: *TC* 114. EN: *DCM* 114. FR: *DdC* 114.

A panther vainly tried to keep a pig's sty clean: the latter irredeemably made it dirty by rolling in the mud.

The fable's protagonist is introduced in a rather long present-tense description from Natural History (*Panthera est animal variis coloris* . . .; from *Solinus, Physiologus*). Typically fabulistic indefinite time adjunct (*Quadam* . . . vice). *Réplique finale* with rhyme: *mutare aliquem de natura* | *est poena dura.* Epimythium, typically introduced by *Ita* . . . Lengthy elaboration, containing references to both Christian (*Jerem. XIII*) and pagan (*Legitur de Vespasiano imperatore*) literature.

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). Variation of one of the most typical fable themes (the unchangeability of nature; e.g. H. 274).

Cf. Schippers 298.

S. 232 (v.D.)
(DG 533)
Passer et apis
"The Sparrow and the Bee"

Cyrill. *Spec. sap.* 2.7 (pp. 42–43 Grässe).
DU: *PC* 2.7. GE: UP 2.7.

A sparrow wanted to lead a solitary life, but a bee observed that it is more natural to seek companionship.

The fable has a promythium; *contra superbiam.* The fable contains both mono- (*Deus passim*) and polytheistic (*Deorum semel*) elements.

Cf. Schippers 265.

S. 233 (v.D.)
(DG 537)
Passer et turtur
"The Sparrow and the Turtle Dove"

Cyrill. *Spec. sap.* 4.11 (pp. 117–118 Grässe).
DU: *PC* 4.11. GE: UP 4.11.

A turtle dove warned a sparrow for the perilous consequences of his promiscuity.

The fable has a promythium; *contra luxuriam.* Terminology: *apologeticus, proverbiis.*

Thematic duplication of the preceding (and penultimate) fable of the collection (S. 333); when taken together the two fables strike a powerful Christian final chord. The chastity of the turtle dove is also fabulized in another medieval Latin fable (S. 321).

Cf. Schippers 266.

S. 234 (Adr.)
Pauper et sui fili
"The Poor Man and his Sons"

Min. fab. 10.

When a poor man began to share a loaf of bread among his six sons, there was discord because each son accused the others of getting a better share.

S. 235 (v.D.)
Pauper, quidam commedentes, dominus domus et servientes
"The Poor Man, the Dinner Guests, the Master of the House, and his Servants"

Opusc. fab. 1.32; Conr. Halb. *TM*, III, p. 171 M.-S.

A poor man saw other people eating and begged for food by saying that their neighbours had lavishly provided him with food and drink. The master, however, ordered his servants to bring him soap and water, since after satisfying your appetite you should only wash your hands.

Typical fable word: [*quidam*] *bis*. Epimythium. Terminology: *exemplum*. Variation of the traditional theme of the hungry wolf (e.g. H. 163); for the torment of Tantalus cf. not-H. 194.

S. 236 (Adr.)
Paupercula et canis
"The Poor Woman and the Dog"

Min. fab. 26.

A poor woman was afraid of a dog, and she would give him a portion of her food to get on his good side. But when she left the house, it was only by threatening him with a stick that she managed not to get bitten.

S. 237 (v.D.)
(DG 456, 458)
Pavo et erinacius/corvus
"The Peacock and the Hedgehog/the Raven"

Cyrill. *Spec. sap.* 2.21, 2.25 (pp. 57–58, 61–62 Grässe).
DU: *PC* 2.21, 2.25. GE: UP 2.21, 2.25.

Basically two variations of one new fable. A peacock tried to impress a hedgehog (2.21)/a raven (2.25) with his multicoloured tail. The latter, however, observed that appearances are deceptive (2.21)/true beauty is on the inside (2.25).

Both versions have a promythium; *contra superbiam.* Within one fable (2.21) three other fables are adduced (S. 285, 316, 124); this version also contains Christian elements (*Moysi, sanctuarium Dei*).

The version featuring the raven might have been inspired by H. 244. For the theme cf. H. 12.

Cf. Schippers 304, 306.

S. 238 (v.D.)
Pellicanus, anas, anser et aves domesticae
"The Pelican, the Duck, the Goose, and the Domestic Birds"

Dial. creat. 77 (pp. 220–221 Grässe).
DU: *TC* 77. EN: *DCM* 77. FR: *DdC* 77.

A pelican was persuaded by a duck and a goose to stop living as a hermit in the desert and to join the other birds. Their noisy company, however, proved to be a stunning block to his contemplation. Therefore he returned to where he came from.

The fable's protagonist is introduced in a present-tense description from Natural History (*Pellicanus . . . est avis parva, quae in solitudine delectatur*; from *Papias*). Typically fabulistic indefinite time adjunct: *Quadam . . . vice. Réplique finale* with rhyme: *qui vult Deum contemplari,* | *solus debet commorari.* Epimythium, typically introduced by *Sic et tu . . .*, and addressed to the Christian reader (*serve Dei; in divinis lectionibus et meditationibus, orationibus et contemplationibus; in colloquiis altimissimi*). Lengthy

elaboration, containing several references to both Christian (*Bernardum dicentem, dicit Augustinus, In Vitaspatrum, Threnorum III°*) and pagan (*Seneca*) literature.

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). Both the pelican (known from the *Physiologus* tradition) and the duck are new fable characters. The motif of a creature first leaving, and then safely returning to, his habitat is anomalous (cf. S. 199).

Cf. Schippers 308.

S. 239 (v.D.)

Perdix, avis et judex

"The Partridge, the Bird, and the Judge"

Dial. creat. 79 (pp. 223–224 Grässe).
DU: *TC* 79. EN: *DCM* 79. FR: *DdC* 79.

A partridge stole the eggs of another bird during her absence. The latter managed to discover the identity of the thief and brought the culprit to court. The judge, however, found the case suspicious and had both birds tortured. Thereupon not only the accused but also the accuser confessed to be guilty of theft. Accordingly, both contending parties were hanged.

The fable's protagonist is introduced in a long present-tense description from Natural History (*Perdix de voce nomen habet*..., *quod avis*... *dolosa et fraudulenta est*...; from *Isidorus, Ambrosius*). Typical fable word: *[quidam]*. *Réplique finale* with rhyme: *qui furatur et accusat, | se fallaciter excusat.* Epimythium, typically introduced by *Ergo*... Lengthy elaboration, containing references to both Christian (*dicitur ad Rom. II, Augustinus de civitate Dei libro I cap. IV*) and pagan (*Catho*) literature, including another fable (M. 308).

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). The motif of the pot calling the kettle black as well as the structure of a dispute settled by a judge occurs in other fables in the collection (cf. S. 36, 75, 291, 301). The inquisitorial and punishment may be medieval, the courtroom setting has classical antecedents (not-H. 235, ascribed to Demosthenes).

Cf. Schippers 301.

S. 240 (v.D.)
(*TMI* J512.6, DG 91)
Perdix et corvus
"The Partridge and the Raven"

Opusc. fab. 1.33; Conr. Halb. *TM*, III, pp. 171–172 M.-S.
GE: H.Tr. *Renn.* 5735–5759.

A raven walked together with a partridge without catching any food.

Terminology: *exemplum* (*Opusc.* Conr.), *bîspel* (H.Tr.).
Indian (from Io. Cap. V 303 Hervieux).

S. 241 (v.D.)
Persona et grangia
"A Man and the Shed"

Od. Cer. 56c.
SP: *LG* 57.

A cornshed was burning. The owner invoked God and said that he would distribute the corn among the poor should the fire be extinguished, but he did not keep his promise.

Typical presentation of the story: *Dicitur.* Epimythium.
Variation of M. 13. Cf. also, in a polytheistic context, H. 28, 34, 49, and not-H. 139.

S. 242 (v.D.)
Philomena, rana et corvus
"The Nightingale, the Frog, and the Crow"

Fr. Amel. 7 (38) (included in v.D., *Addenda*, p. 102).

A nightingale was singing day and night on a green trunk near a swamp. This enraged a presumptuous frog who lived at the foot of the same trunk. The frog argued that his own voice, pure and natural, not cultivated by any study, was far superior to the nightingale's artificial modulations, which deceive lover's hearts. The nightingale met with the frog's garrulity with placidity and said that she hoped that their dispute could be solved. Suddenly a crow turned

up to quench his thirst in the lake. The frog asked him whether he would act as an arbiter; the crow consented and fully agreed with the crow. Therefore he deemed it just that the nightingale go away, lest the natural beauty of the frog's music be disturbed by the misleadingly artificial sound produced by the nightingale. The latter, indignated, avoids for ever after both lakes and arbusts, and prefers sweeter surroundings and higher trees as her habitat.

The epimythium is directed against the rude and uneducated who judge the learned and erudite by their own standards and prefer the uncultivated nature to any cultural refinement.

Terminology: *fabella*. Function: moral (*admonet*). The crow acts as *survenant*. The aetiology is secondary (as in H. 3 and H. 238).

The irony of this fable is evident, especially in the idea of having the crow, himself deceived in a famous fable (H. 126) into believing that he has a beautiful voice, judge a singing contest. The fable seems to be a combination of two fables from Cyrillus' *Speculum sapientiae* (1.15, 2.26 = S. 94, S. 93), in which a raven criticizes a frog and a nightingale, respectively. Franco's fable may be compared with another supplementary fable, S. 35, another musical dispute. These two fables differ, however, in two respects, in that in the latter, firstly, the dispute is not solved by a judge, and secondly, the best singers (*in casu* the swans) do prevail. The fable under consideration can be compared also with not-H. 79, a *Streitgedicht* featuring an arbiter; again, however, a fundamental difference is that in the latter the arbiter (a bramble) is not welcome. We may also point to parallels from mythology about contests in which musical qualities are underestimated (Marsyas, Tamyris). Furthermore, the motif of two animals—one of the sky, one of the land—sharing a single tree occurs also in H. 1.

S. 243 (v.D.)
Philosophus et filius
"The Philosopher and his Son"

Dial. creat. 91 (p. 241.13–24 Grässe).
DU: *TC* 91. EN: *DCM* 91. FR: *DdC* 91.

Fabulization of the myth of Daedalus and Icarus, whose names are typically both omitted (cf. the fabulization of the Pandora myth from

Hesiod's *Works and Days* by Babrius (not-H. 115) and of the anecdote about Thales from Plato's *Theaetetus* in H. 40). Terminology: *Fabula*. Typical fable word: [*quidam*] *bis*. The fable is adduced within the elaboration of another fable (S. 110).

S. 244 (v.D.)
(*TMI* K2023, DG 87)
Pica, venator et agaziae
"The Pie, the Fowler, and the *Agaziae*"

Dial. creat. 80 (pp. 224–226 Grässe).
DU: *TC* 80. EN: *DCM* 80. FR: *DdC* 80.

A pie who had the gift of speech lived with a fowler. To thank him for his loving care the bird ensnared a group of *agaziae* by deceiving them into believing that his master would teach them Latin too if they would follow him.

The fable's protagonist is introduced in a present-tense description from Natural History (*Pica est avis callidissima . . . alba et nigra, varietate distincta*). Typical fable word: *[quidam]*. *Réplique finale* with rhyme: *quorum dicta non captamus, | fidem illis nunquam damus*. Epimythium, typically introduced by *Ita* . . . The fable contains references to both Christian (*Proverb. XXIX, Eccl. XIX*) and pagan (*Plinius*) literature, including another fable (M. 308).

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). Both the pie and the *agaziae* are new fable characters. The theme of a single bird luring other birds into, instead of warning them against, a fowler's net amounts to an inversion of two other fables (H. 39; H. 205). The dangers of learning a classical language are apparent from not-H. 187 too.

Cf. Schippers 94.

S. 245 (v.D.)
Pigardus, rapax avis et alietus
"The *Pigardus*, the Raptor, and the *Alietus*"

Dial. creat. 68 (pp. 211–212 Grässe).
DU: *TC* 68. EN: *DCM* 68. FR: *DdC* 68.

A *pigardus* was chased by a raptor. When the little bird asked a big *alietus* to protect her the latter showed compassion and granted his request.

The fable's protagonists are introduced in present-tense descriptions from Natural History (*Pigardus . . . est avis quaedam et dicitur a pige, quod est depressio . . .*; from *Hugutio, Deuteronom. XIIII°; Alietus . . . est avis similis aquilae, sed major*; from *Papias*). Typical fable word: *[quidam]*. *Réplique finale* with rhyme: *humiles sunt protegendi | et non unquam expellendi.* Epimythium, expliciting the fable's illustrative function (*apparet*). The fable contains references to both Christian (*dicit Bernardus*) and pagan (*Seneca . . . ait, Elimandus in Gestis Romanorum narrat*) literature.

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). Both birds are new fable characters. The protection of the weaker by the stronger is anomalous in fables but the motif of the asylum might be compared with S. 3 (from Semonides?).

Cf. Schippers 419.

S. 246 (Adr.)
Piscator et advena
"The Fisherman and the Foreigner"

Min. fab. 20.

A fisherman planted some linen on a mountain in order to fabricate a net with which to fish in a distant river. A foreigner mocked him.

S. 247 (v.D.)
Piscator, lucius et trincha
"The Fisherman, the Bass, and the Sardine (?)"

Dial. creat. 44 (pp. 186–187 Grässe).
DU: *TC* 44. EN: *DCM* 44. FR: *DdC* 44.

A fisherman was fishing with bait. A bass saw through the deceit and warned a sardine. Yet the latter preferred to swallow it and was thus caught by the hook.

Typical fable word: *quidam*. *Réplique finale* with assonance: *nos de malo corrigamur,* | *socii, ne pereamus*. Epimyhium, typically introduced by *Ita et nos*. . . . Lengthy elaboration, containing three references to pagan literature (*ait Catho, Seneca*), one of which is another fable (M. 231).

One of a series of fables about fish in the collection (*Dial. creat.* 37–48). The *trincha* is a new fable character, whereas the bass is only known from S. 181. One might compare H. 39, in which the birds are vainly cautioned for the fowler's lime.

Cf. Schippers 366.

S. 248 (v.D.)
Piscator et medicus
"The Fisherman and the Doctor"

Opusc. fab. 1.17; Conr. Halb. *TM*, III, p. 165 M.-S.; *MP* 4.44a.

A fisherman had lost his sight because of a fish scale in his eye. He went to a doctor and brought him fish each day. The physician, however, fraudulently administered a sham medicine. One day the doctor's son took over his father's practice and did restore the blind man's sight. When he told this proudly to his father he got a telling-off for having their source of food run dry.

The epimythium applies the fable to judges who postpone cases for selfish reasons. Conrad adduces the fable to exemplify *medicus* (cf. H. 57, 116).

Terminology: *exemplum*. Typical fable word: *[quidam]*.

The fable's source of inspiration was H. 57. Medicasters are also criticized in H. 116, 180, not-H. 124, S. 196.

S. 249 (v.D.)
(DG 141)
Duo pisces
"The Two Fishes"

Cyrill. *Spec. sap.* 2.17 (pp. 53–54 Grässe).
DU: *PC* 2.17. GE: UP 2.17.

A fish who saw another fish equipped with seven rows of teeth wanted to have such impressive weapons too. He was told, however, that he could better remain unarmed since the risk of improper use was great.

The fable has a promythium; *contra superbiam.* Within this fable another one is adduced (S. 326).

Cf. Schippers 405.

S. 250 (Adr.)
"Plato, Nitaforius and Aristotle"

BP, caps. VI and VII.

A public examination is held by Plato, in which Nitaforius, the king's son, fails dismally. Aristotle, a small and poorly dressed boy at the time, answers all of the questions correctly, and so becomes Plato's pupil. They follow his maxims.

Fable on the theme of the small who triumph over the powerful through their intelligence. This same theme has been mentioned before in relation to the cynics, Aesop, and other characters who produce various wise books.

S. 251 (Adr.)
Poma acerba
"The Bitter Apple"

Min. fab. 12.

A man climbed up a tree to pick some fruit, but those he picked were sour. He remarked to a friend that a bad tree bears bad fruit, a good tree, good fruit.

A derivative of *Eu. Matt.* 7, 17–20.

S. 252 (v.D.)
(DG 526)
Porcus et vulpes
"The Pig and the Fox"

Cyrill. *Spec. sap.* 4.2 (pp. 106–107 Grässe).
DU: *PC* 4.2. GE: UP 4.2.

A pig vaunted about his life of plenty, but a fox pointed out to him that his master only treated him like this in order that his meat might soon taste better.

The fable has a promythium; *contra luxuriam.* The fable contains several references to the Bible (*calicem Pharaonis, sagittam Jonathae, Joabi . . . basium*).

The fable closely links up with the preceding item in the collection (S. 208). The present pig is less intelligent than his congener from H. 87. Cyrillus' fable seems to be an inversion of H. 189, where it is the pig himself who points out to the fox his status as fat stock.

Cf. Schippers 399.

S. 253 (v.D.)
Πουλύπους καὶ αἰετός
"The Octopus and the Eagle"

AP 9.10 = Antip. Thess. 18 Gow-Page; Ael. *NA* 7.11.

An eagle caught an octopus but was entangled in his coils.

Antipater's version is in elegiac distichs. Aelian gives a prose paraphrase of the epigram. Typical fable word: ποτ(έ) (Antip. Thess.).

The theme (prey killing raptor) is traditional (see H. 130). The fable seems to be, more particularly, a variation of an epigram by Arch. Mytil. (S. 160).

S. 254 (Adr.)
"Ptolemy and Eleazar"

Haggadah, cf. *Zarza*, p. 136.

Ptolemy gave Eleazar the task of translating the bible. Eleazar brought seventy-two translators to the palace, where, working separately, they made exactly the same translation. The king sent them home laden with gifts.

In fact, the origin of this translation is clouded in legends much like this one, starting with the letter of Aristeas; see Wendland's edition of this letter.

Cf. Adr., *Lit. Sap.*, p. 234.

S. 255 (Adr.)
"Ptolemy and the Seventy-Two Translators"

Haggadah, cf. *Zarza*, p. 137.

Questions by King Ptolemy to the seventy-two translators: twenty-five questions relating to the good king, man's happiness, etc.

Another variation on the theme of the king's questions to the philosopher on transcendental subjects.

For more details see Adr., *Elementos cínicos*, p. 324 s.; cf. Adr., *Lit. Sap.*, p. 234.

S. 256 (Adr.)
Pullus et runcinus
"The Two Donkeys"

Min. fab. 5.

A little donkey was crossing a river, with the rope of a bigger donkey. He was unable to follow the bigger donkey, and he reflected on his youthful trials: "Now is the time to use all your strength", said the little donkey.

S. 257 (v.D.)
Qualia, alauda et accipiter
"The Quail, the Lark, and the Hawk"

Dial. creat. 72 (p. 216.6–27 Grässe).
DU: *TC* 72. EN: *DCM* 72. FR: *DdC* 72.

A quail delegated a lark to a hawk to ask for peace. The latter sent the messenger back to say that he was interested very much indeed but preferred to negotiate face to face. However, when the quail came to see her in person the raptor seized and ate her.

Réplique finale with rhyme: *nullus debet se coaequare | cum magno, sed pausare.* The fable has an epimythium, which is typically introduced by *Sic enim*... and contains a reference to the Bible (*Eccles. XIII*) as well as two other fables (M. 48, S. 130).

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). The quail's credulity and the hawk's cruelty are comparable to that of the sheep and the wolves in H. 158 (ascribed to Demosthenes), respectively. A structural difference is that in the fable under consideration it is the future victim who takes the initiative.

Cf. Schippers 191.

S. 258 (Adr.)
Questus pulli
"The Chicken's Complaint"

Min. fab. 13.

A chicken complained that, whenever there was a fire, nobody ever took pains to save him.

S. 259 (v.D.)
Ram(p)nus et damula
"The Thorn-Bush and the Deer"

Dial. creat. 33 (pp. 173–174 Grässe).
DU: *TC* 33. EN: *DCM* 33. FR: *DdC* 33.

A deer ate from a sweet thorn-bush. When she returned some days later to satisfy her hunger the bush had grown thorns which stuck in her throat.

Both of the fable's protagonists are introduced in present-tense descriptions from Natural History (*Rampnus*... *est spina alba vel lignum spinosum. Ramnus*... *est genus spinarum densissimum*...; from *Papias, Augustinus in*

glossa super Psalterium. dama, id est capra silvestris). Typically fabulistic time adjunct: *Post . . . aliquos dies. Réplique finale* with rhyme: *bene, miser, incepisti,* | *sed nunc male profuisti.* Epimythium, typically introduced by *Ita* . . . Lengthy elaboration, containing several references to Christian literature (*dicit Hieronimus, Isidorus, Cyprianus*).

One of a series of fables about plants in the collection (*Dial. creat.* 25–36). For the theme of an animal hurting itself at a thorn-bush cf. especially the preceding fable (S. 267).

Cf. Schippers 77.

S. 260 (v.D.)

(*TMI* J643.1, Aa Th 277, Tu 292, 2221, DG 163)
Ran(icul)a et anguilla
"The Frog and the Eel"

Cyrill. *Spec. sap.* 2.16 (pp. 52–53 Grässe).
DU: *PC* 2.16. GE: UP 2.16.

A frog who had just lost her tail mocked an eel for still having his; in addition he was very proud about his stentorian voice. The fish put the young frog in his place by remarking that it is better to be silent than to talk nonsense.

The fable has a promythium; *contra superbiam.*

Inversion of H. 17 (from Timocreon), in which the loss of a tail is felt to be a shame. Quacking is also negatively evaluated in another fable of the same collection (S. 94).

Cf. Schippers 168.

S. 261 (v.D.)

Rana et cancer
"The Frog and the Crab"

Dial. creat. 47 (pp. 189–190 Grässe).
DU: *TC* 47. EN: *DCM* 47. FR: *DdC* 47.

A frog who saw a crab swimming by leapt into the water to chase him away, thus leaving the crab, who did not mean any mischief, no other choice than to kill him with his claws.

Réplique finale with rhyme: *debet fortiter bellare, | qui non potest evitare.* Epimythium, typically introduced by *Ita*... The fable's lengthy elaboration contains references to both Christian (*Ps. LVIII°/LXVII°*) and pagan (*Valerius Li. V. cap. IV°/VII°*) literature, with exact acknowledgement of sources.

One of a series of fables about fish—and the like—in the collection (*Dial. creat.* 37–48).

Cf. Schippers 172.

S. 262 (v.D.)
(cf. *TMI* J581, DG 467)
"The Raven and the Carcass"

Berech. *MS* 98.

A raven found a carcass and exulted from joy. This annoyed an eagle so much that he destroyed the latter's voice.

Aetiological fable, combining motifs from H. 2 (jackdaw imitating eagle) and H. 266 (foolish noise-making).

For Berech., see Schwarzbaum, pp. 477–480.

S. 263 (v.D.)
Regina et hydrus
"The Queen-fish and the Water snake"

Dial. creat. 45 (pp. 187–188 Grässe).
DU: *TC* 45. EN: *DCM* 45. FR: *DdC* 45.

A water snake asked a queenfish to marry him, but she rejected the proposal because of their fundamental inequality.

The fable's protagonists are introduced by means of present-tense descriptions from Natural History (*Regina est piscis squammosus, qui in fluminibus capitur; hydrus, qui est serpens aquosus habens plura capita*) and based upon etymology (*dicitur a rego, regis, quia valde se bene regit*). *Réplique finale.* Epimythium, typically introduced by *Sic*... and continuing the fable's metaphor (*serpens*). Lengthy elaboration, containing several references to Christian literature (*Gen. III°, dicitur Jac. IV°, apostolus, dicit Isidorus, legitur in Vitis patrum*).

One of a series of fables about fish in the collection (*Dial. creat.* 37–48). The queen-fish is a new fable character. That inequality is a weak basis for partnership is illustrated in H. 1, H. 150, and many other fables.

Cf. Schippers 362.

S. 264 (v.D.)
(DG 82)
Rinoceros/unicornus et corvus
"The Unicorn and the Raven"

Cyrill. *Spec. sap.* 2.18 (pp. 54–55 Grässe).
DU: *PC* 2.18. GE: UP 2.18.

A unicorn tried to push over a rock on which a raven was sitting but thus broke his horn. The bird drove home to him that one should display strength of mind instead of using physical violence.

The fable has a promythium; *contra superbiam.* The raven adduces a Biblical example (*[Sampson] bis*).

The unicorn is also known from the *Dialogus creaturarum* (S. 265).

Cf. Schippers 90.

S. 265 (v.D.)
Rinoceros/unicornis et senes
"The Unicorn and the Old Men"

Dial. creat. 94 (pp. 243–244 Grässe).
DU: *TC* 94. EN: *DCM* 94. FR: *DdC* 94.

A unicorn had the bad habit of deriding old people. However, when he got on in years himself youngsters paid no respect to him.

The fable's protagonist is introduced by a lengthy present-tense description from Natural History (*Rinoceros id est unicornis, eo quod . . .*; from Brito, Papias, Isid. *Etym.* XII°). *Réplique finale* with assonance: *qui desiderat senescere, | senes non debet despicere.* Epimythium, expliciting the fable's illustrative function (*apparet*). Lengthy elaboration, con-

taining references from both pagan (*Valerius* [ter] *Libro V° cap. II°*) and Christian (*Levitico XIX°; Petri V°*) literature, most with exact acknowledgement of sources.

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). The unicorn is a new fable character. The motif of getting paid in kind is fabulized elsewhere in the collection too (S. 138). For the contrast between young and old cf. also Aphthonius' version of H. 114.

Cf. Schippers 89.

S. 266 (v.D.)
(DG 492)
Rosa, lilium et ficulnea
"The Rose, the Lily, and the Fig Tree"

Cyrill. *Spec. sap.* 4.9 (pp. 115–116 Grässe).
DU: *PC* 4.9. GE: UP 4.9.

A fig tree had lost its leaves after the flowering season. Seeing that a rose and a lily still had theirs he enviously ran the flowers down for not bearing fruit. The latter, however, replied with dignity that their flowers were their fruit.

The fable has a promythium; *contra luxuriam.* Terminology: *Proverbium.* The fable sings the praise of the Christian virtue of virginity and accordingly despises the pagan goddess of love (*foetidam Veneris . . . corruptelam*). Typical *action finale: stupefacta conticuit.*

Inversion of both not-H. 94 and not-H. 272; in the former the fig tree wins in a tree dispute, in the latter the rose loses in a flower dispute.

Cf. Schippers 339.

S. 267 (v.D.)
Rosarium et perdix
"The Rose Bush and the Partridge"

Dial. creat. 32 (pp. 172–173 Grässe).
DU: *TC* 32. EN: *DCM* 32. FR: *DdC* 32.

A partridge asked a rose bush to let her pick some flowers. The plant agreed but the bird got hurt by their thorns.

Typically fabulistic indefinite place adjunct: *in quodam viridario. Réplique finale* with rhyme: *rosae pulchrae sunt et carae,* | *rosae quoque amarae.* Allegorical explanation by way of epimythium: *Rosarium est mundus, rosae inter spinas sunt divitiae mundanae.* Lengthy elaboration, containing several references to Christian literature (*Luca testante, dicit Gregorius* [*bis*]/*Bernardus, prima Timoth. VI°, Hieronimus*).

One of a series of fables about plants in the collection (*Dial. creat.* 25–36). For an animal hurting oneself at a thornbush cf. H. 19. A Rosary as a fable character also occurs in *Aesopica* 718.

Cf. Schippers 341.

S. 268 (v.D.)
Rosmarinus et ager
"The Rosemary and the Field"

Dial. creat. 25 (pp. 165–166 Grässe).
DU: *TC* 25. EN: *DCM* 25. FR: *DdC* 25.

Rosemary made the land fertile upon the latter's request.

Typical fable word: *quidam. Réplique finale* with rhyme: *propter unum bonum multi* | *sunt protecti et consulti.* Epimythium. Lengthy elaboration, containing several references to both Christian (*Sap. VI* [*bis*], *Eccles.* [*bis*], *Ait . . . divina sapientia Proverb. VIII°, dicitur in Policratico L. IV, Socrates* [*Scholasticus*] *libro ultimo*) and pagan (*ait Vegetius de re militari/Plato/Valerius et Boethius de consolat. libro primo/Seneca, dicitur tertio Topicorum*) literature.

The first of a series of fables about plants in the collection (*Dial. creat.* 25–36). Both the rosemary and the field are new fable characters.

Cf. Schippers 340.

S. 269 (v.D.)

Rusticus et accipiter

"The Farmer and the Hawk"

Opusc. fab. 2.43; Conr. Halb. *TM*, III, pp. 193–194 M.-S.

A farmer found a hawk and offered him some corn. When he did not eat it, the man thought this was because of his curved beak, so he cut it away. His children did the same with his talons and put the raptor among the chickens.

Epimythium. Terminology: *exemplum.*

S. 270 (v.D.)

Rusticus et apes

"The Farmer and the Bees"

Dial. creat. 84 (pp. 230–231 Grässe).
DU: *TC* 84. EN: *DCM* 84. FR: *DdC* 84.

A man was able to support himself very well by keeping bees but disliked getting stung every now and then. The bees explained him that pleasure is only gained at the cost of hardship. However, when the bee-keeper got stung again he destroyed the hive. Thereupon the bees left him and the man was reduced to poverty.

Typical fable word: *[quidam] bis. Réplique finale* with rhyme: *debet dura sustinere, | qui de dulci vult habere.* Epimythium. The fable contains Christian elements (*promitto Deo, regnare cum Christo*). Lengthy elaboration, containing references to Christian literature (*dicit Job. XXVIII/ Hieronimus/Bernardus, in Vitaspatrum* [*bis*]).

The last of a long series of fables about birds (and other winged creatures) in the collection (*Dial. creat.* 49–84). Inversion of H. 172, in which bees begrudge man their honey. That pleasure and pain often go together is already explained in an aetiological fable by Plato (not-H. 117).

Cf. Schippers 228.

S. 271 (v.D.)

Rutae et animalia venenosa
"The Rue and the Venomous Animals"

Dial. creat. 26 (pp. 166–167 Grässe).
DU: *TC* 26. EN: *DCM* 26. FR: *DdC* 26.

The venomous animals asked the rue to stop acting as antivenin for human beings. The medicinal herb, however, refused to obey, since man is God's creation.

The fable's protagonist is introduced by means of a present-tense description—one long, the other short—from Natural History (*Ruta . . . bibita vel comesta mirabiliter contradicit veneno . . .*; from *de virtutibus herbarum*). Typical fable word: *quidam*. The fable has a Christian background (*dicitur Psalm. XIII*^{o}, *Deus in principio creavit, gratia Dei*). *Réplique finale* with rhyme: *boni debent praevalere | malis, ne possint nocere*. Epimythium, typically introduced by *Ita . . .* Lengthy elaboration, containing several references to both Christian (*Ambrosius, refert Augustinus de civitate Dei V*^{to}) and pagan (*dicit Seneca, refert Valerius libro V*^{o}) literature.

One of a series of fables about plants in the collection (*Dial. creat.* 25–36). The rue is a new fable character.

Cf. Schippers 481.

S. 272 (v.D.)

(DG 440)
Saginarius (bubulcus) et boves
"The Ploughman and the Oxen"

Dial. creat. 96 (pp. 245–246 Grässe).
DU: *TC* 96. EN: *DCM* 96. FR: *DdC* 96.

A man wanted to plough a meadow but his oxen refused to cooperate. However, he whipped and whipped them until at last they gave up their resistance.

Typical fable word: *quidam*. *Réplique finale* with rhyme: *melius est per amorem | facere, quam per timorem*. Epimythium, typically introduced by *Sic (et nos) . . .* The fable's elaboration contains several references to Christian literature (*Augustinus, Chrisostomus, Isidorus; [Deus] bis*).

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). Inversion of a motif central to H. 235.

Cf. Schippers 53.

S. 273 (v.D.)
Salamandra et hydrus
"The Salamander and the Watersnake"

Dial. creat. 116 (pp. 270–271 Grässe).
DU: *TC* 116. EN: *DCM* 116. FR: *DdC* 116.

A salamander and a watersnake were involved in a fight. However, both continuously withdrew as soon as danger threatened, the former to the fire, the latter into the water. Thus the struggle was left undecided.

The fable's protagonists are introduced by means of two present-tense descriptions—one long, the other short—from Natural History (*Salamandra est genus lacertuli sive stellionis* . . .; from *Plinius lib. XXIX c. IV. Hydrus . . . serpens est toxicosus, qui vivit in aquis* . . .). *Réplique finale* with rhyme: *ad domum qui revertitur,* | *non fugit nec conteritur.* Epimythium, typically introduced by *Ita et nos* . . . Lengthy elaboration, containing a reference to Christian literature (*Paulinus*) and quoting from anonymous sources (*Legitur . . . de proprietatibus avium; Dicitur, quod* . . .).

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). The salamander is a new fable character. Typically agonal fable.

Cf. Schippers 343.

S. 274 (v.D.)
(DG 80)
Sanguisuga et formic(ul)a
"The Leech and the Ant"

Cyrill. *Spec. sap.* 3.14 (pp. 90–91 Grässe).
DU: *PC* 3.14. GE: UP 3.14.

A leech had had her fill of a patient's blood, which, however, appeared to have been intoxicated with an antidote. An ant, who happened

to pass by, drove home to her that one tends to fall into one's own trap.

The fable has a promythium; *contra avaritiam.* Typical fable word: *Tunc.* The fable contains references to ancient history (*Chaldaeus Assyrium, Persa, Graecus, Romanus*). *Action finale* (*simul cum vita cruorem . . . evomuit*).

Inversion of a motif from not-H. 19 (from Aristotle), in which bloodsuckers all but exhaust their victim. The theme of being hoist with one's own petard is as old as H. 273 (from Aeschylus; cf. especially the epigrams by Apollonides and Bianor). The ant appears as the typical *survenant.*

Cf. Schippers 52.

S. 275 (v.D.)
Saphirus et aurifex
"The Sapphire and the Goldsmith"

Dial. creat. 15 (pp. 152–153 Grässe).
DU: *TC* 15. EN: *DCM* 15. FR: *DdC* 15.

A goldsmith was about to place a sapphire into the emperor's crown. The jewel, however, objected that he wanted to be free in order to travel around the world. The jeweler retorted that this would be too dangerous, whereupon the precious stone consented with his original plan.

The fable's protagonist is introduced by means of a present-tense description from Natural History (*Saphirus . . . similis est sereno coelo . . .*; from *Ysidorus Ethimolog. XVI*). Typical fable word: *Quidam. Réplique finale* with (quasi) rhyme: *est in tuto loco stare | melius quam evagari.* Epimythium, typically introduced by *Sic enim . . .* Lengthy elaboration, containing—just like the fable: *dicitur primo Johannis V°, Gregorius*—references to Christian literature (*dicitur in Vitis patrum* [*bis*], *dicit Hieronimus*).

One of a small series of fables about precious stones in the collection (*Dial. creat.* 13–18). Inversion of the preceding fable (S. 296), in which a stone is removed from, instead of set into, a golden object. The sapphire is a new fable character.

Cf. Schippers 342.

S. 276 (v.D.)
Sarcho, flores, et concubina
"The *Sarcho*, the Flowers, and his Concubine"

Dial. creat. 76 (p. 220.22–28 Grässe).
DU: *TC* 76. EN: *DCM* 76. FR: *DdC* 76.

During daytime a *sarcho* flew from one precious flower to another, but he preferred the sweetness of his mistress upon returning home at night.

Terminology: *fabulatur.* Epimythium, typically introduced by *Sic* . . . The fable is adduced within the elaboration of another fable (S. 153).

S. 277 (v.D.)
Satirus et uxor
"The Satyr and his Wife"

Dial. creat. 90 (pp. 239–240 Grässe).
DU: *TC* 90. EN: *DCM* 90. FR: *DdC* 90.

A satyr married a centaur's daughter. He attached three conditions to their relationship. When she did not fulfil his stipulations he repudiated her.

The fable's protagonist is introduced by a lengthy present-tense description based upon etymology (*Satirus . . . dicitur a satur, saturi, penultima correpta*; from *Catholicon*) and from Natural History (*Satiri sunt homuntiones dicti ab uncis naribus, habentes cornua in frontibus et caprarum pedibus similes . . .*). Typical fable word: *quodam. Réplique finale* with rhyme: *optimum est obedire | viris suis ac servire.* Lengthy elaboration, containing references to both Christian (*Ait . . . Eccl. XXV/XXI, Hieronimus in libro contra Jovinianum*) and pagan (*Seneca, philosophus*) literature.

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). Novel combination of two fabulous creatures. One episode is clearly influenced by H. 305 (from the *Vita Aesopi*). For the tripartition see another *Dialogus* in the collection (S. 169)

Cf. Schippers 345.

S. 278 (v.D.)
Saturnus et nubes
"Saturn and the Cloud"

Dial. creat. 2 (pp. 139–140 Grässe).
DU: *TC* 2. EN: *DCM* 2. FR: *DdC* 2.

A presumptuous cloud tried to rise above the planets, but when he reached Saturn the latter destroyed him.

The fable opens with a lengthy present-tense meteorological exposition (*Septem sunt planetae* . . .; from *dicta philosophorum, Aurea Legenda*). Typical fable word: [*quidam*] *bis*. *Réplique finale* with rhyme: *convenit eum recidivare* | *qui vult super omnes stare*. Lengthy elaboration, containing references to Christian literature (*dicitur Danielis IV*[to]*/in Hystoriis Scholasticis*).

Celestial warfare is the theme of the preceding fable in the present collection, too (S. 298). Both Saturn and the Cloud also occur as fable characters in another medieval Latin collection, the *Speculum sapientiae* (S. 218 *Nubes et terra*).

Cf. Schippers 346.

S. 279 (Adr.)
Σεκοῦνδος καὶ Ἁδριανός
"Secundus and Hadrian"

Vita Secundi, prol.

The emperor Hadrian sent a messenger with questions to Secundus, the philosopher who had taken a vow of silence, with the command that if he did not respond he would be killed. The philosopher refused to respond and was taken before Hadrian, refusing once again to respond. The emperor then ordered a second messenger to take him to be killed if he did not speak, but with the secret order to kill him if he did speak. Secundus saved his life, answering the emperor's questions in writing.

Theme of the wise man versus the powerful man, studied in Adr., *Siria*, *Lit. Sap.*, *Elementos cínicos* and *The Life of Aesop*. The closest passage is the debate between Alexander and the Gymnosophists in Pseudo-Callisthenes III 5 ff., Str. XV 1 63–67 and Plu. *Alex.* 65.

S. 280 (Adr.)
Σεκοῦνδος καὶ ἡ μήτηρ
"Secundus and his Mother"

Vita Secundi, prol.

As a child, the philosopher Secundus heard a man say that all women could be bought. As an adult he tested this on his mother, and it turned out that his mother let herself be bought. For this reason, Secundus took a vow of silence.

A misogynist fable of a cynical kind, such as those tat form the basis of novels such as *Thousand and One Nights* and *Sendebar*; fables which refer to the lightness of women.

S. 281 (v.D.)
Σελήνη καὶ αἴλουρος
"The Moon and the Cat"

Auct. inc. *ap.* Demetr. *Eloc.* 158 (included in v.D., *Ainoi*, as Demetr. 43A2 and auct. inc. 58F/A1; cf. *Addenda*, pp. 103–104).

Demetrius refers to "the fable that the moon gave birth to the cat", made up by some anonymous writer. The fable is an aetiology, explaining why cats wax and wane with the moon. Demetrius alludes to the fable to exemplify the elegance of using fables in timely fashion, more specifically, fables made up extempore in accordance with, and illustrating, their context. Regrettably enough, both the fable and its original context have not been preserved.

The fable may be inspired by Egyptian mythology, in which the cat is connected with both the moon and the sun.[15]

Terminology: μῦθος.

[15] Grube (G.M.A., *A Greek Critic: Demetrius on Style*, Toronto 1961, p. 46, n. 56) usefully compares Plu. *Mor.* 376F. The animal is sacred both to Bast(et), the Moon goddess, who metamorphosed into a cat (Ov. *Met.* 5.330), and to the Sun god Ra (Horap. 1.10; cf. Sbordone, F., *Hori Apollonis Hieroglyphica*, Napoli: Contessa 1940, pp. 24–25, comparing Gell. 20.8.6.

S. 282 (v.D.)
Sera, clavis et patronus
"The Bar, the Key, and the Patron"

Dial. creat. 23 (pp. 163–164 Grässe).
DU: *TC* 23. EN: *DCM* 23. FR: *DdC* 23.

A bar reproached a key for entering in him every day. However, when he blocked the entrance the patron broke the lock as he could not open the door.

Typical fable word: [*quidam*] *bis*. *Réplique finale* with rhyme: *cum quo stabis sustentata, | eris et semper concordata.* Epimythium. Lengthy elaboration, containing references to both Christian (*illud apostoli ad Galatas sexto, legitur in Historiis Scholasticis*) and pagan (*dicit Seneca/Tullius, legitur . . . libro primo de nugis philosophorum*) literature.

One of a small series of fables about metals and metal objects (*Dial. creat.* 19–24). Both the bar and the key are new fable characters. The theme of ungratefulness, however, is traditional.

Cf. Schippers 363.

S. 283 (v.D.)
(DG 395)
"The Sheep, the Ram, and the Lion"

Berech. *MS* 25.

A lion caught a flock of sheep. The ram vainly tried to placate his majesty. The predator, however, replied that what he needed was flesh not words.

From Jataka 426, combining motifs of H. 4, 18, and 160.
See Schwarzbaum, pp. 152–158.

S. 284 (Adr.)
"To be silent or to talk?"

From the Haggadah, cf. *Zarza*, p. 99

Two ministers discuss before Adrian whether it is better to be silent or to talk. The second minister complains that words are used to praise silence. This is an inversion of the familiar theme in the gnomologies (of Socratic and hermetic origin) on the advantages of being silent; and the theme of language, "the best and the worst", see S. 3.

S. 285 (v.D.)
(DG 25)
Simia, basiliscus et vulpes
"The Ape, the Basilisk, and the Fox"

Cyrill. *Spec. sap.* 2.21 (p. 58 Grässe).
DU: *PC* 2.21. GE: UP 2.21.

A monkey gazed at his reflection in the eye of a basilisk, but a fox observed that one should look at what one is, not at what one seems to be.

The fable is—together with two other fables (S. 316, S. 124)—adduced within another fable (S. 237); thematically it is most close to the former. Typical fable word: *olim.*

Cf. Schippers 11.

S. 286 (v.D.)
(DG 26)
Simia et histrio
"The monkey and the Actor"

Cyrill. *Spec. sap.* 3.12, 2.11 (all.), 2.20 (all.).
DU: *PC* 3.12, 2.11 (all.), 2.20 (all.). GE: UP 3.12, 2.11 (all.), 2.20 (all.).

A monkey asked an actor to give him clothes. In return he offered his good offices. However, when he was put on the chain he understood that freedom is invaluable.

The fable has a promythium; *contra avaritiam.* Typical fable word: *Tunc* (*bis*). The fable contains examples from both pagan (*Roma,*

Diogenes, Socrates, Fabricius) and Christian (*Exodi XXIII°, Balaam, Jacob*) literature.

This new fable, combining a human and an animal imitator, is an inversion of H. 83 (cf. especially Gr. Nyss.), in which a performing monkey is unmasked.

Cf. Schippers 10.

S. 287 (v.D.)
De simia, quae scribebat libros
"The monkey who wrote Books"

Dial. creat. 97 (pp. 246–247 Grässe).
DU: *TC* 97. EN: *DCM* 97. FR: *DdC* 97.

A monkey wrote books, but did not have much inspiration: he wrote down mainly what he heard from others. Therefore the author never had a bestseller and finally died in poverty.

Epimythium: psalmodizing and praying are matters of the heart, not only of the voice.

Réplique finale with rhyme: *nihil scriptor operatur,* | *corde si non meditatur.* The epimythium is typically introduced by *Sic*... The lengthy elaboration of the fable contains references to both Christian (Eph., 1Cor.) and pagan (Sen., Val. Max.) literature.

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). Animals of letters are no exception in fables (see M. 246), but literacy has apparently increased (*pulcherrime libros scribebat*).

S. 288 (v.D.)
Simia et medicus
"The monkey and the Physician"

Dial. creat. 29 (pp. 169–170 Grässe).
DU: *TC* 29. EN: *DCM* 29. FR: *DdC* 29.

A monkey whose young suffered from quartan fevers went to a doctor, who, much to her relief, prescribed the use of plantain.

The fable opens with a present-tense description from Natural History (*Plantago est herba quartanis utilissima sanandis*). Typical fable word:

quaedam. Réplique finale with rhyme: *doctum medicum quaeramus,* | *si sanitatem peroptamus.* Epimythium, typically introduced with *Sic et nos. . . .* The elaboration of the fable contains a reference to Christian literature (*dicit Isidorus*).

One of a series of fables about plants in the collection (*Dial. creat.* 25–36). The love of the female monkey for (one of) its young is an ancient fable theme (H. 243, cf. not-H. 247). The metonymical use of the Latin cognomen *Macer* derives from the common designation of the author of the eleventh-century *De viribus herbarum,* Odo of Meung (*Odo Magdunensis*).

Cf. Schippers 19.

S. 289 (v.D.)
Simia, nauta, corvus, rex et vulpes/vulpecula
"The Ape, the Sailor, the Crow, the King, and the Fox"

Cyrill. *Spec. sap.* 2.6.
DU: *PC* 2.6. GE: UP 2.6.

In spite of the warnings of a crow and a fox, a monkey tried to imitate a sailor and a king, respectively, only to sustain injuries and be derided.

The fable has a promythium; *contra superbiam.* Typical fable word: *Tunc* (*bis*). Typical *Action finale: aegra ad medicum ivit.* The fable contains several Christian elements (*Adae, Deo* [*bis*]).

Inversion of a motif from H. 127, in which the crow is an aper, and variation of H. 83 (from Archilochus), in which the fox exposes a simian king.

Cf. DG 23; Schippers 8.

S. 290 (v.D.)
(DG 27)
Simia et onager
"The Monkey and the Onager"

Cyrill. *Spec. sap.* 2.29, 1.24 (all.).
DU: *PC* 2.29, 1.24 (all.). GE: UP 2.29, 1.24 (all.).

An onager who was feeling sad with beautiful weather was reproached by a monkey for his unnatural behaviour.

The fable has a promythium; *contra imprudentiam.* The fable is alluded to within another fable (M. 349). The fable contains a reference to pagan literature (*secundum regulam Hypocratis*) as well as a Christian element (*cum ipsum bonum sit Deus*).

Cf. Schippers 3.

S. 291 (v.D.)
Simia, taxus, bubalus, taurus et judex
"The Ape, the Badger, the Buffalo, the Bull, and the Judge"

Dial. creat. 117 (pp. 271–272 Grässe).
DU: *TC* 117. EN: *DCM* 117. FR: *DdC* 117.

A monkey asked a badger to accommodate him with a loan. The latter agreed, provided that the former could offer guarantors and a notary. The monkey had a buffalo, a bull, and a horse act as such but after he had received the money he immediately left the country never to come back again. The deceived moneylender went to court, where he was put in the right by the judge, only to be beaten up by the buffalo and the bull.

The fable's protagonist is introduced by a lengthy present-tense description from Natural History (*Taxus est animal ad quantitatem vulpis, . . .*). The horse is typically circumscribed by the device of *kenning* (*sonipedis*; cf. Ph. 4.4.3). *Réplique finale* with rhyme: *qui non cupit mutuare, | nunquam cupit litigare.* Epimythium. The fable contains references from both pagan (*dicit Plinius lib. VIII c. XXIX; scribit Catho*) and Christian literature, most with exact acknowledgement of sources (*dicit propheta Psalmo CXI*). The fable's elaboration contains two other fables (M. 100, 254). The fable seems to be a variation of not-H. 241, replacing all characters (the sheep with the badger, the stag with the ape, and the wolf with the buffalo and the bull); cf. the judicial setting of not-H. 242, another Phaedrian fable.

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). The badger is a new fable character. The motif of a

summoned defaulter is known from another fable in the collection (S. 115).

Cf. Schippers 2.

S. 292 (v.D.)
(DG 172)
Simia et vulpes
"The Monkey and the Fox" (2)

Cyrill. *Spec. sap.* 1.9, 1.24 (all).
DU: *PC* 1.9, 1.24 (all.). GE: UP 1.9, 1.24 (all.).

A monkey adored the light of the full moon but was admonished by the fox to love something more permanent.

The fable has a promythium; *contra imprudentiam.* The fable is also alluded to within another fable (M. 349).

The two fable characters are antagonists since H. 83 (from Archilochus). The instability of the moon had already been fabulized in not-H. 277 (from Plutarch).

Cf. Schippers 6.

S. 293 (v.D.)
(DG 16)
Simia et vulpes/vulpecula
"The Monkey and the Fox" (3)

Cyrill. *Spec. sap.* 2.20.
DU: *PC* 2.20. GE: UP 2.20.

A fox derided a monkey for his ugly skin. The latter, however, cleverly remarked that the foxes are hunted precisely for their beautiful fur.

The fable has a promythium; *contra superbiam.*

This fable might be taken as a riposte to H. 83 (from Archilochus).

Cf. Schippers 15.

S. 294 (v.D.)
(DG 9)
Simia et vulpes
"The Monkey and the Fox" (4)

Cyrill. *Spec. sap.* 3.9.
DU: *PC* 3.9. GE: UP 3.9.

A monkey proudly showed a fox his beautiful clothes. The latter, however, was not impressed. On the contrary, she pointed out that opulence is poverty, and vice versa.

The fable has a promythium; *contra avaritiam.* The fable contains both pagan (*Diogenes*) and Biblical (*Adam*) examples.
Inversion of H. 83 (explicitly alluded to), in which the fox derides the ape's nudity.

Cf. Schippers 16.

S. 295 (v.D.)
(DG 173)
Simia et vulpes
"The Monkey and the Fox" (5)

Cyrill. *Spec. sap.* 3.5.
DU: *PC* 3.5. GE: UP 3.5.

A monkey was envious of the beautiful skin of a fox. Thereupon the latter proposed to make a tour through the animal kingdom. When they succesively visited an elephant, panther, a cock, a swallow, a beaver, a peacock, and a vulture, they found that man had deprived them all of their precious natural gifts (viz. tusks, eyes, brains, entrails, genitals, tail, and feathers). Thus the monkey understood that his own miserable skin was worth a fortune.

The fable has a promythium; *contra avaritiam.* Typical fable word: *Tunc.*
Inversion of both H. 83 (from Archilochus) and S. 292 (from the same collection) in which the fox derides the monkey for his ugliness. For the motif of jealousy "cured" cf. not-H. 108 (Horse and Ass).

Cf. Schippers 13.

S. 296 (v.D.)
Smaragdus et annulus aureus
"The Emerald and the Golden Ring"

Dial. creat. 14 (pp. 151–152 Grässe).
DU: *TC* 14. EN: *DCM* 14. FR: *DdC* 14.

A golden ring with an emerald was generally admired. However, when the ring gave the stone the choice to pay accomodation expenses or to go away the latter preferred not to stay. Then the ring had lost its value and was finally melted down.

The fable's protagonist is introduced by means of a present-tense description from Natural History (*Smaragdus est gemma . . . cui nil viridius comparatur . . .*; from *Brito*, *Papias*). Typical fable word: [*quidam*] *ter. Réplique finale* with rhyme: *qui cum pretioso sedit, | fit abjectus, si speciosus recedit.* Epimythium, typically introduced with *Sic enim . . .* Lengthy elaboration, containing references to both Christian (*Gregorius*) and pagan (*dicit Seneca*) literature.

Theme of ungratefulness. One of a small series of fables about precious stones in the collection (*Dial. creat.* 13–18).

Cf. Schippers 364.

S. 297 (v.D.)
(DG 530)
Sol et caligo
"The Sun and the Darkness"

Cyrill. *Spec. sap.* 3.24 (pp. 98–99, 100–101 Grässe), 3.19 (all.).
DU: *PC* 3.24, 3.19 (all.). GE: UP 3.24, 3.19 (all.).

The darkness asked the sun why he totally pushed her aside by shining so brightly. She was told that magnanimity is valuable only if one makes an all-out effort.

The fable has a promythium; *contra avaritiam.* Terminology: *Proverbium.* Cf. S. 106.

Cf. Schippers 524, 527.

S. 298 (v.D.)
Sol, luna et stellae
"The Sun, the Moon, and the Stars"

Dial. creat. 1 (pp. 138–139 Grässe).
DU: *TC* 1. EN: *DCM* 1. FR: *DdC* 1.

The moon declared war upon the sun at the head of a large army of stars. The sun, however, cut the moon with a sword into two parts and easily repelled the stars' attack.

Aetiological fable (*Hac enim de causa*), explaining the four phases of the moon and falling stars, with pagan and Christian sources of inspiration, viz. the stories about the Giants' and Lucifer's Revolt. The changing form of the moon also occurs in not-H. 277 (from Plutarch).

The fable's protagonists are introduced by means of two present-tense descriptions (*Sol est . . . oculus mundi*; from Aristotle. *Luna . . . est decor noctis*; from *Ambrosius in Exameron*). The fable contains a Christian element (*Obediamus . . . creatori nostro*). Terminology: cf. *fabulae*. Typical fable word: *quidam*. *Réplique finale* with assonance: *turgidam melius partiri* | *erat quam totam perire*. Epimythium, typically introduced by *Sic enim* . . . Lengthy elaboration, containing references to both Christian (*ait Chrysostomus*) and pagan (*ait Quintus Curtius*) literature.

Cf. Schippers 525.

S. 299 (v.D.)
(DG 173)
Sol et Mercurius
"The Sun and Mercury"

Cyrill. *Spec. sap.* 1.17 (pp. 23–24 Grässe).
DU: *PC* 1.17. GE: UP 1.17.

Mercury asked the Sun why his orbit was so stable. The latter replied that it was his responsability to provide the sky and stars with light, which required perfect regularity.

The fable has a promythium; *contra imprudentiam*.

Combination of pagan elements (*Titan* = *Sol* (*kenning*), *Mercurius*) with a typically Medieval geocentricism.

Cf. Schippers 526.

S. 300 (v.D.)

(Tu 4833, DG 74)

Spina et ficus

"The Thorn-Bush and the Fig-Tree"

Cyrill. *Spec. sap.* 2.23 (pp. 59–60 Grässe).
DU: *PC* 2.23. GE: UP 2.23.

A thorn-bush derided a fig-tree for not being floriferous. The latter retorted by remarking that the former did not bear any fruit.

The fable has a promythium; *contra superbiam.*

Inversion of not-H. 263 (the Bramble puts the Fir Tree in her place). The dispute between two plants/trees is a traditional fable type since not-H. 79 (from Callimachus); cf. H. 71, 239. The fruit motif also occurs in H. 233.

Cf. Schippers 78.

S. 301 (v.D.)

Stannum, aes, aurum, emptor et judex

"Tin, Bronze, Gold, the Buyer, and the Judge"

Dial. creat. 22 (pp. 162–163 Grässe).
DU: *TC* 22. EN: *DCM* 22. FR: *DdC* 22.

The Tin and the Bronze made a jug of Cupper which they sold for gold to discredit the latter. When the buyer discovered that he had been cheated he went to a judge. The gold declared its innocence, whereas the culprits confessed and were punished.

Typical fable word: *quidam. Réplique finale* with rhyme and Christian element: *est qui bonus atque purus* | *semper dormiat securus.* Epimythium, typically introduced by *Sic enim* . . . Lengthy elaboration, containing

several references to Christian literature (*Prov. XIX, legitur in Collationibus patrum, ait Gregorius*).

One of a small series about metals in the collection (*Dial. creat.* 18–24). Both the tin and the bronze are new fable characters. For the role of the judge, cf. S. 36, 239, 291.

Cf. Schippers 386.

S. 302 (v.D.)

(cf. *TMI* K522.4, cf. Aa Th 233A, DG 453)
"The Starling, the Princess, and the Knight"

Al. Neq. *NR* 1.37; Berech. *MS* 71.

A starling, kept prisoner and nearly dead, was set free.

See Friend, A.C., "The Tale of the Captive Bird and the Traveller. Nequam, Berechiah, and Chaucer's *Squire's Tale*", *Mediaevalia et Humanistica n.s.* 1, 1970, pp. 57–65 (*non vidi*); Schwarzbaum, pp. 365–369.

S. 303 (v.D.)

Stella transmontana et aliae
"The Morning Star and the Other Stars"

Dial. creat. 3 (pp. 140–141 Grässe).
DU: *TC* 3. EN: *DCM* 3. FR: *DdC* 3.

The stars complained to their leader that they travelled far every day whereas he just stayed where he was without doing anything. Therefore they repelled him to elect somebody else. However, when they could not agree they reelected their original king.

Typical fable word: [*quidam*] *bis*. The fable, in itself a metaphor, contains a comparison (*sicut oves non habentes pastorem*). The fable contains Christian elements (*domino*). *Réplique finale*. Epimythium, typically introduced with *Ita et nos* . . . Lengthy elaboration, containing references to both Christian (*Bernardus, dicit Augustinus*) and pagan (*refert Valerius in libro septimo* [*bis*]) literature.

Inversion of the fable about the members' revolt against the belly (H. 132): the stars themselves realize that they are wrong.

Cf. Schippers 377.

S. 304 (v.D.)

Sterla, lepus et alites/volucres

"The *Sterla*, the Hare, and the Birds"

Dial. creat. 53 (pp. 195–196 Grässe).
DU: *TC* 53. EN: *DCM* 53. FR: *DdC* 53.

A *sterla* caught a hare but, instead of eating it, wanted to show the animal to the other birds in order to impress them. However, they eagerly snatched his prey away, not leaving him a single piece.

The fable's protagonist is introduced with a present-tense description from Natural History (*Sterla avis est similis grui*...). *Réplique finale* with assonance: *qui vult rem suam pandere,* | *cupit illam perdere.* Epimythium, typically introduced with *Sic enim*... Lengthy elaboration, containing references to Christian literature (*dicit Gregorius* [*bis*], *Augustinus loquitur*) as well as another fable (M. 253).

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). The *sterla* is a new fable character. For the theme of a bird losing its prey to another bird cf. not-H. 103 (from Semonides), as well as (with beasts) H. 126, M. 253 (referred to in the epimythium), and H. 152.

Cf. Schippers 418.

S. 305 (v.D.)

(DG 547)

Struthio, aves et corvus

"The Ostrich, the Birds, and the Raven"

Cyrill. *Spec. sap.* 2.22 (p. 59 Grässe).
DU: *PC* 2.22; GE: UP 2.22.

An ostrich showed off his feathers but failed to impress the other birds. A raven explained that idle appearances are worthless.

The fable has a promythium; *contra superbiam.* Typical fable word: *Tunc.* Within the fable three other fables are adduced (S. 212, 60, 219).

The non-flying ostrich also occurs in two other supplementary fables (S. 306–307).

Cf. Schippers 381.

S. 306 (v.D.)
Strutio et cirurgicus
"The Ostrich and the Surgeon"

Dial. creat. 54 (pp. 196–197 Grässe).
DU: *TC* 54. EN: *DCM* 54. FR: *DdC* 54.

A beautiful ostrich criticized the two crooked pens of his wings. Therefore he had them amputated by a surgeon. After the operation, however, he still could not fly. The bird died from grief, saying that one has to be content with oneself as created by God.

Epimythium: many are ungrateful towards the Creator and strive to remove stains from their body without bothering about the stains on their soul.

Typical fable word: *quidam. Réplique finale* with rhyme and Christian element: *sicut nos plasmavit Deus, stemus,* | *numquam nos immutemus.* The epimythium is typically introduced by *Sic enim* . . . The fable's protagonist is introduced with a present-tense description from Natural History (*Strutio est avis magna et potens* . . .). The lengthy elaboration contains another fable (H. 103) as well as several references to Christian literature (*dicitur Prov. XXXI, ait Augustinus*).

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). The flying problem of the ostrich is dealt with in two other, more or less contemporary, supplementary fables (S. 305, S. 307; both from Cyrillus). Discontent with one's presumed shortcomings bringing about a deteriation is a common motif in (especially aetiological) fables, cf. e.g. H. 119 and not-H. 27.

Cf. Schippers 382.

S. 307 (v.D.)
(DG 546)
Struthio et gallina
"The Ostrich and the Hen"

Cyrill. *Spec. sap.* 2.4 (pp. 39–40 Grässe).
DU: *PC* 2.4. GE: UP 2.4.

An ostrich climbed a mountain and was about to go and fly just like the other birds. A hen warned her that this would be a cata-

strophic decision, but she did not listen, jumped, and . . . broke all bones. Now that she could not even walk any more, the hen drove home to her that one should not be presumptuous.

The fable has a promythium; *contra superbiam.* Typical fable word: *Tunc.* Typical presentation: *fertur.*

This new fable combines several traditional motifs, viz. that of the non-flying ostrich (not-H. 278), an ill-fated flying experiment (H. 259), and losing what one has instead of getting what one wants (H. 136).

Cf. Schippers 380.

S. 308 (v.D.)

Stultus, aquila, capreae, damulae et leo

"The Fool, the Eagle, the goats, the stages and the Lion"

Opusc. fab. 3.45; Conr. Halb. *TM,* III, p. 211 M.-S.

A fool had an eagle who caught little goats and stags. When he saw a lion he sent the bird after the beast. However, the lion killed both the raptor and the man.

Typical fable word: [*quidam*] bis. Epimythium. Terminology: *exemplum.*

Inversion of H. 2.

S. 309 (v.D.)

Stultus, puer et carnifex

"The Fool, his Servant and the Butcher"

Opusc. fab. 3.42; Conr. Halb. *TM,* III, p. 210 M.-S.

Someone asked a butcher a piece of meat for his cat. When he did not get it, he sent his servant with the same request, which was of course again rejected.

Epimythium: what one cannot manage oneself a messenger will never get done. Conrad adduces the fable to exemplify *stulticia* (cf. H. 29, 197, 202, M. 51, 308).

Terminology: *exemplum.* Typical fable word: *quidam.*

S. 310 (v.D.)

Sturio et felchus

"The Sturgeon and the Sea Calf"

Dial. creat. 42 (pp. 184–185 Grässe).
DU: *TC* 42. EN: *DCM* 42. FR: *DdC* 42.

A big sturgeon despised his congeners and therefore left the river he lived in for the sea. However, he was frightened by the huge marine animals and soon devoured by a *felchus.*

One of the fable's protagonists is introduced with a present-tense description from Natural History (*felchus, quod animal est marinum vitulus appellatus*). Typical fable word: *quidam.* Atypical place adjuncts: *in flumine Padi, qui est in Lombardia. Réplique finale.* Epimythium, typically introduced with *Ergo.* . . . The fable's lengthy elaboration contains references to both Christian (*dicit Isidorus*) and pagan (*ait Seneca*) literature, including another fable (not-H. 308).

One of a series of fables about fish in the collection (*Dial. creat.* 37–48). Both the sturgeon and the *felchus* are new characters in fables. The danger of leaving one's natural habitat is a theme illustrated in many fables (e.g., in this collection, S. 154, 103, 311).

Cf. Schippers 378.

S. 311 (v.D.)

Syrenus et navigans

"The Mermaid and the Sailor"

Dial. creat. 38 (pp. 179–180 Grässe). Cf. Cyrill. Spec. sap. 1.19 (p. 26.29–30 Grässe) (comp.).
DU: *TC* 38; cf. *PC* 1.19 (comp.). EN: *DCM* 38. FR: *DdC* 38. GE: cf. UP 1.19 (comp.).

A mermaid seduced a sailor, but when he jumped after her into the sea he drowned.

The fable opens with a present-tense description from Natural History (*Syren est monstrum maris* . . .). Typical fable word: *quidam.* Réplique *finale* with assonance: *vir qui mulieri credit,* | *laqueum sibi tendit.* Epimythium

(containing the typical *ergo*). Lengthy elaboration, which contains references to both Christian (*Eccl. IX, Job XXXI°, Bernardus*) and pagan (*Paris Helenam, Democritus*) literature.

One of a series of fables about fish and other sea creatures in the collection (*Dial. creat.* 37–48). The mermaid is a new fable character. Variation on the typical fable theme of the danger involved in leaving one's natural habitat (H. 118, 144; S. 103, 154), combined with an inversion of the well-known adventure of Odysseus and the Syrens from book twelve of the *Odyssey*.

Cf. Schippers 520.

S. 312 (v.D.)
(DG 417)
Talpa et natura
"The Mole and Nature"

Cyrill. *Spec. sap.* 3.2 (pp. 70–71 Grässe).
DU: *PC* 3.2. GE: UP 3.2.

A mole complaint with Nature for being blind. The latter replied that he, eternally living underground, symbolizes avarice, striving after earthly matters instead of watching heaven.

The fable has a promythium; *contra avaritiam*. The fable contains Christian elements (*Deo, Saul*) as well as yet another fable (S. 81).

Nature—a traditional fable theme—is here (as in S. 44) introduced as fable character. The blindness of the mole is already fabulized in H. 234.

Cf. Schippers 255.

S. 313 (Adr.)
"Theodor and the Wise men"

Teodor.

Although transferred to an Arab setting, this fable is of Greek origin: a slave girl triumphs in wisdom over the greatest philosophers.

Theme of the character of inferior status who makes an impression due to his/her talents. Specifically, with regard to women, the Queen of Sheba, Saint Catherine, Sheherazade, etc. Thus, a gnomology of women of superior wisdom is created.

S. 314 (v.D.)
(DG 93)
Terra et aër
"Earth and Air"

Cyrill. *Spec. sap.* 3.19 (pp. 95–96 Grässe).
DU: *PC* 3.19. GE: UP 3.19.

The earth criticized the air for being less generous than she: the latter gives rain but demands vapours in return, whereas the former offers her treasures for free.

The fable has a promythium; *contra avaritiam.* Terminology: *Proverbium.* Typical fable word: *Tunc.* Typical *action finale: erubuit.* The fable contains a reference to pagan mythology (*Tytan*).
Dispute based upon natural history.

Cf. Schippers 22.

S. 315 (v.D.)
(DG 92)
Terra et primum mobile
"The Earth and the First Moving Principle"

Cyrill. *Spec. sap.* 3.21.
DU: *PC* 3.21. GE: UP 3.21.

The first moving principle explained to the earth the reason and results of its activity.

The fable has a promythium; *contra avaritiam.* Terminology: *proverbium.* The fable contains a reference to pagan mythology (*Tytan*).
Highly philosophical, essentially aetiological fable.

Cf. Schippers 20.

S. 316 (v.D.)
(Tu 4865)
Tigris et catuli
"The Tiger and his Cubs"

Cyrill. *Spec. sap.* 2.21 (p. 58 Grässe).
DU: *PC* 2.21. GE: UP 2.21.

A tiger lost his cubs because he was looking at their image in a mirror.

The fable is—together with two other fables (S. 285, S. 124)—adduced within yet another fable (S. 237).

New fable, presented as if it were a traditional one (*Non audisti, quod. . .?*); cf. S. 124, 203.

S. 317 (v.D.)
Topasius et barbari
"The Topaz and the Barbarians"

Dial. creat. 16 (pp. 153–157 Grässe).
DU: *TC* 16. EN: *DCM* 16. FR: *DdC* 16.

A topaz left its safe place in St. Peter's in Rome and entered the secular world. There he was found by barbarians, who did not recognize his real value and cut the stone into small pieces.

The fable's protagonist is introduced with a present-tense description from Natural History (*Topasius . . . est gemma, quae omnium lapidum in se habet colores*; from *Papias, Ysidor. Ethim. libro XVI*). Typical fable word: *quidam*. Atypical definite place adjuncts: *de Arabia, Romam, in ecclesia beati Petri super crucem. Réplique finale* with rhyme: *qui de loco sacro pergit, | justum est, si se dispergit.* Epimythium, typically introduced with *Ergo. . . .* Lengthy elaboration, quoting *in extenso* from Christian literature (*Legitur in Vitas patrum*).

One of a small series of fables about precious stones in the collection (*Dial. creat.* 13–18). Variation of the motif of the danger involved in leaving one's natural habitat (e.g. H. 118 and 144) and, more in particular, inversion of the preceding fable (S. 275), in which

a precious stone decides *not* to travel around the world. The topaz is a new fable character.

Cf. Schippers 387.

S. 318 (v.D.)
Tragelaphus architector et tyrannus
"The *Tragelaphus* architect and the Tyrant"

Dial. creat. 101 (pp. 250–251 Grässe).
DU: *TC* 101. EN: *DCM* 101. FR: *DdC* 101.

A *tragelaphus* (a creature allegedly composed of a he-goat and a stag) was a corrupt architect: he had the bad habit of erecting houses without solid foundations; they inevitably collapsed, whereupon he invariably offered to rebuild them, thus making a fortune. However, when he played the same trick on a tyrant with a palace, the latter had him stoned to death by putting him against one of the remaining walls.

The fable's protagonist is introduced with a present-tense description from Natural History (*Tragelaphus id est hircocervus* . . .; from *Brito*). Typical fable word: *quidam*. *Réplique finale* with rhyme: *per consilium nephandum* | *saepe portant multi damnum,* | *ergo caveas dare falsum* | *consilium et nequissimum.* Epimythium. The elaboration contains two references to Christian literature (*Eccles. XXVII°, refert Orosius*).

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). The *tragelaphus* is new fable character. He is as malevolent as the *cameleopardus* from S. 66 and as poor a builder as the *onocentaurus* from S. 221, two other fabulous protagonists in the collection.

Cf. Schippers 133.

S. 319 (v.D.)
Τραυματίας, μυῖαι καί τις παρατυχών
"The Wounded Man, the Flies, and the Passer-by"

I. *AI* 18.174–175; *Gest. Rom.* 51; *Dial. creat.* 87 (p. 235.10–17 Grässe).
HE: Berech. *MS* 101; SP: *LE* 225 ("Cuenta Josepho").

A remarkably independent variant of the fable of not-H. 19 from Aristotle's *Rhetoric*, changing greatly both the fable and the context. In the fable all characters are replaced: the fox with a wounded man, the dog-fleas with flies, the hedgehog with a passer-by. The context is different, too: the fable is told by the Emperor Tiberius to friends of his who had asked him why he was so slow in replacing the governors of the subject-peoples.

The *Gesta Romanorum* explicitly refers to Josephus, but has some variations: the man who shows compassion with the wounded man is not a random passer-by but the fable's narrator (the Emperor Tiberius) himself. In addition, Tiberius does not merely *offer* to chase the flies away but *really* chases them away with his whip, whereupon the wounded man says that this serves him bad.

The version in the *Dialogus creaturarum* is adduced within the elaboration of another fable (S. 138). It has the same variation as the *Gesta Romanorum*, without, however, mentioning Josephus. The fable has an epimythium.

The fable seems to be a contamination of Aristotle's version of H. 238 and the parable of the Samaritan from the Gospel according to St. Luke (10:30–37).

Terminology: λόγον (I.; cf. παράδειγμα), *exemplum* (*Gest. Rom.*, *Dial. creat.*). Typical fable words: [τις] (I. *bis*); *Vidi*,[16] *quandoque* (*Gest. Rom.*); *[quidam]* (*Dial. creat. bis*). Typical fable structure: *survenant* (I. τις τῶν παρατυχόντων).

Cf. Oesterley, p. 721. For Berech., see Schwarzbaum, pp. 488–491.

S. 320 (Adr.)
"Turnus Rufus and Akiba"

Haggadah, cf. *Zarza*, p. 42.

Dialogue between Turnus Rufus and the rabbi Akiba. The former asks why Saturday is a sacred day, and, being that it is God's will as Akiba says, why natural phenomena are not interrupted on this

[16] Cf. not-H. 145 εἶδον.

day. The rabbi replies that this is because God is the master of the world, which moves freely for him alone.

An apologetic Jewish theme within the scheme of the triumph of the wise man over the powerful man.

Cf. Adr., *Lit. Sap.*, p. 234.

S. 321 (v.D.)
Turtur et aves (volucres)
"The Turtle-dove and the other Birds"

Dial. creat. 78 (pp. 222–223 Grässe). Cf. Theobald., *Phys.* 12 (p. 68 Eden), *Nov. Phis.* 985–1016 (pp. 54–55 Orbán).
DU: *TC* 78. EN: *DCM* 78. FR: *DdC* 78.

Cf. Plin. 10.34.105, 30.8.68; Ambr. *Exam.* 5.19.12, 6.4.29, *Ps.* 118 (*PL* 15, 1549B); Isid. *Etym.* 12.7.60; *Phys. Lat. B* 28, *Y* 41; Hraban M. *Univ.* 8.6 (*PL* 111, 244), *Alleg.* (*PL* 112, 1069–1070); *gloss. ord.* ad Cant. 2.12 (*PL* 113, 1140D–1141A); Papias S. 361b; Balb. *Cath. s.v.* turtur; Hild. Bing. *Ph.* 6.31 (*PL* 197, 1300); *Best.* 1, 20–25 (*PL* 177, 23–25); Al. Neck. *DNR* 1.59; Jac. Vitr. *Hist. orient.* 92, 220; Barth. Angl. 12.34; Alb. M. *Anim.* 23.140; Thom. Cant. 5.113; Vinc. Bell. *Spec. nat.* 16.143–144.

A widowed turtle-dove firmly preferred a solitary life in chastity to the company of the other birds with all its worldy pleasures. Epimythium: the chaste must stay away from the impure.

Réplique finale with rhyme: *esse pudica* | *mundaque volo, nunquam lubrica.* Typical fable word: *quaedam.* The fable opens with a present-tense description of animal behaviour (*Turtur est castissima inter caeteras aves* . . .). The lengthy elaboration of the fable contains several references to both Christian (*dicit Bernardus*, *Narrat Ambrosius libro III de virginitate/Augustinus* [*bis*] *de civitate Dei*) and pagan (*narratur libro III de nugis philosophorum*) literature.

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). The turtle-dove is a new fable character. Fabulization of an item included in the *Physiologus* tradition comparable to the preceding *Dialogus* in the collection about the pelican, another anchorite.

Cf. Orbán *ad Nov. Phis. l.c.*; Schippers 388.

S. 322 (v.D.)
Unicornis, elephas et bos silvestris
"The Unicorn, the Elephant and the Bull"

Opusc. fab. 1.50; Conr. Halb. *TM*, III, p. 177 M.-S.

A unicorn stabbed and killed an elephant. A bull who wanted to imitate this attacked an(other) elephant but was squashed.

Epimythium: the weak should not contend with the strong.

Conrad adduces the fable to exemplify *contencio*. Typical fable word: *quidam*.

The fable's source of inspiration is H. 2. The unicorn is known from the medieval bestiary tradition. The occurrence of this fabulous beast in an animal fable is noteworthy (cf. M. 201, 230, S. 174; cf. furthermore the occurrence of the Phoenix in M. 157 and S. 123).

S. 323 (v.D.)
Upupa et papagus
"The Hoopoe and the Parrot"

Dial. creat. 59 (pp. 201–203 Grässe).
DU: *TC* 59. EN: *DCM* 59. FR: *DdC* 59.

A hoopoe was jealous of a parrot who was fed by the king without doing anything but to sit in a golden cage. Therefore he voluntarily flew to the palace. When he, however, was shut up he deplored the loss of his freedom.

The fable's protagonist is introduced with a present-tense description from Natural History (*Upupa quaedam avis est*...; from *Isid. Ethim. XII*). Typical fable word: *quaedam*. *Réplique finale* with rhyme: *libertati comparari* | *potest nil nec aestimari*. Epimythium, typically introduced by *Sic enim*... The fable's lengthy elaboration contains references to both Christian (*Orosius* [*bis*] *lib. VI°*, *Legitur in historiis scholasticis*) and pagan (*Narrat Valerius VI°*) literature.

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). Both antagonists are new fable characters. The hoopoe is less wise than the hungry wolf of H. 294 (from—perhaps—Archilochus) and slightly less imprudent than the horse in H. 238 (from Stesichorus (according to Aristotle)).

Cf. Schippers 155.

S. 324 (v.D.)
(DG 44)
Ursi catulus et columba
"The Young Bear and the Pigeon"

Cyrill. *Spec. sap.* 1.22 (pp. 29–30 Grässe).
DU: *PC* 1.22. GE: UP 1.22.

A pigeon drove home to a young bear that he should, and could, behave more peacefully.

The fable has a promythium; *contra imprudentiam.* Typical fable word: *Tunc.*

The fable has a clearly Christian background (*Deus clemens creavit te*), the bear metaphorically representing a proselyte (*converte*).

Cf. Schippers 40.

S. 325 (v.D.)
Ursus et lupus
"The Bear and the Wolf" (2)

Dial. creat. 108 (pp. 258–260 Grässe).
DU: *TC* 108. EN: *DCM* 108. FR: *DdC* 108.

A bear persuaded a wolf to work together; each would hunt for both of them one half of the year, the latter in the summer, the former in the winter. Thus the bear ate his fill in the summer at the cost of his new partner, but only licked his skin in the winter.

Réplique finale with rhyme: *semper socium probemus,* | *antequam nos sociemus.* Epimythium, typically introduced by *Ita (et nos)* . . ., also with rhyme: . . . *probare amicos debemus,* | *antequam iis fidem demus.* The fable's lengthy elaboration contains references to both Christian (*Eccl.* XI) and pagan (*Valerius libro III cap. VIII scribit, [Alexander] bis, Macedonum, [Philippus] ter, Dario; dicit* . . . *Martialis, Crisippe, Seneca*) literature (in some cases with exact acknowledgement of sources), including two other fables (M. 437, 426). The motif of the unequal partnership is as old as H. 1. As for the change of seasons, the smart bear seems to combine also the pleasures of the cicada with the providence of the ant

from H. 114 (and the naive wolf the toil of the former with the hunger of the latter)!

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). Variation of the typical motif of the unfelicitous partnership known from, e.g., H. 1 and H. 154.

Cf. Schippers 43.

S. 326 (v.D.)
(DG 45)
Ursus, lupus/bos et homo
"The Bear, the Wolf/Ox, and the Man"

Cyrill. *Spec. sap.* 2.11 (p. 47 Grässe), 2.17 (p. 54) (all.).
DU: *PC* 2.11 (all.). GE: UP 2.11 (all.).

A wolf (2.11; an ox in 2.17?) recommended a bear to have a man provide his head with horns. The latter, however, only removed his ears.

Both the fable and the allusion are adduced within two other fables (S. 327 and S. 249, respectively). Typical fable words: *Tunc* (2.11), *olim* (2.17). The fable seems to be a variation and elaboration of H. 119. The bear is deceived by man just like the lion in H. 145 (from Diodorus of Sicily) and the horse in H. 238 (ascribed to Stesichorus by Aristotle).

Cf. Schippers 41.

S. 327 (v.D.)
(DG 43)
Ursus, vulpes, cerva et cervus
"The Bear, the Fox, the Hind, and the Stag"

Cyrill. *Spec. sap.* 2.11 (pp. 46–48 Grässe).
DU: *PC* 2.11. GE: UP 2.11.

A fox tried to entice a hind into following him to a hungry bear by making her believe that he would give her horns. However, they met a stag who warned her for the deceit.

The fable has a promythium; *contra superbiam*. The fable contains another fable, told by the stag to the hind (S. 326).

Inversion of not-H. 95, in which a stag is twice deceived by a fox into bearding the lion in his den. The fox's arguments resemble those which fooled the raven in H. 126. The stag might have learned from the camel in H. 119 that an unnatural desire for horns can have desastrous consequences.

Cf. Schippers 42.

S. 328 (v.D.)

Varius, squillatus, bufo, bubo et simia

"The *Varius*, the Squirrel, the Toad, the Owl, and the Ape"

Dial. creat. 110 (pp. 262–263 Grässe).
DU: *TC* 110. EN: *DCM* 110. FR: *DdC* 110.

A *varius* and a *squillatus* decided to unite their forces. They maltreated first a toad, then an owl, but when they met a monkey they were killed by him.

The fable's protagonists are introduced with present-tense descriptions—one long, the other brief—from Natural History (*Varius est bestia parva paulo amplior quam mustela. (. . .) Similiter est squillatus*). *Réplique finale*; epimythium. The fable has a Christian background (*[Deus] bis*). The fable's elaboration contains another fable (M. 217).

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). Both the *varius* and the *squillatus* are new fable characters. For the structural triparition see on S. 169.

Cf. Schippers 88.

S. 329 (v.D.)

De vento marino guloso

"The Gluttonous Seal"

Dial. creat. 39 (pp. 180–181 Grässe).
DU: *TC* 39. EN: *DCM* 39. FR: *DdC* 39.

A gluttonous seal refused to share the food he caught with the creatures from both land and sea. When he was old and no longer able to hunt himself nobody was willing to help him.

The fable opens with a present-tense description from Natural History (*Ventus marinus est bellua maris* . . .). Typical fable word: *quidam. Réplique finale.* Epimythium, typically introduced with *Sic enim.* . . . Lengthy elaboration by way of epimythium. The fable contains several references to Christian literature (*dicit Gregorius, Proverb. XXXIII°, Lucae VI°*).

One of a series of fables about fish in the collection (*Dial. creat.* 37–48). The seal is a new fable character. Original fable, although one might say that the seal is first as greedy as the lion of H. 154, then as old as the lion of H. 147 but in the end as hungry as the cicada of not-H. 293.

Cf. Schippers 519.

S. 330 (v.D.)
(cf. Aa Th 283D*, DG 432, 540)
Vermi(culu)s faciens sericum
"The Silk Worm"

Cyrill. *Spec. sap.* 3.18, 3.20 (p. 94, 96–97 Grässe).
DU: *PC* 3.18, 3.20. GE: UP 3.18, 3.20; cf. 3.22 *ll.cc.*.

Two versions of one new fable, based upon natural history. 3.18 fabulizes a discussion between the spider and the silk worm, in which the latter claimed to be superior as a weaver, since his threads serve to benefit others, whereas the former's are harmful. Typical *action finale*: *dilaniata est*; explicitly didactic function (*doctore*). In 3.20 a man wanted to thank a worm for the silk he had received, but had some difficulties in finding him. The worm modestly explained that he is content with a grateful acceptance of his gift.

Both versions have a promythium; *contra avaritiam.* Terminology: *Proverbium.*

Cf. Schippers 245, 370.

S. 331 (v.D.)
Vervex (aries, muto), hircus et lupus
"The Wether, the He-Goat, and the Wolf"

Dial. creat. 113 (p. 266 Grässe).
DU: *TC* 113. EN: *DCM* 113. FR: *DdC* 113.

A wether and a he-goat decided to leave the flock because they looked down on the sheep. Living in isolation, however, they were devoured by a wolf.

The fable's protagonist is introduced with a present-tense description from Natural History (*vervex* . . ., *id est aries vel muto*). *Réplique finale* with rhyme: *melius est esse sociatus* | *quam manere sequestratus*. Epimythium, expliciting the fable's illustrative function (*apparet*). The fable's elaboration contains references to both Christian (*Ecclesiastes IV*) and pagan literature, the latter in the form of another fable (S. 225).

One of a long series of fables about beasts in the collection (*Dial. creat.* 85–120). Counterpart of the preceding fable in the collection (S. 39). The wether is a new fable character.

Cf. Schippers 60.

S. 332 (Adr.)
"The Viper-Woman"

In *Poridat*, p. 41 Kasten, there is the story of a beautiful woman who is sent as a present to the King of India: fed with poison, she acquired the characteristics of a viper, and could kill with her sweat.

The story mixes themes of the *Physiologus* and the misogyny of the Cinics.

S. 333 (v.D.)
(DG 563)
Vipera et elephas
"The Viper and the Elephant"

Cyrill. *Spec. sap.* 4.10 (pp. 116–117 Grässe).
DU: *PC* 4.10. GE: UP 4.10.

A viper hurried to an erotic *rendez-vous*, when he met an elephant, who pointed out to her that having sex damages our health.

The fable has a promythium; *contra luxuriam*. Terminology: *Proverbium*.
Typically Christian fable, featuring the sinful snake as a fallen angel.

Cf. Schippers 360.

S. 334 (v.D.)
(DG 564)
Vipera et filii
"The Viper and her Young"

Cyrill. *Spec. sap.* 3.26 (p. 102 Grässe).
DU: *PC* 3.26. GE: UP 3.26.

A pregnant viper was mortally struck by the young which she was carrying in her womb and rebuked them for their ungratefulness.

The fable has a promythium; *contra avaritiam*. Terminology: *Proverbium*. Typical fable word: *Tunc*. Typical *action finale: exstincta est*.
In this new fable the traditionally ungrateful viper (H. 62, 186) gets a taste of her own medicine, being killed by her own, instead of devouring another one's (H. 255), young.

Cf. Schippers 359.

S. 335 (v.D.)
Vir, uxor et amasius
"The Man, his Wife, and her Lover"

Opusc. fab. 1.35.

A man was hiding under his bed to catch his wife and her lover *in flagranti delicto*. However, he believed his wife's explanation that her companion was protecting the house against night.

Terminology: *exemplum.* Typical fable words: *Tunc* (*bis*), [*quidam*] (*bis*).

Cf. S. 16.

R. Adr. see *Panch.* III 8.

S. 336 (v.D.)
Volucres, fasianus, pavo et aquila
"The Birds, the Pheasant, the Peacock, and the Eagle"

Dial. creat. 62 (pp. 205–206 Grässe).
DU: *TC* 62. EN: *DCM* 62. FR: *DdC* 62.

The birds were looking for a king. They elected a pheasant and a peacock but could not choose between the two. Therefore they relegated the issue to an eagle. However, when both rivals kept on singing the praise of themselves he dismissed them both.

Réplique finale with rhyme: *non est dignus principari,* | *qui quaerit quaestionari.* The fable contains a present-tense description from Natural History (*fasianus avis est quaedam ab Graecia primum asportata, cujus caro suavis est ad comedendum*). The fable's lengthy elaboration contains references to both Christian (*dicit Gregorius* [*bis*], *Eccles. VII* [*bis*], *in Policratico libro VI°*) and pagan (*narrat Helinandus historiographus*) literature.

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). Both the election of a king and the dispute settled by an arbiter are typical fable themes; see, e.g., H. 103 and S. 129, respectively.

Cf. Schippers 110.

S. 337 (v.D.)
(DG 591)
Voluntas et ratio
"Will and Reason"

Cyrill. *Spec. sap.* 2.8, (pp. 43–44 Grässe).
DU: *PC* 2.8. GE: UP 2.8.

The will wanted to be in charge, but the reason explained that she should play a subordinate part.

Promythium; *contra superbiam.* Typical fable word: *Tunc* (2.8). The fable contains a Christian element ([*Deus*]). Cf. S. 7.

All fable characters are new, the theme of natural leadership, however, is traditional (cf. H. 291).

Cf. Schippers 482, 44.

S. 338 (v.D.)
(DG 210)
Vulpes et aspis
"The Fox and the Snake"

Cyrill. *Spec. sap.* 1.23 (pp. 30–31 Grässe).
DU: *PC* 1.23. GE: UP 1.23.

A fox tread upon a snake and was bitten in his heel. In the ensuing fight both were seriously injured. When they had been cured and met again the reptile proposed to conclude peace, but the fox, heedful of their old enmity, saw through the deceit.

The fable has a promythium; *contra imprudentiam.* The fable contains a reference to the Bible (*fratres Joseph*).

The fable seems to be an inversion of H. 51 (M. 426), where peace is offered to, and declined by, the snake.

Cf. Schippers 449.

S. 339 (v.D.)
(DG 178)
Vulpes et camelion
"The Fox and the Chameleon"

Cyrill. 1.26 (p. 34.30–32 Grässe).
DU: *PC* 1.26. GE: UP 1.26.

A chameleon who was proud to be able to have the colour of gold was rebuked by a fox, who pointed out that it is idle to glorify in unstableness.

Fable adduced within another fable (S. 133). Typical fable word: *semel.* Promythium; *contra imprudentiam.* For a close parallel see S. 124.

Cf. Schippers 438.

S. 340 (v.D.)
(DG 207)
Vulpes et corvus
"The Fox and the Raven"

Cyrill. *Spec. sap.* 1.1 (pp. 5–6 Grässe). DU: PC 1.1. GE: UP 1.1.

A fox asked a raven to be his teacher. The latter, however, said that he could not teach him anything. The fox, in his turn, pointed to life's *éducation permanente.*

Lengthy fable with promythium; *contra imprudentiam.* Typical presentation: *dicitur.* Lengthy *réplique finale.* The fable contains a reference to the Bible (*scriptum est a Salomone*).

Cf. Schippers 446.

S. 341 (v.D.)
(DG 225)
Vulpes, corvus, gallinae et gallus
"The Fox, the Raven, the Hens, and the Cock"

Cyrill. *Spec. sap.* 1.13 (pp. 19–20 Grässe).
DU: *PC* 1.13. GE: UP 1.13.

A raven tried to help a hungry fox by making hens believe he had become a monk. They were already on their way to see the miracle when they met a cock, who drove them home that they should not be so credulous since the leopard does not change his spots.

The fable has a promythium; *contra imprudentiam.*

The raven is here introduced as a friend (*amicus*) of the fox, his traditional antagonist (e.g. H. 126). The hungry fox is certainly not the only Medieval fable character to enter the monastic order, as

his congener (M. 379), the wolf (M. 257, 260, 509), and the cat (M. 108; cf. S. 76) have led the way.

Cf. Schippers 443.

S. 342 (v.D.)
Vulpes et mulus
"The Fox and the Mule"

Fr. Amel. 4 (23).

A fox happened upon a mule for the first time and asked him about his parents. The beast of burden replied that his provenance was of excellent nobility, his mother being a mare and his grandfather a horse, too.

The fable combines the themes of H. 10 and H. 285. It has an epimythium, which is formulated as a rhetorical question (*Quid igitur quimus . . . excipere nisi . . .?*). Terminology: *exemplariis*. Atypically definite place adjunct: *curiae Regis Francorum*.

S. 343 (v.D.)
(DG 217)
Vulpes et mustela
"The Fox and the Weasel"

Cyrill. *Spec. sap.* 3.8 (pp. 80–82 Grässe).
DU: *PC* 3.8. GE: UP 3.8.

A fox asked a weasel to cure him from his insatiable thirst. The doctor, however, explained to the patient that he should eat, not drink. Likewise the soul needs substantial fare, whereas avarice resembles eternal thirst.

The fable has a promythium; *contra avaritiam*. Typical fable word: *Tunc*. The fable contains references to pagan (medical) literature (*Hippocraticae disciplinae, Galieni sententiam*). The fable's function is explicitly didactic (*doctrici*).

Inversion of H. 24, where the weasel (in Horace's version) advises

the fox to *abstain* from food, and of H. 287, where the fox puts an animal medicaster in his place.

Cf. Schippers 452.

S. 344 (v.D.)
(DG 218)
Vulpes, mustela et sus
"The Fox, the Weasel, and the Swine"

Cyrill. *Spec. sap.* 4.4 (pp. 108–109 Grässe).
DU: *PC* 4.4. GE: UP 4.4.

A meagre fox asked a weasel how he could get thick. He was advised to look for an expert. The required expertise was literally embodied by a swine. However, when the latter added that because of his fatness he could hardly move the fox preferred to preserve his former's shape.

The fable has a promythium; *contra luxuriam.* Terminology: *Proverbium.* Typical fable words: *deinde, tunc.*

The fable seems to be an inversion of H. 24 where it is a weasel (in Horace's version) who advises the fox that he should lose weight.

Cf. Schippers 430.

S. 345 (v.D.)
(DG 204)
Vulpes peregrinans
"The Fox on Pilgrimage"

Cyrill. *Spec. sap.* 1.24 (pp. 31–32 Grässe).
DU: *PC* 1.24. GE: UP 1.24.

A fox wanted to go on pilgrimage. A dog, an ass, a bear, a lion, a peacock, a wolf, a pig, and an ass successively offered to accompany her, but all were declined in turn because of their respective vices. Instead the fox selected a panther, an ape, a lamb, a hare, a hedgehog, an ox, a *crusimimus*, and an ant, because of their innate qualities, as she explained to a crow who came along.

The fable has a promythium; *contra imprudentiam.* Typical fable word: *Tunc.* The crow acts as the typical *survenant* (*ei obvius*). For the pilgrimage of the fox, cf. M. 233, 349, and 383.

Cf. Schippers 445.

S. **346** (Adr.)
Vulpis cauda
"The Tail of the Fox"

Min. fab. 3.

A fox told a wolf that a man had offered him fifty pieces for his tail. "Why didn't you take them, if it's worth less?" asked the wolf. "I did want to take them," replied the fox, "but he didn't want to give them to me, he made a fool of me".

S. **347** (v.D.)
"The Weasel, the Bird, the Fox, and the Hare"

Berech. *MS* 108.

From Jataka 383.

See Schwarzbaum, pp. 520–522.

S. **348** (Adr.)
"What happened to the wise Man with the Madman"

Lucanor 43

A madman threatened and frightened the clients of a bathing house. The owner solved the problem by shouting even more and frightening him.

Theme closely related to that of S. 31 and H. 300.

S. 349 (v.D.)
(cf. *TMI* W128.2, DG 610)
"The Wolf, the Fox, and the Chickens"

Berech. *MS* 91.

A wolf urged a fox to leave king lion's court and fetch some chickens. The fox, however, observed that his would be dangerous if the owner would be poor, since he would always defend his possessions.

Variation of confrontation between two classical antagonists (cf. *RR*, *Ysengr.*, etc.). Cf. especially M. 270.
See Schwarzbaum, pp. 453–457.

S. 350 (v.D.)
(DG 614)
"The Wolf, the Fox, and the Dove"

Berech. *MS* 69.

A wolf, a fox, and a dove went out to hunt together. They caught a bat and agreed upon leaving the prey to the oldest. Each claimed to have seniority rights, until the wolf devoured the spoil before his partners' eyes.

Variation of M. 464 (H. 154) and M. 225 (lion's share). Cf. H. 81 (debate about lineage).
See Schwarzbaum, pp. 355–363.

R. v.D.
Supplementary documentation: Egb. Lütt. *FR* 1.1311–1327.
Egbert's version has a variation in that the dove has been replaced with a lark.

S. 351 (v.D.)
Χελιδόνες καὶ κύκνοι
"The Swallows and the Swans"

Gr. Naz. *Ep.* 114.2–5 (included in v.D., *Addenda*, pp. 100–101).

Dispute of the swallows and the swans. The former reproached the latter for despising human company, living in solitude and keeping their music for themselves. They, on the contrary (said the swallows), inhabit the cities and buildings of men, and give them a detailed account of their "pehistory" (the aetiological myth about Pandion, Tereus, Itys, etc.). The swans proudly retorted that their music, if rare, is pure and beautiful, whereas the swallows are rightly detested by mankind because they incessantly complain and chatter about their tragic past.

Terminology: διαμυθολογήσω μῦθον. The speeches of both birds are reported in *oratio recta.*

The fable may have been based on the proverb with which the letter ends: "The swans will sing when the jackdaws will be silent", which was included in Apostolius' paroemiographical collection. The fable may be inspired also by H. 39, especially by Babrius' version, in which the Procne myth is the central theme as well. The dispute form of the fable is typical, as has already been stated above (see under S. 18). The motif of the swan's song occurs also in H. 247. The numerous references to mythology are anomalous, if not unique (cf. e.g. not-H. 79).

Gregory relates the fable in a letter to Celeusius, in order to meet with his reproach that he had remained silent so long.

S. 352 (v.D.)
Χελιδὼν καὶ Λαμία
"The Swallow and the Lamia"

Nicostr. *ap.* Io. Sicel. *in* Hermog. *Id.* 2.12 (VI 503 Walz).

Regrettably enough, nothing is known about the contents of this fable.

For Nicostratus' activity as a fabulist, cf. Hermog. *Id.* 2.3 (p. 407 Rabe). For the Lamia, cf. e.g. Ar. *V.* 1177–1178, for which see v.D., *Ainoi*, p. 643).

Terminology: Αἰσωπείους, δεκαμύθῳ.

S. 353 (v.D.)
De ysone
"The *yson*"

Dial. creat. 73 (p. 217 Grässe).
DU: *TC* 73. EN: *DCM* 73. FR: *DdC* 73.

An young *yson* (a variety of the vulture) caused much damage to men and birds alike. When he was old he wanted to make good all crimes he had committed. However, the raptor soon found out that it was too late for penance now.

The fable's protagonist is introduced with a present-tense description from Natural History (*Yson . . . avis est de genere vulturis . . .*; from *Brito*). *Réplique finale* with rhyme: *qui non prius bona capit, | nec in senectute sapit.* Epimythium, introduced by *Ergo . . .*, expliciting the fable's illustrative function (*patet*). The fable's elaboration contains references to both Christian (*Eccles. XXV*) and pagan (*quidam versificator; ut dicit philosophus*) literature.

One of a long series of fables about birds in the collection (*Dial. creat.* 49–84). The *yson* is a new fable character. The motif of a thief's late repentence, however, had already been fabulized before in H. 216 and H. 288.

Cf. Schippers 118.

S. 354 (v.D.)
Ysopus et Mercurius
"The *hyssop* and Mercurius"

Dial. creat. 27 (pp. 167–168 Grässe).
DU: *TC* 27. EN: *DCM* 27. FR: *DdC* 27.

Mercury asked the hyssop to cure him from his pulmonic and rheumatic diseases, but the medicinal herb refused since he owed his power to God and would not help a thief.

The fable's protagonist is introduced with a present-tense description from Natural History (*Ysopus . . . est herba pulmonibus apta purgandis . . .*; from *Brito; alius . . . auctor*). In spite of the presence of a pagan

god the fable has a Christian background ([*Deus*] *passim; Mercurius, quem gentiles Deum esse denuntiant*). *Réplique finale.* The fable's lengthy elaboration contains a reference to Christian literature (*Psalm. CVIII°*) as well as another fable (M. 290).

One of a series of fables about plants in the collection (*Dial. creat.* 25–36). The herb is a new fable character. The fable expresses the triumph of Christianity over paganism.

Cf. Schippers 156.

S. 355 (v.D.)
Ζῷα καὶ ἄνθρωποι
"The Animals and Man"

Anon. *ap.* Gal. *Protr.* 13.

If animals could participate in the Olympic games men would be beaten in all disciplines.

Galen gives a prose paraphrase of, and quotes from, a dactylic poem by an anonymous epic poet. The fable is comparable with H. 260; cf. not-H. 114. For the motif of the Olympic games see already H. 33, as well as not-H. 107 and M. 442. The fable is formally a hypothetical comparison, just like the version by D.H. of H. 132. Terminology: μῦθος.

Cf. Crusius, O., "Ein Lehrgedicht des Plutarch. (Echtheit von Galen's Protrepticus-Versspuren-Galen und Plutarch-Plutarch und Phaedrus)", *RhM* 39, 1884, pp. 581–606.

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(by Gert-Jan van Dijk)

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10	M. 31
12	M. 431, not-H. 247, cf. M. 435
13	H. 243, M. 433
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22	M. 434	118	H. 192
25	S. 285	119	H. 202
26	S. 286	120	not-H. 50
27	S. 290	121	M. 218, S. 40
28	M. 200, not-H. 283	123	M. 55, not-H. 51
29	H. 219	124	M. 249
31	not-H. 246	125	M. 53, not-H. 232
33	S. 87, S. 124	127	H. 173, M. 321
34	S. 126	129	M. 4, M. 141
35	H. 114, M. 163	130	S. 217
36	S. 125	131	cf. H. 39, M. 59
37	H. 176	134	cf. M. 69
38	H. 233, cf. not-H. 79	136	not-H. 97
39	S. 219, H. 264	137	M. 368
43	S. 327	138	S. 120
44	S. 324	139	S. 103
45	S. 326	141	S. 249
47	H. 293, M. 36	142	H. 150
48	not-H. 88, M. 195, not-H. 47	143	M. 358, H. 18
51	M. 408, not-H. 275	146	H. 181
52	H. 208	147	M. 476, not-H. 302
54	H. 262	148	H. 182
55	S. 7	149	M. 314
56	M. 296, not-H. 218	150	M. 20, not-H. 112, M. 164
59	H. 172	151	H. 82
60	S. 25	152	M. 77, not-H. 159
61	S. 26	153	H. 177
62	M. 469, not-H. 99	154	H. 267
63	H. 242, M. 155	155	S. 122
64	S. 146	157	M. 367, M. 143
65	H. 168, M. 254b	159	M. 360, not-H. 261
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69	M. 447	162	H. 44, M. 375, M. 448
71	H. 133	163	S. 260
72	H. 131	164	H. 287, M. 376
73	S. 102, S. 121	167	H. 302, M. 312
74	S. 300	168	M. 374, not-H. 273, not-H. 308
75	S. 109		
76	M. 148	171	M. 33
77	H. 207	172	S. 292
78	M. 471	173	S. 295, S. 299
79	H. 252	174	not-H. 282
80	S. 274	178	S. 339
81	H. 239, M. 373	180	H. 203
82	S. 264	181	S. 128
85	cf. M. 144, not-H. 175	183	M. 494, M. 496, cf. M. 261
87	cf. H. 209	187	M. 348, M. 495, M. 175, not-H. 260
87	S. 244		
91	S. 240	193	H. 7
92	S. 315	195	not-H. 19
93	S. 314	196	M. 489
94	H. 191, M. 47	201	M. 231, H. 147
96	H. 93, M. 45, S. 220	203	M. 503
102	M. 48, not-H. 52	204	S. 345
105	H. 201, M. 49	205	H. 126, M. 138
108	H. 193	206	M. 490
111	H. 190, M. 50	207	S. 340
112	H. 286, H. 272	210	S. 338
114	not-H. 49	212	M. 493, not-H. 17
115	H. 156, M. 51	214	M. 505, H. 15ab
117	H. 199, M. 52	215	cf. M. 497

216		329	M. 79
217	S. 343	330	S. 65
218	S. 344	331	S. 67
219	M. 504	332	not-H. 178
220	M. 274. not-H. 305	334	M. 304, M. 305
221	M. 499	341	M. 307
222	M. 400	343	M. 107, M. 108, S. 76
223	M. 500	345	S. 208
224	M. 269	347	H. 215, M. 365
225	S. 341	349	H. 244, M. 344, cf. M. 142
227	H. 45	354	H. 129
229	M. 17	355	M. 136
230	H. 277	359	M. 132, not-H. 174
233	H. 298	360	not-H. 143, M. 130
237	S. 91	362	H. 249, M. 131, M. 183
240	M. 22	363	H. 118
241	H. 266, M. 172, cf. not-H. 73	364	M. 80
245	S. 201	364–365	H. 211
246	H. 124	366	M. 71
249	M. 174, not-H. 271	367	S. 84
251	S. 131	368	M. 203, cf. H. 280
252	M. 181, not-H. 301	369	S. 99
253	M. 235	370	M. 331, M. 89, not-H. 162
256	H. 254	373	M. 335, H. 12
257	M. 237	374	S. 178
259	H. 169,M. 236	375	S. 180
260	M. 238, H. 143	376	H. 271
262	cf. not-H. 178	377	M. 217, not-H. 201
267	M. 211, not-H. 131	378	H. 145
268	cf. M. 170	383	S. 168
269	S. 83	384	H. 146
271	H. 206	386	H. 162, M. 219
272	M. 112, H. 76	387	not-H. 199, M. 227
274	H. 78	390	M. 196
276	M. 113, not-H. 169	391	H. 155, M. 226
277	not-H. 241	393	H. 198, M. 221, M. 245, cf. H. 257
278	H. 79		
280	M. 215	395	S. 283
281	M. 220, not-H. 95; cf. M. 443, M. 455, not-H. 289	396	M. 202, S. 169
		399	S. 179
282	H. 275	400 (1.)	M. 229, not-H. 200
283	M. 110	402	H. 154
285	M. 28, M. 439, not-H. 118	402 (1.)	M. 464, M. 218b
289	M. 100, not-H. 165	402 (2.)	M. 225, M. 232b
290	M. 94, not-H. 166	403	H. 167
295	M. 85, not-H. 164	405	S. 165
298	H. 283	406	S. 5
299	H. 268	407	M. 320
301	M. 86	408	H. 132, M. 336
302	cf. H. 222	409	not-H. 5
305	M. 329, not-H. 240	410	M. 426
306	M. 82, not-H. 156	411	H. 285
307	H. 136, M. 88	412 (2.)	M. 273, cf. M. 56
309	S. 69	413	S. 60
311	H. 137	414	not-H. 221, M. 316
313	H. 138, M. 84	415	H. 234
314	M. 83	416	S. 212
320	S. 118	417	S. 312
323	H. 281, M. 468	419	not-H. 211
326	M. 416	423	M. 309
328	H. 270, M. 485	425	S. 213

430	S. 149	524	cf. not-H. 69
431	H. 186, H. 62, M. 429, cf. M. 57	526	S. 252
		527	not-H. 76, M. 179
432	S. 330	528	S. 22
435	M. 277, M. 137, not-H. 204	530	S. 297
436	H. 95, M. 481, cf. M. 480	532	M. 63
437	H. 141	533	S. 232
440	M. 64, S. 272	537	S. 233
441	cf. M. 42, not-H. 60	538	S. 34
442	M. 66, not-H. 132	540	S. 330
443	H. 242, M. 445	541	M. 311, not-H. 210
445	M. 306, not-H. 212	542	S. 133
446	S. 55	546	S. 307
448	S. 53	547	S. 305
449	S. 54	549	S. 106
450	M. 212, not-H. 183	550	H. 263, M. 3
451	S. 44	551	H. 217
452	M. 334, not-H. 256	553	S. 86
453	S. 302	554	H. 218, M. 24
456	S. 237	555	M. 126, not-H. 172, cf. M. 322
457	M. 345, not-H. 259		
458	S. 237	558	not-H. 193, M. 271
459	M. 150	559	M. 324, not-H. 75
461	not-H. 109, M. 151	563	S. 333
462	H. 238, M. 154	564	S. 334
463	H. 272	568	M. 78
464	S. 116	569	M. 11, not-H. 141
466	S. 123	577	S. 80
467	S. 262	578	H. 194, M. 325
470	H. 103, not-H. 77, M. 180, cf. M. 342	579	S. 28
		582	H. 288, M. 290
471	S. 94	583	S. 137
472	S. 95	584	H. 235
473	S. 96	585	M. 97
474	S. 97	588	M. 319, not-H. 62
475	S. 93	591	S. 337, S. 7
476	S. 92	592	M. 243
477	not-H. 126	594	cf. not-H. 186
479	S. 90	595	cf. not-H. 196
480	not-H. 7, M. 133	599	H. 269, M. 233
483	M. 308	600	M. 248
485	cf. M. 377	602	S. 185
488	H. 205	603	not-H. 194
489 (2.)	M. 118	605	M. 190
492	S. 266	606	H. 100
495	M. 62	607	M. 487
496	M. 223	610	S. 349
497	H. 251, M. 101	611	M. 275, not-H. 203, cf. M. 272
498	H. 250		
501	S. 228	614	S. 350
502	cf. not-H. 226, H. 232	619	M. 459
504	H. 158, M. 330	619–620	cf. H. 165, H. 276
506	S. 38	620	H. 225
507	M. 341	621	M. 262, H. 22
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514	H. 291	629	M. 256
520	M. 430	630	M. 265
522	M. 61, H. 39	631	H. 161, M. 254
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642	M. 361, M. 488
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108	H. 99, M. 253	171	H. 127
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110	H. 104	173	H. 54
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113	not-H. 101	176	H. 94, M. 83
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154	H. 120	215	H. 157
155	H. 121	216	not-H. 186
156	H. 122	217	not-H. 185
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160	H. 132, M. 336	222	H. 160, M. 247
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163	H. 103	225	H. 161, M. 254
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165	H. 133	227	H. 294, M. 96

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231	H. 164	294	H. 215, M. 365
232	H. 166	295	H. 171
233	not-H. 197	296	H. 279
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237	H. 173, M. 321	300	H. 96
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240	H. 177	304	H. 229
241	H. 82	305	H. 219
242	H. 175	306	H. 75
243	H. 114, M. 163	307	H. 85
245	M. 311, not-H. 210	308	H. 243, M. 433
246	H. 302, M. 312	309	H. 80
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248	H. 67	311	H. 221
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268 + 280	H. 199, M. 52	331	H. 236, M. 475
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J1909.5	H. 202	K651	M. 500
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K11.3	H. 254	K2061.1.1	H. 158
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4251	cf. M. 426
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4262	M. 199, M. 289	4885	M. 71
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4387	M. 218	5228	cf. M. 319
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4554	M. 41	5262-5263	M. 478
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4589	M. 112	5333	M. 237
4596	M. 113	5334	M. 247
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2. CONSPECTUS LINGUARUM[1]

AK
Etana
Gilgamesh

AL
Albanian fable

AM
Ahikar

AR
Abu FG
Abu Hilal al-ʿAskari
Abu 'n-Nagm
Abu Nuʿaim al-Isfahani
al-Asmaʿi'
Al-Baladuri
Al-Biruni
al-Gahiz
al-Muʿafa
at-Tabari
Dam.
Gal. *Mor.*
Hamza
Ibn ʿAbdrabbihi
Ibn Hibban
Ibs.
Jahja b. Naufal
Jalqut Simʿoni
Jaq.
Lokman
Maid.
Muf.
Qot.
Sar.
Thousand and One Nights
Umaija b. abi 's-Salt

AS
Assyrian fable

BA
Babylonian Theodicy

CI
Circassian fable

DU
DCS
Esop.
PC
RH
TC

EG
Egyptian fable

EN
Chaucer
DCM
Gower
Henr.
Lydg.
Phoenix
Shakespeare
The Vox and the Wolf

FR
Avionn.
DdC
Isop.
Isop. Char.
Isop. Lyon
Jean of Boves
M. Fran.
RR

GE
Bon.
Egb. Lütt.
H. Tr.
Nürn. Äsop.
Rollenhagen
Stricker
UP

GR[2]
A.
A.D.
Ach. Tat.
Achae.
Ael.
Aesop.

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[1] Non-linguistic materials: Bayeux, coins, lamps, stained-glass windows, statues, vases; cf. Crusius, O., "Thierfabeln auf antiken Bildwerken", *Philologus* 47, 1889, 185–186. non-literary versions assembled following the system of Aa Th by, e.g., Camarena, J. – Chevalier, M., *Catálogo tipológico del cuento folklórico español. Cuentos de animales*, Madrid: Gredos 1997.

[2] Modern Greek versions collected by Megas, G.A., Τὸ Ἑλληνικὸ Παραμύθι. Ἀναλυτικὸς κατάλογος τύπων καὶ παραλλαγῶν κατὰ τὸ σύστημα *Aarne-Thompson (FFC 184)*, I: Μῦθοι ζώων, Ἀθῆναι: Akademia Athinon 1978.

Agath.
Alex. Aphr.
Anaximen.
Anecd. Gr.
Anecd. Ox.
AnF.
anon. gramm.
anon. *in* Arist.
Anon. Prog.
Ant.
Antip. Sid.
Antip. Thess.
Antiphan.
Antiphil.
AP
Aphth.
App.
App. Prov.
Ar.
Ar. Byz.
Archil.
Areth.
Argum.
Arist.
Aristaen.
Aristarch.
Aristias
Aristid.
Ars.
Ath.
Attic.
Automedes
Dieg.
B.
Basil.
Bianor
Branc.
Byzantine fable
Call.
Callistr.
Carm. Conv.
Ceb.
Cedren.
Cerc.
Choerob.
Chrys.
Chrysipp. Stoic.
Clem. Al.
Cocondr.
Cod. Ath.
Const. Porph.
Corinn.
Cratin.
D.
D. Chr.
D.C.
D.H.
D.L.
D.S.
Dact.
Dem. Phal.
Demad.
Demetr.
Diog.
Dod.
Doxop.
Dsc.
E.
EM
Epic.
Epimer.
Epiph.
Erot.
Et. Gen.
Et. Gud.
Et. Sym.
Eu. Luc.
Eu. Matt.
Eu. Thom.
Eubul.
Eun.
Eus.
Eust.
Flor. Monac.
Gal.
Georg.
Georg. Pach.
gloss.
Gnomol. Vat.
Gr. Naz.
Gr. Nyss.
Greg. Acindynus
Greg. Cor.
Greg. Cypr.
Hdn.
Hdt.
Herenn. Ph.
Herm.
Hermesian.
Hld.
Hippol.
Him.
Hieronym. Rhod.
Hieronym. Hist.
Hierocl.
Hes.
Hermog.
Hsch.
Hyp.
I.
Iambl.
Ibyc.
Il.
Iren. Lugd.
Iul.
Iust.
Jul. Arian.
Leon.
Lex. Vind.
Lib.
Longin.
Luc.

LXX
Lysim. Cyren.
M. Ant.
Macar.
Mani
Mantiss. prov.
Max. Conf.
Max. Plan.
Max. Tyr.
Men.
Men. Prot.
Menedemus Eretr.
Mesom.
Mich. Chon.
Moschop.
Nic.
Nic. Basil.
Nic. Call. Xanth.
Nic. Chon.
Nic. Chrys.
Nic. Dam.
Nic. Greg.
Nicol.
PHaun.
PHeid.
Pherecr.
Philist.
Philo
Philostr.
Phld.
Phlp.
Phot.
Phys.
Pl.
Pl. Com.
Plot.
POxy.
Procl.
Procop. Gaz.
Prodic.
PRyl.
Ps.-Ammon.
Ps.-Callisth.
Ps.-Diogen.
Ps.-Dos.
Psel.
PSI
Ps.-Luc.
Ps.-Plu.
Ps.-Zonar.
PVindob.
PYale

HE
Berech.
Haggadah

IN[3]
Hitopadesa
Jataka
Panch.
Tantr.

IT
Apol. Vers.
Dante
Isop. Laur.
Laur.
Pal.
PUDS
Ricc.
Rig.
Tup.
Zuc.

LA
Abst.
Al. Neq.
Alanus ab Insulis
Anon. Av. fab.
anon. ex.
Antiav.
Apol. Av.
Apol. Vers.
Apollon.
Apolloph.
Apostol.
Apu.
Arist. Lat.
Aristo
Ast.
auct. inc.
Aug.
Aus.
Av.
Av. metr. mor.
Av. ryth. mor.
Bald.
Barb.
Bocc.
Boeth.
Cassianus
Cat.
Cic.
CIL
Com. Lat.
comm. Bern. in Lucan.
Conr. Halb.
Conr. Hirs.
Cosmas Prag.
Cyrill.
Dati
Dial. creat.

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[3] See Bødker, L., *Indian Animal Tales. A Preliminary Survey*, Helsinki: Suomalainen Tiedeakatemia 1991 (following the classification of Aa Th).

Epigr. Bob.
Erasm.
Enn.
Etien.
Fab. extrav.
Flor.
Fruom.
Fulg.
Gest. Rom.
Greg. Tur.
Guar.
Hor.
Liv.
I. Sch.
Io. Sar.
Iren. Lugd.
Isid.
Iust.
J.V.
Lact.
Lucil.
Lucr.
Macr.
Mar. Victor.
Mart.
Mart. Cap.
Melanch.
Metrum leonis
Min. fab.
Min. Fel.
Non.
Nov. Av.
Nov. Av. Par. flor.
Ogn.
Opusc. fab.
Or.
Ov.
P. Alph.
Pers.
Petron.
Ph.
Plaut.
Plin.
Pogg.
Pol.
Pomp. Porph.
Pomp. Trog.
Prisc.
Pseudacr.
Ps.-Ov.
Quint.
Rinuc.
Rom.
Rufin.
Sen.
Serv.
Spec. Stult.
SR
Suet.
Ter.
Tert.
Tib.
Ulp.
Val. Max.
Vall.
Varr.
Vinc. Bell.
Ysengr.

MO
Mongolian fable

SP
BP
Cal.
Cantar de Mio Cid
Cervantes
J. Ruiz
LE
LG
Lucanor
Send.

SU
Gilgamesh
Sumerian dispute
Sumerian fable
Sumerian proverb

SY
Ahikar
Syr.

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[1] One fable may be included several times; reference to fable numbers not pages; not exhaustive: titles listed, from which some characters may be absent, thus in "The Liar" (H. 28) bandits, too, do occur; layout serves to encourage future fable studies (e.g. monographs on characters): character in bold, Greek and/or Latin given, synonyms mentioned, e.g. some fables have also been listed under (primary or secondary) characters absent from the title, thus "The Frogs asking for a King" (H. 44, M. 375) under "Zeus"; variants listed "The Oxen and the Axle" under Oxherd only B. (bracketed), "The Man bitten by a Dog" (H. 64) under "Aesop" only in Ph.; objects not separately listed, "The Fox and the Grapes" (H. 15a) and "The Fox and the Mask" (H. 27) to be found only under Fox; non-speaking and inactive characters not mentioned either, like traveller in "Boreas and Helios" (H. 46, M. 63), or mouse in "Aphrodite and Weasel" (H. 50), unless occurring in title (see below); exhaustiveness neither possible nor desirable (in "The Cowherd" (H. 49), e.g., Zeus and a lion also occur, in variants other gods); nor have attempts at mathematical logic been made, thus the Farmer's Son occurring in "The Snails" (H. 55) listed under son not farmer, "The Dolphins and the Gudgeon" also under whale although non-speaking since dolphin neither spoke a single word; the Greek and Latin has of course been taken in account, Old Man and Woman separate entries because of the existence of the nouns γέρων and γραῦς; in some cases it proved to be difficult to choose, as between Serpent and Snake, or between Turtle and Tortoise; in some cases characters occurring in the context not in the fable have been listed, namely when occurring in title, like Demades in "Demades the Orator" (H. 63), although the fable proper is about Demeter, a Swallow, and an Eel; in some cases narrators have been listed, too, like Aesop in "The Ancestors of the Delphians" (not-H. 80) and Phaedrus in "The Author" (1–4 = not-H. 53–56) [not a fable proper]; "Man" subdivided into e.g. "Bald Man", "Blind Man" etc. for greater clarity; species have been listed separately, and are referred to under their genus, thus "Greyhound" and "Mastiff" are announced under "Dog"; it has not been able to identify certain species, animals like the "*Cameleopardus*", birds like the "*Caridrius*", fish like the "*Trimallus*", reptiles like the "*Cerastes*", precious stones like the "*Gelosia*", in these cases no English equivalent is given; the same goes for human professions, functions and the like, thus "Hadrian" and "Trajan" referred to under "Emperor", "Ibycus" and "Simonides" under "Poet"; in cases of (nearly) synonymous words like "Monkey" – "Ape", "Donkey – Ass" a choice for one of these had to be made, an exception has been made for the gods in view of the essential differences between Greek and Roman conception of the gods, therefore both "Zeus" and "Jupiter", comparison facilitated by cross references. Some literature given in the notes so as to encourage further investigation.

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[2] Cf. Cifarelli, P., "'O faulse beste fine...' Quelques remarques à propos du chat dans la fable ésopique du XVI[e] siècle", *Reinardus* 7, 1994, pp. 3–15.

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The Plucked Peacock M. 342
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Day (*dies*) **(cf. Day After, Daylight, Feast, Holiday, Work-Day)**
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The Old Woman and the Doctor H. 57, M. 18
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Dog[3] (κύων, *canis*) **(cf. Bitch, Greyhound, Mastiff, Puppy)**
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The Crow and the Dog H. 129
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The Dog and the Butcher H. 134, M. 122
The Dog and the Crow M. 92
The Dog at the Banquet H. 283
The Dog that Carried a Piece of Meat H. 136, M. 88
The Dog and the Fox H. 135
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The Dog in the Manger M. 86
The Dog Musicians not-H. 148
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The Dogs Sent Ambassadors to Jupiter not-H. 161
The Dogs that Tore Up a Lionskin not-H. 147
The Dog that Asked his Master for a Bone M. 93
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[3] Cf. Pugliarello, pp. 67–81; Lilja, S., *Dogs in Ancient Greek Poetry*, Helsinki/Helsingfors: Societas Scientiarum Fennica 1976, pp. 106–110; Mainoldi, pp. 201–212.

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Domestic Birds (*aves domesticae*)
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The Chicken, the Pigeon, and the Eagle S. 129
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The Doves and the Serpent M. 125
The Eagle and the Dove M. 24
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The Fox and the Dove M. 494
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The Rook and the Doves H. 131
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Duck (*anas*)
The Pelican, the Duck, the Goose, and the Domestic Birds S. 239

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Three Wishes M. 327

Eagle[4] (ἀετός, αἰετός, *aquila*) (**cf. King**)
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The Chicken, the Pigeon, and the Eagle S. 129
The Cock and the Griffin S. 132
The Crane and the Eagle S. 139
The Cuckoo and the Eagle M. 140
The Eagle and his Chicks M. 30
The Eagle and his Daughter M. 28
The Eagle and the Beetle H. 3
The Eagle and the Dove M. 24
The Eagle and the Fox H. 1, M. 33
The Eagle and the Hawk M. 23
The Eagle and the Hens not-H. 3
The Eagle (and the Hunter) H. 273, M. 32
The Eagle and the Kite not-H. 45, M. 29
The Eagle and the Man not-H. 4
The Eagle and the Phoenix S. 31
The Eagle and the Raven Doctor M. 26
The Eagle and the Sun S. 32
The Eagle, the Birds, and the Fowlers S. 33
The Eagle, the Birds, the Lion, and the Beasts S. 29
The Eagle, the Cat and the Boar not-H. 46, M. 27
The Eagle, the Hawk and the Doves M. 22
The Eagle, the Birds, the Nightingale, and the Crow S. 30
The Eagle, the Rook and the Shepherd H. 2
The Eagle whose Wings were Plucked not-H. 5
The Farmer and the Eagle not-H. 65
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The Heron and the Eagle M. 38
The Jackdaw and the Eagle S. 159
The Lion and the Eagle not-H. 181
The Lion, the Beasts, and the Elephant S. 170
The Lion, the Eagle, and the Griffin S. 167
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The Tortoise and the Eagle H. 259, M. 25
The Two Cocks and the Eagle H. 266
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The Vulture and the Eagle M. 506

Ear (*auris*)
The Ear, the Eye, and Nature S. 44

Earth (Γῆ, *terra*)
Aesop in the Shipyard H. 8
Earth and Air S. 314
Heaven, Earth, and Air S. 85
Hermes and the Earth H. 104
The Air and the Earth S. 5
The Cloud and the Earth S. 218
The Earth and the First Moving Principle S. 315

Eel (ἔγχελυς, *anguilla*)
Demades the Orator H. 63
The Dolphin, the Eel, and the Fisherman S. 103
The Frogs Asking for a King H. 44 (AnF. II)
The Heron, the Hawk and the Eel not-H. 103
The Tadpole and the Eel S. 260

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Ptolemy and Eleazar S. 254

[4] Cf. Pugliarello, pp. 97–110.

Elephant (ἐλέφας, *elephas*)
The Camel, the Elephant and the Monkey H. 246
The Hunters and the Elephant M. 467
The Lion, Prometheus and the Elephant H. 292
The Lion, the Beasts, and the Elephant S. 170
The Monkey and the Fox (5) S. 295
The Unicorn, the Elephant and the Bull S. 322
The Viper and the Elephant S. 333

Elia (*Elia*)
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Emerald (*smaragdus*)
The Emerald and the Golden Ring S. 296

Emperor (cf. Augustus, Gordianus, Hadrian, Julian, Tiberius, Trajan)
The Fool M. 441
Hadrian and Akylas S. 140
The Roman Emperor and Gamaliel S. 112
The Roman Emperor and Joshua S. 113
The Soldier, his Wife, her Lover, the Three Cocks, and the Slave(-Girl) S. 201

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The Lawyer Removed from Office M. 6

Enchanter (*incantator*)
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Encolpio
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Evening Star (*Hesperus*)
The Evening Star, the Morning Star, All Other Stars, and the Creator S. 145

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The Origin of the Blush not-H. 102

Eye (ὀφθαλμός, *oculus*)
The Ear, the Eye, and Nature S. 44
The Eye and the Mirror S. 219
The Eyes and the Mouth not-H. 238

Falcon (*falco*)
The Falcon and the Kite M. 156
The Falcon, the Soldier and the Cock S. 119

Family
Alverada's Ass M. 43

Farmer (γεωργός, *agrestis, agricola, rusticus*) **(cf. Bee-keeper, Peasant, Ploughman)**
The Ant H. 175
The Ass, the Ox, and the Farmer S. 39
The Cock and the Fox M. 175
The Farmer and his Sons H. 42
The Farmer and the Asses H. 303
The Farmer and the Cranes not-H. 67
The Farmer and the Dogs H. 52
The Farmer and the Eagle not-H. 65
The Farmer and Fortune H. 61, M. 411
The Farmer and the Fox not-H. 66
The Farmer and the Hawk S. 269
The Farmer and the Serpent H. 51, M. 426
The Farmer and the Snake H. 62, M. 429
The Farmer and the Starlings not-H. 69, M. 469
The Farmer and the Tree not-H. 68
The Farmer's Sons H. 53
The Farmer that Asked God for Another Horse M. 10
The Farmer who Lost a Pick not-H. 64

The Lark and the Farmer not-H. 141, M. 11
The Lice and the Farmer not-H. 307
The Lion and the Farmer (1) H. 145
The Lion and the Farmer (2) H. 149
The Ox and the Ass that Ploughed not-H. 60, M. 42
The Poor Man and the Snake M. 341
The Shepherd who Joked H. 226 (1.)
The Snake and the Eagle not-H. 86
The Wasps, the Partridges and the Farmer H. 235
The Woman and the Farmer H. 299
The Young Bull and the Old Ox not-H. 132, M. 66

Father (πατὴρ, *pater*) (cf. **Man, Old Man, Sailor, Soldier**)
A Sister to a Brother not-H. 288
Encolpio and the Youth from Pergamon S. 114
On the Half-Friend M. 14
The Boy, the Father and the Painted Lion H. 279
The Poet not-H. 262
The Father and the Daughter H. 304
The Father and the Daughters H. 96
The Father, the Son and the Ass M. 340
The Ford M. 465
The Judgement of God Shown by an Angel M. 145
The Old Father and his Son M. 338
The Old Father, the Son and the King M. 339
The Path M. 423
The Poet, on Believing and Not Believing not-H. 263
The Three Sons who Shared the Inheritance M. 158

Fawn (νεβρός, *hinnul(e)us*) (cf. **Deer, Hind, Stag**)
The Fawn and the Deer H. 275
The Hind and her Young M. 111
The Hind that Instructed the Fawn M. 110
The Lion, the Fawn, and the Brethren S. 171
The Rabid Lion not-H. 184

Fera (cf. **Lioness**)
The Siege of Maupertius M. 281

Feast (ἑορτὴ)
The Feast and the Day After not-H. 97

Sea Calf (*felchus*)
The Sturgeon and the Sea Calf S. 310

Ferret
The Mouse and the Frog M. 312 (*Dial. creat.*)

Field (*ager, campus*)
The Rosemary and the Field S. 268
The Viper and the Field M. 480

Fig Tree (συκῆ, *ficulnea, ficus*)
The Laurel, the Olive Tree, the Orange Tree, the Palm Tree, and the Fig Tree S. 165
The Olive Tree and the Fig Tree not-H. 94
The Rose, the Lily, and the Fig Tree S. 266
The Thorn-Bush and the Fig Tree S. 300
The Trees and the Olive Tree H. 293, M. 36

File (ῥίνη, *lima*)
The Snake and the File H. 95, M. 481

Fir (ἐλάτη, *abies*)
The Fir and the Bramble/Thorn H. 263, M. 3

Fire (*ignis*)
Fire and Water S. 154
Water and Fire S. 27

Firmament (*firmamentum*)
The Firmament and Saturn S. 120

First Moving Principle (*primum mobile*)
The Earth and the First Moving Principle S. 315

Fish (cf. **Anchovy, Bass, Carp, Dolphin, Eel, Lamprey, Mackerel, Murena, Pike, River Fish, *Rumbus*, Sardine, Sea Calf,**[5] **Seal, Sturgeon, *Trimallus*, Trout, Tuna, Whale, . . .**)
The Fish and the Seal M. 360
The Fisherman H. 11
The Fisherman and the Fish (1) not-H. 14
The Fisherman and the Fish (2) M. 358
The Fisherman that Found a Golden Fish not-H. 16
The Fishes that Jump from the Frying-Pan into the Fire M. 359

[5] Marine animals like the sea calf, the seal, and the whale are listed here, as this seems to be more in accordance with alleged ancient natural history.

The Fox and the Fish S. 128
The Gull and the Kite H. 144
The Heron and the Fish S. 143
The Two Fishes S. 249

Fisherman (ἁλιεύς, γρυπεύς, *piscator*)
Reynard and the Eels (The Theft of the Fish) M. 387
The Dolphin, the Eel, and the Fisherman S. 103
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[6] Cf. Pugliarello, pp. 31–47; Wackers, P.W.M., "The Image of the Fox in Middle Dutch Literature", *Reinardus*, special volume 1993, pp. 181 (189)–198.

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[8] Cf. Pugliarello, pp. 111-125.

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[9] Cf. Pugliarello, pp. 49–66; Mainoldi, pp. 201–212.

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Avionn. 10	M. 212
Avionn. 12	M. 358
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[3] For early French, Spanish, Catalan, Italian, German, Icelandic, and Hebrew translations, see Hilka, A. – Söderhjelm, W. (eds.), *Die Disciplina Clericalis des Petrus Alfonsi (das älteste Novellenbuch des Mittelalters) nach allen bekannten Handschriften*, Heidelberg: Winter 1911, pp. XII–XV.

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[4] Translated from Sanskrit into Persian (6th cent., lost) into Arab (Ibn al-Muqaffa, *Kalila wa Dimna*, 750) into Greek (Symeon Seth, Στεφανίτης καὶ Ἰχνηλάτης, 11th cent.; ed. Sjöberg, L.-O., Diss. Stockholm/Göteborg/Uppsala: Almqvist & Wiksell 1962), Spanish (1251; ed. Cacho Blecua, J.M. Jesús Lacarra, M., Madrid: Castalia 1984), Hebrew (12th cent.)—Latin (John of Capua, *Directorium vitae humanae*, 13th cent., ed. Geissler, F., Berlin: Akademie-Verlag 1960)—Czech, Italian (—English, 1570), German (Von Pforr, A., *Das Buch der Beispiele der alten Weisen*, late 15th cent.)—Dutch (1623; see Van Daalen, L.A., "De leer van het *Pañcatantra*", in: Idema *et al.*, op. cit., 169), Danish, Icelandic; in total into more than 60 languages (cf. Ruben, W., *Das Pañcatantra und seine Morallehre*, Berlin: Akademie-Verlag 1959, p. 5; cf. Pawate, C.I., *The Panchatantra and Aesop's Fables*, diss. Delhi 1986, 45–47).

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